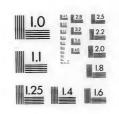
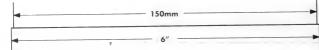
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Vol. 37, No. 1 - Vol. 39, No. 24

Jan. 1, 1900 - Dec. 15, 1902

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Vol. 37

Jan. 1 - Dec. 15, 1900

HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., JANUARY 1, 1900.

VOL. XXXVII. No. 1.

ABRAM B. KOLB, Editor.

* Entered at the Post Office at Elkhart, as cond class mail matter.

Contents of this number.

Editorial Notes.
Personal Mention.
"As we forgive our Debtors." s we forgive our Debt tes by the Way. stching unto Prayer. cloice.

hat does the World need more to-day
than anything else? What does the World need more to-day than anything else? The Four founding the founding the founding the founding the founding the four founding the Prayer. The Brethren in Manitoba. Teach me to Live. A Curistian Hero. h me to Live. iristian Hero, hatic Christians

EDITORIAL NOTES.

A Happy New Year to All!

Joseph Hoag on Warand Fighting. Marriages and Deaths.

Begin the year with God. He aione can fuifiil humanity's needs.

Bro. Garber sends encouraging news from Idaho. See the correspondence coiumn.

The announcement of the Bible conference to be held in the Weber M. H., Strasburg, Waterloo Co., Ont., Dec. 26, 27 and 28, came too late to be inserted in the Issue for Dec. 15.

Do not overlook what Bro. A. Metz ler has to say on another page of this issue regarding the Orphans' Home. He quotes a few paragraphs from the rules governing the admission of children into the Home, that should be borne in mind.

The beginning of the nineteen hundredth year of the Christian era. Many of us have written 18-, many of us will write 19--, but it is safe to say that not one of us who reads this will live to see the time when 20-will be written. Lord, teach us so to number our days, that we may apply our hearts unto wisdom.

Bro. A. D. Wenger's last letter from Raipur, Indla, states that he expects to leave Yokohama, Japan, and along with it a large field for

early in February for San Francisco. California. Mail up to Jan. 5, 1900 may be addressed to him at Yokohama. Japan, care of Thomas Cook and Son. The Lord willing, he will reach Elkhart in March or April.

Correction .- We inadvertently stated in our last laste that the congregation in Mifflin Co., Pa., collected money for the Home and Foreign Relief Commission, when the fund which they contributed was for the Evangelizing Board. Bro. G. L. Bender, treasurer of the M. E. & B. B., called our attention to the fact or it might have passed by unobserved by us.

The letter from Alice Yoder, missionary at Khamgaon, Berar, India, verifies in every sense the statements made by our brethren, Ressler, Page and Wenger regarding the famine Sister Alice K. Brubaker of Littz, Pa., to whom the letter was sent, forwarded it to us for publication as a grateful acknowledgement of the writer to the twenty-nine friends in Lancaster Co., Pa., who contributed to the fund.

Words of Cheer.-Sunday school workers should not forget that the WORDS OF CHEER stands second to none as a Sunday school paper. The ntmost care is exercised in the selection of articles for its columns, so as to plant right principles into the minds of children and youth. Give It a fair trial, beginning with the first of the year, or at any time this quarter and thus become better acquainted with it. Write for our special terms to nonusers on trial orders.

The New Mission Sunday school established in N. E. Elkhart recently, with Bro. A. C. Kolb, Supt., and Bro. Jacob Burkhard, Ass't, is doing nicely. The attendance is increasing, and on Sunday the 17th inst, reached the number of 71. There are no doubt many places where our people could do work of this kind, thus accomplishing much good. Where will the next Misslen Sunday school be started? The HER-ALD will gladly report it.

An extensive coal and coke A NEW Industry has recently been MISSION. established in the vicinity of Masontown, Fayette County, Pa.,

mission work among all the classes who usually follow such works. The brethren in that vicinity, alive to the needs, have begun mission work among these people, but while the field is very large, the laborera are very few. The true mission spirit is that which not only prompts to pray and contribute for missions far away, but that sees the needs at home as well, and that prompts us to work and pray for the salvation of men at home and abroad. To think of heathen lands and nations only, in connection with the word mission, shows that we do not understand the full meaning of the word, and in order to become successful missionarles in the foreign field a great amount of preparatory work can be done at home, in the home, in the home community. There is room and need for the establishment of dozens of new missions within easy reach of some of our well established congregations, and I believe great blessing would attend such efforts. Of the three needs,-men, means and the Spirit-our church Is able to supply two, but without the Spirit the best men and the most abundant means will not accomplish the great commission of Matt. 28: 19, 20,

We regard it a duty as well TO OUR as a pleasure to say to our PATRONS. patrons and friends, by way of appreciation, (and we are sure our stockhoiders will also be glad to know this), that we cannot sufficiently thank them for the liberal patronage they have given and still continue giving us. The large increase in trade during the past months is Indeed very encouraging.

Our local trade as well as our mail order business, (which comes from all parts of the United States and Canada. and some parts of Europe) has far exceeded the amount of all former years. It is evident by our large increase of business, that we please our customers and give very satisfactory values for their money

Our Bibles, Testaments, Commentaries, church books, and miscellaneous religious books, with Sunday School Suppiles, etc., seem to meet the wants and wishes of our customers, and our clerks and packers are busy from early to late attending to their orders. We feel to

express our heartfeit thanks for this manifestation of good will toward ua and are confident that with our large stock, careful attention to business, and low prices, we shall always continue to satisfy our many customers.

In this connection, we also wish to mention that our periodicals, the HER-ALD OF TRUTH, RUNDSCHAU, WORDS OF CHEER, YOUNG PEOPLE'S PAPER, LESSON HELPS, etc., given no reason to be discouraged. While these papers have never been a source of much income, yet they are steadily growing in the number of subscribers. Renewals and new subscriptions already show us that the new year will out rival others in the number of readers that will welcome these papers to their homes in 1900. We hope, indeed, that many more new names may be added to our list during the present year,

In addition to what THE PUBLISHwe have said under ING HOUSE. the caption, "To our

Patrone" we will add the following regarding the printing and binding departments of our business plant.

It is a fact that has been well established that husiness can be done to better advantage and with much less expense in a town the size of Eikhart than in larger cities. The advantages that the Mennonite Publishing Co. have are manifold. The cost of building as well as rents, etc., are very much lower, and we are located in a territory where paper and other materials, used by printers, can be obtained at the very lowest prices. These advantages enable us to turn out the very best work at much less expense than a great many other like concerns, which places us in position to give our customers lower rates and still make a reasonable profit.

During the last two years, with the bullding of a large addition to our plant, and the purchasing of several large, new cylinder presses and other machinery, at the expense of about \$13,000, we have increased our working capacity nearly one hundred per cent, and yet it is often necessary for us to keep our force working nights to turn the work out promptly, and keep up with our orders.

With these material evidences of the warm support and friendship of our peopie, we give thanks to God, to whom all praise and honor belongs. We also thank our brethren and friends, and with much love and good wishes to all for their prosperity and success in life, we trust that we may continue to merit the confidence, help, patronage, and the good will of all.

In reference to our artl-OLD BOOKS cie on Old Books, Bro. AGAIN. J. J. Bontrager of De-Graff, Ohio, of whom we secured the French Confession of Falth, reminds us in the following article of a few mistakes, which we are glad to acknowledge. We were writing altogether from memory so far as that part of the article is concerned, and so far as our memory serves us now we would say surely that Bro. Bontrager brought the books into the room in a basket, and that he told us the story of how he had hought them or some other books at a public vendue in the neighborhood. We would however not hy any means contradict the brother's word, nor take our own recollection as evidence in the matter, and so we will give Bro. B. credit for holding in proper respect the heiriooms of his family and for having a better recollection of the facts in the case, and with pleasure give the readers of the HERALD his correction; and sometime, when the Lord leads us that way, we shall be very happy indeed to visit at his home and take a look through these old Relics of the past. In the mean time we will ask Bro. Bontrager to write an article for publication in both the HERALD and Young PEOPLE'S PAPER, giving some account of some of these good old books which our forefathers loved and read so much, but which so many people of the pres ent day consider too old and dry to be of any use. If they were read now, many of our people would certainly have grander views of true piety and wholesome practice.

I am glad indeed to see OLD BOOKS. that Bro. J. F. Funk prizes the old Book so highly which he got when on a visit to Ohio some years ago. But I think he is mistaken regard to the Confession of Faith being bought at an auction. The book he made mention of, being the Articles of Faith in the French language, was brought from the old country by the writer's wife's grandparents, and she received it from her parents. He is also mistaken about having it stored away in a basket. We prize our old books more highly than that. We have in our library here, in our home, some old books we think a great deal of. We have two old German Martyrs Mirrors, one very oid. We have an oid History of the Bible (Ger.). We cannot say how oid it is. An oid German Hymn book printed in Berne, Switzerland, in 1678 with music set to the words, but only one part. We also have an old German and French Testament printed in 1746. We think a great deal of those old books that were in use by our old fore-

fathers, and are making an effort to get as many of them as we can. We have thousands of pages of those old German books in our library, in our home, and if Bro. Funk will just visit us soon again, likely he could find something else that might be worthy of a place in the Antiquarian Library of the Mennonitle Pub. Co. But Bro. please do not look for them in a basket.—A Friend of old as well as new books.

The HERALD OF TRUTH THE HERALD has now been before the OF TRUTH-Mennonite people for a period of thirty-six years; our people have become familiar with it as with an old tried friend. The HERALD has always been a faithful exponent of Gospel ductrine, and also of the Mennonite faith, and the people in general have learned to have confidence ln their church paper and esteem It as an efficient exponent of Gospel truth and a proper medium of communication between them. The paper has had and still has its enemies; those who are opposed to it and use their influence against it. But we are accustomed to this, and regard it in the light of the ancient proverb that our "best friends are those who tell us of our faults," and go on with our work, trusting that the dear souls who have sought to injure either us or the paper, may learn by and by to manifest the spirit of true love and Christian charity.

We have every reason to believe that during the coming year our paper wiil be more replete with instructive and interesting reading matter than ever before, and we hope also to be able to give the young people something that will interest and encourage them to a greater degree than we have ever been able before. We have, in the past, had able correspondents, who favored us with their productions, and we bave now the promise of a number of others also who are willing to render us assistance in this good work, and we believe they will all furnish us something that the people will read with pleasure and profit. Then we have the regular contributions of our missionaries from India; also the reports of our city mis sionaries in Chicago and Philadelphia, news from the churches, from Sunday schools, conference reports and other matters of interest, all in addition to the essays and explanations on general and special Bible subjects and the reports from various charitable and benevolent institutions, all of which it seems to us must make the paper of such importance and interest that no member of the church can afford to do without lt.

We have made a special request for our workers to identify themselves more fully with our work, our paper, and the publishing interests generally. Our ministers and evangelists should not fall to commend the publication of

our church paper wherever they go. They have the opportunity to help us a great deal in this way. They should also report church news and write articles from their respective fields of labor. We can assure them that their efforts will be appreciated, and gladly accepted. Our readers too will appreciate such efforts, and with the comblned support of ministers and mem bers, and the blessing of God, we will have a paper that will comfort, instruct and benefit all who read it. Brethren and sisters come and help us, and our best expectations need not be disappointed.

Dwight L. Moody, a DEATH OF well known evangel-D. L. MOODY. ist, died at his home in East Northfield, Mass, at noon, Dec. 22nd. His life on the farm at Northfleid, where he was born April 4, 1837, four years before his father died, was one of grinding poverty, and he was unable to obtain even a common school education. He went to Boston at 17 years of age and worked in his uncle's shoe shop. Here he joined the Congregational Church, but had been advised that his gift was in allence, not in praying or speaking.

At 19 he went to Chicago. His free hours were devoted to the study of the Bible, and the gathering of poor children into the Mission Sunday schools, and also in teaching. He was a young man of remarkable energy and industry and made a success of whatever he undertook. His ardor was so great that it is said, he even got children out of bed on Sunday morning, washed and dressed them, and hurried them off to the Sunday school near the corner of Van Buren and Dearborn streets.

At the same time and before the Van Buren street Sunday school was organized, Mr. Moody was side engaged in another school on Sunday afternoons, on the north side, in which he manifested equal interest and energy in getting in children, distributing religious literature, and in building up the school.

Later the school in North Market Hall was organized and prospered to a remarkable extent. Here Mr. Moody now directed his best energies to the work, and soon became prominent as an evangelistic worker. His earnest, simple gospel talks suited the needs of the poor who came in crowds to hear him.

He was married in 1862. In 1871 the great fire destroyed the church he had, some years previously, built at a cost of about \$15,000. Within a week, a building of pine boards and tared major roof was up, and mission work going on as before. His "Moody's School" at Chicago and the one at Zest Within the past year spent tens of thou. Northfield, are well known, as are his ands of dollars in siding the Doukho-

evangelistic labors in this and other countries.

He was a man of great strength, but continued overwork finally brought on a collapse at Kansas City, in November. He returned to his home at East Northfield, where he lingered until the end came, which was due to heart failure.

His two sons and his son-in-law will look after his various religious and educational interests, but thousands upon thousands will mourn his death as an irreparable loss. His life was a triumphant advance against sin, and through him, from all ranks of people, thousands were led to Christ.

THE INDIA The headquarters of the American Mennonite Mis-MISSION sion has now been permanently located at Dhamtari, C. P., India, forty-eight miles from Raipur. It is in the midst of a thickly settled district without a single other mission station nearer than Raipur. Our brethren have been able to secure about five and one-half acres of land for building purposes. This is a very unusual success as some missionaries fail to secure a building site after years of effort, owing to the antagonism of the Mohammedan and heathen authorities and land owners to Christian missionaries. It is cause for gratitude to God that the prayers and efforts of our brethren were so soon rewarded, and that they have found a field of labor entirely unoccupied by others. Their expenses will be double for a while as in addition to the famine relief funds they will need funds for building purposes, and for this purpose contributions will be gladly received by our Evangelizing Board here.

Three or four thousand dollars will be needed for buildings, but there will facilitate rellef work, as it will give employment to the needy, and after the bulldings are up, industrial mission work can be carried on to much better advantage. The bulldings will be a permanent ald in mission and relief work. Our people have done nobly in sending money promptly but we believe we can do much more without even making any sacrifice. Dear reader, if this appeal annoys you and you think you have given enough, we do not ask you for more if God does not. But we assure you that the funds sent to our brethren in India are not spent for salaries, or luxuries, or for the indulgence of habits and tastes and cravings, the satisfaction of which, by members in our church alone'in one year costs a sum large enough to build a commodious mission station and have a good round sum left for the relief of starving people. The Friends (Quakers) have within the past year spent tens of thoubois who came from Russia and settled in the Canadian Northwest; they built hundreds of houses, and bought carloads of horses and cattle and food; cannot we do the same for India?

The best evidence a THE MENNONITE business house has PUBLISHING CO. of the friendship and good feeling the people have towards lt, and its standing in general with the public, is the amount of business they give it. From this stand-point the Mennonite Publishing Co., is justified in the conclusion that there are still a multitude of good people who hold ln their hearts a warm place for the old and well established business house, which during so many years has supplied them their church papers and church books, and as we pass from the old year into the new, we feel to thank God for the measure of blessing and prosperity He has bestowed upon us, and we also desire to express our warmest thanks to our friends and patrons everywhere for the liberal support and encouragement they have given us. Of our forty-two years of active business life, the year 1899 was, taking all in all, the most depressing, the most discouraging one we have ever experienced.

But the light seems to be breaking. The old saying has proved itself true again, "The darkest hour is just before the break of day." Men who seek to tear down others that they may find material wherewith to build up themselves, sometimes dig a pit for their own ruin. We have no inclination to boast; we know that under the shadows of the Almighty wings we have been protected, and when God is with us who can be against us, and with the deepest humility, and with the fullest realization of our unworthiness and that of ourselves we can do nothing, we give to God, our heavenly Father, all the praise.

Our correspondence tells the story. The orders they contain and the Bibles, Testaments and other good books, that are sent out, by mail, by express and by freight, every day, give us to realize continually God's goodness and niercy towards us. The large assortment of good books found on our shelves, the reduced prices they are offered at and the prompt service which our customers receive are the best inducements to those who desire to make purchases. We hope during the coming year our friends will think of us when they need books, or Sunday school supplies, or other literature, and ahove all we hope our Mennonite people will not forget the good old books from which our forefathers drew so much comfort and instruction-the Martyrs' Mirror, Menno Simons' Complete Works, Detrich Philip, and a

iarge list which the reader will find described in datali in our catalogues. Those that wish a more modern book will find it in "Manual of Bible Doctrines," by Bro. Daniel Kauffman and "Pittalle" by Bro. M. S. Steiner.

Some of our dear ADVERTISING IN brethren, who we be-THE HERALD. lleve love the HER-ALD and desire it to be as useful as possible, are raising the question regarding the space used for advertising in the HERALD and have written us about it. They favor the idea that a religious paper should not contain any advertising, that the advertising in the HERALD was not of the proper character to find a place in a religious paper, and that too much space is occupied which could and should be occupied with good, religious reading, etc., etc.

On account of this, the editor was induced to make an investigation, and we hope that the statements herewith made are not colored by partiality or prejudice as is sometimes the case, both in the matter of accusations and explanations.

The idea that a religious paper, such as the HERALD, should not have any advertisements at all may find credence with some in a theory which is not always practical. When we carried, year In and year out, the railroad time tables as advertising, and for a long time secured no compensation for it, everybody who had occasion to travel to or from Elkhart, and had the HERALD, made use of it; and it was looked upon as a great inconvenience when for good reasons we dropped it out. When we advertised cheap rates either west or south or north, every one that had a desire to make a trip in that direction was eager to know all about it, and get the lowest rates; and they were not to be blamed for that. When we make it known through the columns of the Ilen-ALD that ministers will be furnished with half-fare permits by complying with certain conditions, every minister is glad for the chance to save carfare, and so are all whose duty it is to help pay for it. When we advertise any article at a cheaper price than it can be had elsewhere, everyhody is glad to make use of it and save his money. When our brethren have anything to sell, they want to have it made known, and would be greatly displeased if we should refuse to advertise for them.

When we publish a good book they want to know it and no one would say that we should not advertisel it. No one would expect us to spend the thousands of dollars which we have spent in the publication of good books and lay them on our shelves without letting the people know about it. Publishing means to make known, to circulate alroad, to bring to the knowledge of

the people, and when we have these good books, like the Martyrs Mirror, Menno Simons, Manual of Bible Doctrines, Pitfails and Safeguards and hundreds of others which aside from the direct preaching, are the means we use to proclaim the gospel and teach the people the true way of life, certainiy no one could reasonably say they should not be mentioned in the HERALD. If this must be discarded, then too the advertising of conferences, Sunday school conferences, Bible conferences, changing of addresses, removals and the establishing of new settlements, colonies, etc., etc., would be all wrong. By assuming that no advertising of any kind must be admitted we would get ourselves into an inexplicable dilemma from which it would be impossible to extricate ourselves.

In the second place, the character of our advertising, we think will bear impartial inspection. First we have Bibles of various kinds, and our advertising has taken hundreds and hundreds, at low prices, into the families of our people and others. Then we have the different kinds of religious books, tracts, etc., all of which are used as gospel preachers in different ways.

Then we have three or four "ads," not very large, from brethren and slaters. They are all faithful members in good standing. The business of each one is an honest, legitimate husiness and what they produce or what they want to sell, are all just such things as our people buy and use and if these brethreu can be kept as brethren in the church with their business, and our brethren at large can conscientiously use their products, then we see no reason why our people may not know through the HERALD what they are doing.

In the third place, "Too much space occupied." Let us look at this. The principal advertising space is occupied with Bible and religious book advertisements, and these are all so many sitent messengers to carry Christ and the Gospel out among the people. Aside from these we have in the last number less than two columns of "ads" aitogether, of which ten inches are the "ads" of our brethren and thirteen inches,-about one column, is "outside matter." One brother who mentioned this matter in private correspondence, when it was explained to him, saw how he had misconceived the whole matter and we felt that an explanation in the HERALD might lead many others to see the matter in a different light also. Hence this

Now if any of our brethren or sisters, have, by any means, been led to think unkindly and speak evil of the editor, the business manager, or the Mennoulte Publishing Co., we only ask you to examine this matter honestly and without

prejudice and convince yourself of the truth—see whether these things are so, and whether there is any special reason for these charges that are made against our paper and the managers of the house. We do not beg for sympathy, but we do plead for justice.

Dear brethren, you who have raised the question, we assure you we do not enjoy the thought of causing you displeasure or grief. We do want your hearty co-operation, we invite you to write edifying articles for the HERALD, we invite you to belp in securing new subscribers, we invite you to assist us in every material way, but above all we plead for your prayers in our behalf, that God may use us to His glory and the beneit of the church of Christ, which cause, we believe, is near and dear to us all.

DIFFIRENCES.

The A postle teacher those who love the Lord Jesus Christ, to "be of one mind, to "teach the same things," and to keep the "unity of the Spirit in the bond of peace." He also teaches us (Eph.4), that there is "one Lord, one faith, one baptism," and that in this one faith we should all grow until we come "in the unity of the faith" to the "stature of the fulness of Christ."

This is indeed grand teaching, and this should be the aim of God's people everywhere, and it certainly is the aim of every true follower of the Lord. Yet there many who profess to be faithful to God, who speak much of their high attainments in Christian life, and who have promised to labor for the unity of the church and to promote peace and harmony among the brotherhood and the people of God in general, but who are continually diverging from that line of faith and duty which would main tain, or which when lost would restore this blessed condition to which they in their covenant with the church bound themselves by the most solemn promlse, and in their efforts to promote their pet purposes, they either thoughtlessly or ignorantly stir up strife and dissen tion to the great detriment and injury of the cause of Christ and the prosperity of llis church.

There are many questions upon which men may honestly differ. There are many things in which it matters little which view we take, or on which side we place ourselves. Like the Indiau's cloth, "one side is just as good as the other." A man may be just as right, and it may be just as well for him and for all others interested with him to have one way as another, and on questions of this kind it need cause no trouble, neither stir up any dissatisfaction that these differences do exist, or that one person thinks thus and an other so; under no circumstances should controversies or contentions be kept up

Besides as individuals, the laws of no one should assume the right to insays (1 Pet. 4:15), "But let none of you some people is very hard to learn. suffer as a . . .busy-body in other men's matters. We should always concede to stances adapt ourselves to our profesour fellowmen and to our brethren all tion, adapt ourselves to our brethren, the privileges that the laws which gov- submit ourselves to each other, and ern our relations with them, and the seek not our own welfare only, but also word of God, concede to us. We have that of others, because these are prinno right so far as this goes to rule over, ciples that are laid down for us in the or bind another man's conscience, or set word of God, and in this way only can ourselves in judgment over him or his the church prosper and peace and harhonest convictions as long as these con- mony be maintained. victions, views or opinions are not con trary to the truth or the word of God, and do not interfere with the rights and privileges of others.

But when any opinions that we hold, or any convictions we may claim to have, in any way interfere with the rights and privileges of others; when they in any way work to the injury of others, we should remember the teachings of Paul when he tells us that if his meat should cause offence to his brother, or make his brother, for whom Christ died, to offend, he would eat no flesh while the world standeth; and what we are witling to do for our brothren, our brethren would ask them to do for us, but ail that the word of God demands of us is, that we "do nnto others, as we would that they should do to us."

tions to society in general, our relations in Oregon were reorganized under the with the church, all bring with them certain obligations which we must re- which district the church organized by gard and in which we must often adapt him in Idaho will also belong. ourselves to the will and wishes of oth-

above, are governed by certain laws cently spent some time in Waterloo Co., and rules which for the sake of the gen- Ont., holding a number of meetings at eral good we dare not overlook, for if Berlin, and at Strasburg and one each they are overlooked and disregarded at Breslau, Waterloo and several other they would soon produce confusion and places. At Berlin fifteen persons conanarchy, and break up all order, fessed Christ and at Strasburg four. prosperity and happiness.

then, that have been adopted for the proved a season of refreshing and the common good, are made effective and church was edified and greatly encourbinding on all connected with the asso- aged, while sinners were deeply concustion private or individual opinions. victed and many others besides those should they differ from the require- who took a stand for Christ were ments of the body, must give way, or almost persuaded.

saith the Lord, "we have no choice." ' will be glad to see any of the brethren When a man's ideas and convictions, and sisters, or others, who desire to society, the laws of the land and the his faith, or the line of duty which he visit him, or who wish to transact any law of God give a certain degree of lib- undertakes to follow, conflict with the business with the Mennonite Publisherty to this. in things that concern truth, or with God's law, or with the ing House. If any of our stockholders only ourselves, in things that concern—acknowledged rules and regulations of—wish any information with reference to only our own affairs, our own farms, or the church, this liberty cannot always the business here, or make purchases, our own workshops, each individual be accorded. The unity that should or invest in Mennonite Publishing person possesses and enjoys certain libe characterize the church demands that Company stock (as there is some stock erties and rights that are his own, and we should have the one faith, teach the still for sale) he will be at their service, same things and be of one mind; on this and give them ail desired information. terfere. If he does he falls under the basis alone can harmony and peace be Call on him at 137 East King Street, admonition of the apostle where he maintained. This is a lesson that for Lancaster, Pa.

We must therefore under all circum

PERSONAL MENTION.

Bro. S. F. Coffman, who has been with the congregations in Fayette Co., Pa., for some time, was called to Jordan, Opt., to assist at the funeral services of Sister Sarah F. Moyer, and spent about five days with the church there. He had expected to return to Canada permanently by Christmas, but as the Lord seemed to lead otherwise he has returned to Favette Co., for the

From Bro, Gco. R. Brunk's report ought to be willing to do for us, though to the Evangelizing Board of his recent if we have an abundance of charity, we wisit in Idaho and Oregon we take the can do more for our brethren than we liberty of glesning a few items that will be of interest. He held over sixty meetings, during which time there were about twenty five accessions to the church. Some confessed Christ who Our relations in the family, our rela- did not unite with us. The churches Kansas and Nehraska Conference, to

As stated in our last issue Bro. All these different relations, as said Daniel Kanffman of Versailles, Mo., re-On the 11th of December an instruc-When these rules and regulations thon meeting was held. The meetings

brotherhood in Eastern Pennsylvania. From a religious standpoint, or in the He has his headquarters at No. 137

"AS WE FORGIVE OUR DERTORS

The New Year dawns with all Its possibilities, and with all its bright promises. Our lives apparently move on the same as ever in the usual routine, and yet there is a break, which to some means only the beginning of another year, but which to others means an opportunity for better things. for new resolutions, and renewed strength to carry them out.

We practically have a chance to begin over again, to revolutionize our more or less faulty modes of living, to form new ideas, to erect for ourselves a higher standard, and to set ourselves right in all things so that we can again endeavor to march steadily onward and upward.

We strive to throw aside our little weaknesses and vices, or rather we put torth stronger endeavors to overcome them, making the beginning of the New Year as the commencement of another era in our lives.

We pray with more fervor on that first morning of the New Year We pray more slowly and we think more of the real meaning of prayer. There is one and honesty. Even their religious worciause, however, which perhaps we are ship is full of deceptions and immoraliant to pass over more lightly than we should. We have said it so often that it has lost for us much of its original meaning. "Forgive us our debts, as we forgive our debtors." As we repeat the words, a new meaning seems to come to us. Hitherto we have said them with a reference only to the first part of the sentence, "Forgive us our debts;" with a thought only of our own forgiveness and not with a realization that we have asked that the forgiveness be meted out to us as we mete it out to our debtors

We all have our little grievances against people, perhaps rightful grievances, but more often trifling ones of no account whatever, but which we still hold against the party in question. turning toward him our dire displeas nre, which may show itself in many forms.

As we view the beginning of the New Year with Interest, hoping to start out fresh and sweet and clean, soul and body, for the long year that is before us, and to begin aright on the path which stretches we know not whither we should feel the desire to bury what grievances we have against people, to cast them aside as unworthy and entirely in opposition to our new soul, neither did the gods bring him any

on account of them. We should have be set aside, that the welfare of all may Bro. J. S. Lehman is still among the desires and endeavors. We cannot be gin aright if we carry into the New Year hard feelings against any one We must stand free and clear of the pettiness of such things. We must be able to pray, on that first day and on all succeeding days, with earnest heart and honest purpose, "Forgive us our debts, as we forgive our debtors;"-"As we forgive our debtors."

If we cannot say this and mean it, the New Year will not be the beginning of a new era: It will be but a con tinuance of the last year with at least a part of its weakness. We shall not be starting out fresh and clean, for there will be the taint of selfishness, the taint of an unforgiving selfishness upon us.

Let us strive to begin again and again and again, the better, purer life; let us not only make the first day of 1900 the beginning of a new era for us, but let us make each day of that New Year a beginning of better things than there have ever yet been in the days gone by.

For the Heyald of Truth.

NOTES BY THE WAY.

No XIX.

BY A. D. WENGER

Raipur, C. P., Indla, Nov. 16, 1899.

In India there are 285,000,000 heather and some over 2,000,000 Christians, the majority of whom are Roman Catholics. Are there any good heathen? I do not think that any missionary or other Christian resident ln India will claim to have found one trust worthy heathen. One old missionary who has been in India for thirty years sald that he thought for a while he knew one that was honest, but he proved to be a rascal and now he despairs of finding another. The unlversal testimony is that not a single idolater can be relied upon for truth tles. They are not inspired to lofty motives by bright hopes of a happy fu ture world. When the beauties of the Christian religion are shown them, many say, "We know your religion l better than ours, but our fathers worshipped this way and these idols are good enough for us. Besides, if we be come Christians we will lose our caste,"

Some wonderful stories are told by missionarles of a few who earnestly sought true light and peace after they had in some way been slightly influenced by the Gospel of Christ. A number of years ago a poor Hindu at Ahmednager, India, felt that there was a happier life for him to live than the one he was living, but he did not know how to obtain it. He had no rest day or night and he sought peace to his troubled soul in one way and another. At last the holy men (heathen priests) told him if he would just make a pll grimage to one of their holy places the lengings of his heart would be filled. Accordingly he was advised to go to Benares, and was told he need not mind about food, for the gods would bring him food after he would get there He went and sat at the holy place da after day, but found no peace to his

food, and he left the place almost starved and much disgusted. After a long and weary journey he reached home again. The priests then told him of another holy place also very far away and said he would snrely find the desire of his heart if he went there. Before starting he met some missionarles who told him about Christ. He became a Christian and died about two years sgo rejoicing in the Lord. Have you concinded that heathen

have immortal souis or have you decided that death ends all with them as with an ox? These millions that inhablt India, 184 to every square mile, what are they? Really the majority of them are from the same Aryan branch that we are, but their bodies on the average are slightly smaller and their skin is considerably darker than ours, though not as dark as the Africans among us ln America. If taken from beneath the burning snn of this southern clime where the thermometer registers 85 to 90 degrees Fahrenheit in midday even at this date to a more northerly climate, and given our modes of living and the blessed Gospei, in all probability, after many generations they would measure up in physique and complexion very favorably to our own. Whether the heathen be of such close kin to us or the most degraded savages on the earth, with complexion white, black, brown, vellow or coppercolored, their religion Hindu, Buddhist, Parsee, Confucian or Mohammedan, let us see by the test of the never-failing Word whether they live hereafter. Paul said (Acts 17) in his sermon to the heathen at Athens, that God "hath made of one blood all the nations of men." and "now commandeth all men everywhere to repent: because he hath appointed a day in the which he will judge the world in righteousness" by Christ. The fact that there is a judgment awaiting all the world proves the after-life. Converts from heathendom in Corinth were instructed that the 'mortal must put on immortality." 1 Cor 15 · 53

Our ancestors were not Jews but heathen. Truly we feel glad when we recall how the Gospei wave began to roll from the Holy City westward over Asla Minor and crossed the Hellespont into Europe at the Macedonian call. When the saivation waters of everlasting life reached our Gentile forefathers long, long years ago in southern Europe we were a horde of savages committing abominations by offering up human sacrifices and worshipping perhaps as many idols as these Hindus we now see around our doors do. Suppose such idolatry as this in India had been handed down through the ages by our forefathers and to day you and I were groping in awful darkness with no knowledge in Christ! Praise God for the evangelists and missionaries of the early church! Had Paul, Timothy, Apollos and others come eastward instead of westward, India and China would now likely be the Christian countries and Europe and America left in the worship of Juggernaut and countless idols of wood, silver and stone.

Since we heathen got the Gospei from the early Christians, do we not commit an awful sin If we hold it and refuse to all the world. "Go ye into all the world and preach the Gospel to every creatvery densely populated district. In that that they have been before an idol.

remission of sins should be preached in gin work. Their territory will have in dicates to which of the many castee hls name among all nations, beginning at Jerusalem." Lnke 24:17. "Go ye therefore and teach all nations; io, I am with you aiway, even unto the end of the world." Matt. 28:19, .0. This weighty responsibility rests upon the people of God not only for the Apostolic days but as long as Jesus is with His people on the earth-till the resurrection. Every new nation that springs into existence is to have the Gospel from the Christians who live in that age. The heathen are being born many times faster than they are being converted to Christianity and there never were as many of them in the world as there are now, hence a great work for our present generation.

HERALD OF TRUTH.

The question is sometimes asked, "Are the heathen saved without Christ?" If so, why presch the Gospel to them and why did Jesus command us to do so? If so, why does Scripture say "that God would justify the heathen through faith?" Gal. 3:8. If so, why did it please God to reveal His Son to Paul that he might preach Him among the heathen? Paul did not ask his flesh and blood if they were willing to have a hard time of it, but he went at once on a missionary tour into Arabia. Gal. 1.15-17. Shail we take our own comfortable view of this matter and fight against God and the commands of Jesus, or shail we obey? God says the not been sufficiently instructed. In all heathen are not saved without Christ. "Neither is there salvation in any other: for there is none other name under very weak even after instructions are heaven given among men, whereby we "The must be saved." Acts 4:12. wicked shall be turned into hell and all on that account. the nations that forget God," Psa. 9:17. The heathen used to capture some of

the children of Israel and carry them away to serve idois. Brother, let me ask you a question: If one of these great heathen nations had some years ago conquered part of the United States and carried away a little child of yours or a brother and it were now growing up in the worship of ugly idols such as we see here in every town, would you not be glad if some Christian missionary would find it and teach it about Jesus and His saving power? I know you would say, "Yes. then are you not more in favor of foreign missionary work? Is your child or your brother any better than these children here for whom Jesus also died? Dld you ever find any difference in the value of souls? God is just as much concerned about the salvation of these heathen as He is about your salvation and mine. "God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted of him." Acts 10:34, 35.

There are possibly five hundred passages of Scripture favoring and commanding the spreading of the Gospel through foreign lands. The writer would volunteer to find two hundred and fifty of them for any opponent to the work. For one I am very glad to find here a mission of our own dear church called In "American Mennonite Mission." my opinion our missionaries have things to show how blindly they worselected the most suitable place to locate they could have found even after hand it on to other heathen? We are long searching. Their station is really all men everywhere to repent." Acts commanded by Jesus to pass it on to forty-eight miles south of here at the 17:30. When we see them with paint town of Dhamarl in the center of a

it many hundred thousand and even a they belong. A missionary told us that few million heathen, the majority of whom have never heard any of the gospel story. Really our three missionaries will have about a militon aplece in their field. They can never reach a hundredth part of them. I fear we cannot realize how much they need our sympathles, our prayers and our support. It seems to me that a few other helpers will be needed in the near future, but those who expect an easy time with comfort and plenty had better not volunteer. Bros. Ressler and Page will be the only white men and Sister Page the only white woman within forty eight miles. When I went with them to Dhamtari the other week to secure land for their buildings. I saw more heathen temples in the town than I ever saw Christian churches in any American town of the same size. Such tempies with their horribie ldols are found in the hundreds of villages around Dhamtari.

It is my opinion that onr brethren will be able in some years by the beip of the Lord to build up a congregation of Christians perhaps nearly as strong as the flock Panl, Timothy and Titus gathered from among the heathen at Corinth. A few have already asked here in Raipur to be received as Christians and to be baptized, but they have probabilities those that may come into the church here in the future will be given, but if the examples of the Apostles are taken they cannot be refused

The rice lands around Dhamtarl are as level as Kansas prairie. The rains this year were so scanty that very little of the crop matured. Over a large part of India no rice at all grew this year and the fields are perfectly barren. Hundreds of thousands are already without bread and a year of awful fam ine stares them in the face. Their hopes rest on the probable crop next year. They have made festivals and prayed to their gods for rain until the season is past and they now say this

was just to be their fate The Lord doeth all things well. At first I did wonder why our merciful Eather should withhold the rains and cause such untold sufferings in India. Now it seems to me to be IIIs way to break down these old idolatrous religions and substitute Christianity. gives God's people an opportunity to exercise the charity of their hearts and receive His blessings upon the giving, but more than that, by helping in some way to bread the heathen through the famine we reach an avenue of access to some of their hearts by which we may be better enabled to give them the bread of life.

These people are very deep down in the Lord is able to save to the uttermost. Not more than one in twenty can read or write. Of their many shocking sins I cannot tell you, but I will give a few "The times of this ignorance ship. God winked at: but now commandeth on their foreheads we nnderstand by

ure," Mark 16:15. "Repentance and about ten days they will move and be- The color and style of the painting ina few years ago he was walking along on a steep hill and came to a stone god. He put his foot against it and found it was loose and then rolled it down the hill. A few years afterwards when he passed that way again the god had been carried back upon the hill and a temple built over it. When he asked them about the new temple the people sald, "Our god became displeased because he had no temple and ran away." Some times some red paint is put on an ordi nary stone by the roadside or beneath a tree and is then worshipped as a god. When Bro. Ressler and I were visiting the German Baptist Mission at Bulsar we walked with Bro. S. N. McCann, an able minister whom I met in Iowa few years ago, along the seashore and found a wooden idol a few feet high with some brush thrown over it to con ceal lt. One place a missionary asked some heathen why they had no god, and they said the white ants had eater It is stated that there are 330,000. 000 gods ln India. During the last famine the people sold a number of their gods of gold and sliver that they might have money to buy food. After the famine they bought them back again. When we have our family worship here and heathen see us kneel down by our chairs to pray they say we are worshipping our chairs.

> Shall we give up in despair when we have such people to deal with? No. These old religions are crumbling and the more we educate the natives and teach them of Christ the faster their religions crumbie. I am just as much for home missions as I am for foreign missions. A soul is of just as much value in the home land as It is here. and every soul, no matter in what part of the world it is, is worth more than all the earth's material treasures. However it would be a great pity if all India were left in such ignorance without any one to preach ('hrist, vet we see they are almost left alone and are wonderfully neglected when we find that there are more than a hundred thousand heathen to every missionary. These degraded sinners are harder to love than our unconverted friends at home, but the Lord would have us love the most uniovely and give our lives for them. We rejoice that our church ls establishing missions in obedience to Christ not only among the Allegheny Mountains of W. Va., on the Welsh Mountain of Pa., in Chicago, Lancaster and Philadelphia, but also in India

Dear friends, do you want these precious millions converted, or do you want them to go on to Christless graves without ever knowing that Jesus died to save them? They believe that they will be born again likely in the form of some lower animal next time and so or and on, life after life upon the earth. sin and ignorance, yet we know they sometimes in one animal or caste and are not beyond redemption power, for then in another. I have seen them carrying their dead out of town to the funeral pyre. I never before witnessed such a scene as we had a few Sunday mornings ago at the gate of a town where a funeral procession passed us with a family deeply mourning for a mother without one ray of hope. About half in the procession carried each a chunk of wood on the shoulder with which to hurn the body. By a knowledge of Jesus and His word we have

learned of heaven and tasted of its joys individual, but in the church. The only drawing us closer to Him. Think aiready on the earth. When earth's ties are severed and we see our Cbristian friends in the embrace of death or think of them long months or years afterward we cherish the blissful hope of their company again in a happier world. How dark this world would be to us without any Christ or heaven in it. Brother, do you want the heathen saved? Are you willing to do anything toward giving them the Gospel? May God help us to do with our might what we can to get the story of the cross to all nations

For the Herald of Truth. WATCHING UNTO PRAYER

BY A. K. KURTZ.

Watching, when used in connection with prayer, seems by some to be but imperfectly understood. It is a word very often used in scripture in a sense of warning to the Christlan. "Watch and pray" is given as a timely warning or an exhortation by which we can all profit if we heed it. It is used by Christ when speaking of the judgment. Matt. 24: 42.

We infer from the manner in which it is used in Scripture that the watchful will also be prayerful. We may also infer that watching incites to prayer. The watchfui wili be prayerful the very reason they see the danger ahead and make effort to avoid it. If we would send a child along some highway frequented by wild animals we would warn him to be watchful in order to give alarm in time that some one could come to his rescue. This explains the sense in which watching is used in the word of God, and does not mean that we should continually be thinking of what we have been praying. Our prayers, if sincere, have ascended to the throne of grace and surely we need not, as it were, to keep a continual watch over them. Our lives however need watching and this watching incites to prayer, that we may grow in the grace and knowledge of the Lord.

The flesh (seif) the world and Satan are the Christians greatest enemies and it is natural to flee from a known enemy. The instinct in animals is so glad, happy, joyful, etc. How often we strong that they know their enemies and will tlee from them. The child of God should be as wise. One of our dear ones may be seriously III. With what anxiety we watch every symptom of disease, we employ the best medical skili, with interest we watch the effect of the remedies prescribed, which is all right and proper, but it seems that we are not so careful to watch these symptoms of spiritual relapse and even decay in ourselves, our fellowmen and the church. These forces that exert such a powerful influence for evil are allowed to go on unchecked until it seems almost impossible to counteract them.

We have the liquor trailic for an go on increasing in power and influance until it seems that church or state would be manifest, not only in the people) let us rejoice that the Lord is same, that truth is not held in as high what it was, what it will be in the

selfish desires of the mind being taken of it, how kind Jesus was, that He came away, Satan and the world would lose their power over us. But this can only be realized by taking heed to the admonition to "watch and pray, that ye enter not into temptation." Mark these words, "that ye enter not into." What a blessed safeguard from sin. If we heed it we do not enter in and of course do not sin. Now if we hate sin (as every Christian does) we need but and to plead for us. O, how we should watch and pray then we will not enter into and of course not sin. How dear these words then to a Christian, and doubly dear, as they are the words of one that knows our proneness to sln, and of course also knows the remedy. We of course cannot successfully watch all these allurements to sin of ourselves, but look at the promises we have of belp. Here are a few of

"The meek will He guide in judgment " Pss 25 .9.

"I will guide thee with mine eye." "The Lord shall guide thee continu-

ally." Isa, 58:11. "Guide our feet in the way of peace."

Luke 1:79 "He (the Spirit) will guide you into all truth." Jno. 16: 13.

Is it possible that we are still wandering in the dark with these promises of an unerring guide, tried and true, to

show us the way. Can it be that we have so little spir itual discernment that we be led into the snares and pitfalls of the enemy with these promises all for us if we be but watchful and willing to ask for help from One that knows all about our needs May David's prayer be ours: Open thou mine eyes that I may behold wondrous things out of thy 1aw 17

Smithville, Ohio.

For the Herald of Truth-PRIOTER

BY D. C. HERSHEY.

1 will greatly rejoice in the Lord, my soul shall be joylul in my God. 1sa

What does rejoice mean? To be are told, in our bibles, to rejoice. It was told the people of Israel that they should rejoice in every good thing that comes from God. That applies to us to day as well as it did to God's people in the time of Moses. How often we forget that all good things come from God. We think it is through our management that we have these good things, and forget to rejoice that God has not forsaken or forgotten us.

Let us think for a moment, in what we should rejoice. Has God not provided us with everything that we need; heaith, food, clothing, home, and above all and best of all, a Savior? "Thou shalt have joy and gladness; and many shall rejoice at His birth."-Luke 1:14 example, which has been permitted to Do we realize what a gloomy world this would be if we would have no Jesus to go to in trouble? But we are unable to check it. It has been should rejoice in trouble or in afflictions said of a truth that man is his own as well as in prosperity, for whom the greatest enemy. Dethrone self and let Lord loveth He chasteneth. Then in God rule and what a wonderful change trouble or afflictions (if we are of God's

to this world for us, to weep and rejoice with us. How sad His disciples must have felt when He told them that He would go away, but they were relieved by what He told them. John 14: 28. "I go away and come again unto you. If ye love me, ye would rejoice, because I go unto my Father." He went to the Father to be our advocate rejoice that we have such a Savior to plead for us with God. Then let us also rejoice that there is a home for us with Christ, for He said, "I will come again and receive you unto myself; that where I am, there ye may be also." Tohn 14 · 2 3. Let us be careful in what we do re-

jolce. Do we not sometimes almost rejoice when we see some one in trouble or making a mistake? How willingly some people will carry the news. God teaches us in this language: "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbloth " Prov 24 . 17. We must have the grace of God ln our hearts, not to rejoice over others when they fall; but do we let them know that we do not rejoice, by going to them and trying to help them up, by offering our help And also telling them of the love of God that He gave His only Son not for the saved, but for the lost and fallen ones. Then when they are found by the Savior, we should rejoice, as the man did who after the lost sheep was found, asked the others to rejoice with

Christ wants us to rejoice, for He told His disciples that they had sorrow now but I will see you again, and your hearts shall rejoice, and your joy no man shall take from you." Then again He says, "Ask and ye shall receive, that your joy may be full."

Manheim, Pa.

SADNESS serves but one end, being useful only in repentance, and hath done its greatest work, not when it slobs and weens, but when it hates and grows careful against sin; but cheer fulness serves charity, fills the soul with harmony, and makes and publishes glorifications of God.'

For the Herald of Truth.

WHAT DOES THE WORLD NEED MORE TO-DAY THAN ANY THING FLSE?

In reading one of our much favored author's (Charles M. Sheldon's) books. the question. "What does the world need more to-day than anything else?" filled me with interest, and I at once looked for the answer.

I will give a part of it. "The world needs to day more than anything else. men and women who love truth and hate falsehood "

A close observer, and indeed he need not be a very close one, can not help admitting that there is more truth in this than many of us would like to own.

The world is really sadly in need of just such men and women, men and women who love truth and hate false

It is a sad fact, but a fact just the

esteem, and falsehood abhorred, as li should be, and (dare I say it?) among our Christian friends it is even found to be so. It seems to me, we go along all too thoughtlessly and carelessly of times, as to our influence, along this line. We forget, that no one liveth to himself, and that we are looked up to by some one, possibly by a class of girls or boys in the Sunday school who may detect a flaw in this respect; and lo! where are we then? The very things that we have been trying to impress of the little ones may be held in doubt since they have detected a flaw, since we in our carelessness.or in an over zeal to keep up what we mean to be a good reputation, spoil our influence, by shaking the faith of those little ones.

Not long since I heard something like this? "Mamma, I thought our Sunday school teacher says it's bad to tell lles?

"Well, so it is," sald mamma. "Well, but she told one to day." The child then went on to tell just how it was and it was later found to be a fact. Who can tell what an immense amount of harm such a seemingly small matter may do. When we remember who is the father of lies and that an untruth ls a lie, no matter if acted or spoken that there is no such thing as little white lies, that they are all black, and of the devil, we will be more prayerfu to God, the Father of all truth, to help us be careful along this line. God grant that we may love the truth and that we may hate falsehood, that we may ever be ready to stand for the truth, as Christ has himself given us an example. No matter if it may at some time cost us a little of our own selfish pride, let us remember, the author of pride and falsehood is one, and the same devil, and that to enjoy God's favor, and the true respect of those around us we must love truth and act it every time; hate falsehood and shun it always.

Leaman Place, Pa.

MISSIONS.

LETTER FROM INDIA

Khamgaon, Berar, India, Nov. 3, 1899. My dear Sister: "Before they call I will answer and while they are yet speaking I will hear." Isaiah 65:24. This precious promise has never meant so much to me as it has of late. and after I tell you my experience or rather the Lord's dealings with me of late you will understand.

We had hardly any rain during the rain season. Clouds hung black and heavy over our heads, one really thought rain must fall, but it passed over. We had only 6 inches of rain from June till October and should have had a rain fali of 33 inches. The little that did fall helped the seed and it peeped out of the ground, but that burnt when the sun came smiting uson it. We have no harvest to expect; all is dried up, no grain to expect for man or beast and as we did not have the proper rainfail here in Berar the last three years we have a water tamine too, which is a sore trial. Grain can be sent from other countries, but not water; grain is very high now already, more than threefold

pect any rain until June, 1900 and then if rain comes, it will be seven or eight months till grain ripens and is ready to est and so that means famine for a long time does it not?

1900

Suffering has now already begun and cattle are dying. This famine is much sorer than the last one because the water is also wanting. People are coming from the villages for work as they have no water nor grain to keep them alive. The government has opened up relief work and is doing much to keep them allve but God knows how many will live through it. When our water got all in the well, I had to go to the heathen to beg for water for my large family I went to one place and they gave water for a few days only and then I had to go to another place, and so on for many of the wells got dry. Just think how much water it takes for such a large family, seventy-nine children. I found a little water ln a river bed (not running) where I take the girls for washing and bathing. It is three miles one way. It means a six mile walk for washing the cioth and bath-

As these trials come to us. I look to the Lord as in Issish 33:16, where we read our bread and water is promised us, and ln Psalm 37:18 is the promise, "They shall not be ashamed in evil times and in days of famine they shall be satisfied." I counted these promises mine and claimed them for my large family, and the impression came if I had money I would dig a new well. This the Lord showed me. I know it was the Lord, and I thought I must write for the Christians at home to pray, as during the other famine I knew often I was upheid by the prayers of the right eous and the offerings of your dear people came at a time when they were needed so much.

Weil, just the time you say you were prompted by the Holy Spirit concerning this work, was just the time I thought I must write to you, but I waited much upon God and asked Him to put it into your heart, and then I knew the Lord had done it.

When your letter came telling me you had such a burden for this precious work and the enclosed money given by the dear ones you mentioned, words fail to express the gratitude of my heart to my dear heavenly Father for He did show and gulde you and oh so many, many thanks for it all. May the Lord bless you and all your neighbors and friends that opened their hands and hearts toward our great need.

on the money came in and when the last week's mall came I did not receive the letter with the draft at the same time I got my other mail, so one of the lady missionaries came to me and said, "Did you receive any money this mail?" No, not yet, but I know the Lord will not let me stick." I began the well in His name and He sent the money thus far. And what do you think! Three days later your letter came with the draft enclosed \$38.25 just at the time needed. I was at the time with my language teacher, a heathen, and I praised the Lord before him, I could not help It was a God-send. We have water, praise God. We struck a nice stream and the people are surprised, O so much I asked the Lord when I measured off the well to not let my hands and feet

ture God only knows, as we cannot ex- go one inch out of the way and the stream was struck right in the middle of the well. Pray that it may be a per manent flow, that the fountain may not fail: as it will mean the taking in of many more famine children and that the Lord may provide and care for them. Thank all the dear ones for me. Much Christlan love to all.

ALICE L. YODER.

MENNONITE HOME MISSION.

1930 E. YORK ST., PHILA. A Christmas and New Year greeting, to the Herald Readers.

These bright days as we go about our work, the streets are crowded with buyers of toys and trees, and numberless presents, in memory of the greatest gift Christ Jesus, nineteen hundred vears ago.

How different the gifts of to-day, compared with those given by the wise men, to Jesus.

When we see children with ragged dresses and torn shoes looking into the shop windows at the nice newwarm ones we feel sad, for mother perhaps is sick, and father dead, then the thought comes to us, Why this waste of money? Why not still to Jesus-In His name for His cause, that many needy ones might be clothed and fed?

Thanksgiving brought happiness to some worthy ones at the Mission. It was touching to see the widows and orphans as they sat around the Thanksgiving dinner (which had been supplied by friends of the Mission) and with tears of joy hear them praise God that even they were not forgotten by Him.

Lately we have had practical sermons by Bishops Mack and Rosenberger also by preachers Wismer, Bean, Weaver and Hunsberger. May these servants of God continue to teach the word in its power and purity, that souls may be brought to the light Christ

Sunday evening the 10th lt was sad to listen to a father cry and say he is out of work, has a sick wife at home, and the children had nothing to eat but bread and tea, while he did without. He ate supper with us, and afterward his home was found as stated. ever find that sin brings suffering.

We again have had a pleasant surprise, this time a new washing machine and wringer. While we do not know the kind donors, the Lord does, He will reward those who support by prayers or otherwise. Gratefully received \$2.00 Lititz, Pa.

By request we will say that to find I started a new well and as I moved the Mission, 1930 E. York St. from the Pa. depot, go to Eleventh and Market, get the 2nd and 3rd car by Montgomery Ave, and Berks Sta. to Front and York walk one and one half blocks east. Or on 5th St. take simply a Frankford car to Front and York and waik one and one half blocks east. Be careful to get the right car, as there are several car lines on each street.

THE MISSION WORKERS.

THE FOUR COMMANDMENTS OF MISSIONS.

LOOK, PRAY, SEND, GO.

He that hath my commandments and keepeth them, he it is that loveth Me, John 14:21.

The field is the World, Matt. 13:38. The seed is the Word of God

Go ve therefore and teach all nations, Matt. 28:19.

A. T. Pierson says, "Facts are the fuel which kindle the flame of Foreign Missions:" and true it is that as the basis of all interest in the work of spreading the gospel to the whole world, there must be an intelligent understandnig of the needs and conditions of the various fields of labor.

Before the servants of the Lord Jesus will be stirred with the same Divine compassion which moved the choose any He may think best-prais-Master's heart when He looked upon the multitudes "scattered abroad as sheep having no shepherd," there must be the same pltylng, sympathetic glance of His followers upon the nineteenth century harvest fields.

Understanding that we must KNOW In order to FEEL, that we must see before we can WEEP, that we must LOOK before we will Go, Christ gave His disciples the command to

Look.-Lift your eyes and look upon the fields, Jno. 4:35.

Is it not a solemn fact, that, taking the world as a whole, of every THREE persons, Two bave never heard the Gospel, never seen a Bible, and know nothing of Heaven or Hell? This, too, in the face of the commands of Jesus Christ and the clearly revealed fact that His blood was shed for the sins of the WHOLE BACK.

The United States with a population of 65,000,000 claims the labors of 100,000 preachers of the Gospel, The unevangeilzed portions of the world, numbering about 1,000,000,000 souls have in their midst less than 10,000 mission aries. One worker to every 650 people In the United States, one for every 100,000 ln heathen lands. Thus MAN estimates the needs of the work. God says, "There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all them that call upon Him," Rom, 10:12.

The church in the United States spends every year \$80,000,000 in its work among the people in this country, or about \$1,25 for each person. For the Regions Beyond, to evangelize 1,000,-000 000 heathen she gives only \$5,000,-000 yearly, or less than one half a cent for each poor soul in heathendom.

Paul says, "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise," Rom. 1:14. The church is debtor to the world to give the Gospel to EVERY CREATURE, and one half a cent yearly for each soul is the way she pays the debt. "Freely ye have received, freely give."

PRAY .- Again the Good Shepherd looks upon the fainting, scattered multitudes and turning to Ilis disciples, says, "Pray ye therefore the Lord of the Harvest that He will send forth laborers into His harvest." Matt. 9:38.

To day as the servant of the Lord Jesus looks out upon the world he sees the same sight,-Flelds teeming with Christless, hopeless souls, bound for a Christless, hopeless eternity. Then as he looks at the Church, called out and sent forth with the Gospel for these multitudes, and sees it cold and Indifferent to this, ber first and greatest work, he can only cry out to the Lord of the Harvest, "Send forth laborers." Have you obeyed this command? Surely it is plain. Have you dared to

violate it? Perhaps there has been s fear that in answering this prayer, God might require YOU to make some great sacrifice, give up some dear one, perhaps go yourself. Nevertheless He says, "PRAY YE." To disobey means the loss of many preclous souls now in darkness.

Shall we because of selfishness in our own hearts, fear to obey God? No, Blessed Redeemer! far from every Christian parent's heart, far from every soul redeemed by the blood of Christ be such a thought. Let us gladly commit all to Him, and leave Him free to ing God for the privilege of having a part in a labor which exceeds in grandang and nobility all lines of service within the whole compass of human beneficence.

SEND.-Another command comes to us from God's Word. This time He speaks through the apostle Paul, "How shall they hear without a preacher? and how shall they preach except they be sent?" Rom. 10: 14, 15.

5,000 churches in the United States did not give a dollar for foreign missions in 1894, and that year 25,000,-000 heathen died without the Gospel

Nine tenths of the contributions to foreign missions are given by one tenth of the church members, whlie one balf never give anything.

Twenty one of the chief denominations in the United States, with a membership of 9.324.114, gave last year \$3,847,191, only 40 cents a member.

What a shame at this, the close of the nineteenth century! Doors are open into the heathen world on every side The Bihle has been translated into nine tenths of the written languages nine tenths of the written isnguages of the world. Rapid means of travel make it possible for the missionary to reach any point on the globe in a few weeks. Yet the Church of Jesus Cbrist is content to allow the work to drag along. A few men go out each year, a few dollars are given and that is all. We say much about the sins of card playing, dancing, etc., among professed Christians, but the blackest crime that will he charged against the Church when she meets her Lord will be the withholding of the Gospel from the perlshing heathen; keeping back the Bread of Life from souls to whom she could easily have ministered.

Go.—Our last command is Christ's final word to His disciples: "Go ye into

final word to 1118 disciples: "Go ye into all the world and preach the Gospei to every creature," Mark 16:15. While wast continents are shrouded in darkness, and hundreds of millions suffer the horrors of heathenism, the burden of proof lies upon you to show why the circumstances in which God has piaced you were intended by Him to keep you from preaching the Gospei in the Regions Beyond, You say, "i am waiting for a special call." Is It nothing that thousands are dying whom you might reach with the Gospel? Is it nothing that you are under the weekly ing orders of our Savior? Surely while the proportion of workers is so mani festly unfair to the heathen world, feetly untair to the neather world, it meeds a very special call to varrant us in staying where so many are already laboring, rather than pushing on into the neediest parts of the field. God has appointed us as ills ambassadors (2 Cor. 5:20), and has given us the Giorious Gospel to hold in trust for Him, and use as He has directed, till He come. What we need, then, is that every Christian accept this responsi-billty, and so live that God's purpose shall be carried out In their lives, be it to LOOK, PRAY, SEND, or GO; though it money, home, dear ones, or

Obedience is the the test of love. "He that hath My commandments and keepetb them, he it is that loveth Me."

-Tract by C. P. Chapman

HERALD OF TRUTH.

January 1, 1900.

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Monthly Calendar for January, 1900.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sal.
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

⑤ 1; ③ 8; ⊙ 15; @ 23; ⑥ 30.

BUSINESS NOTICES.

The Family Almanac for 1900 is still on sale. See price list in another column.

Several new books have been added to the Colportage Library.

Every reader should take advantage of our offer on a good commentary.

Do not overlook the notice of the "Golden Text Book." It is a very convenient tittle book. Price only 5 cents.

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paper is now published in tract form, the very beart of the Mennonite colony and will be sent gratis to all who wish to read or distribute it. Stamps to pay postage will be acceptable.

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Letters on Baptism, by Edward B. Fairfield, D. D. 245 pages, 12 mo. cioth, price 75 cents, published by the Congregational Sunday School and Publishing

This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism hy affusion.

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Ingersollism.-The article that ap- Lithia Water of Austell, Georgia. It peared in the Sept. 1st Issue of this flows out from large granite rocks in in the Sweet Water valley, 18 miles from Atlanta, Georgia. This water has many curative properties, and bas gained a world wide reputation, and la now for sale at the Mennonite Publishing Co., Elkhart, Indiana, and at Lancaster, Pa., by B. F. Herr, 37 N. Prince St. Price per single gailon, 40 cents; ln 12 gallon car boys, \$4.20, free on board at the above places. Empty vessels must be returned, prepaid. Write for booklet of testimoniais from the most noted physicians of the countrv.

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> Our Family Almanac for 1900 ls now completed and ready for delivery. Our patrons who have used this almanac during the past years will need no word of expianation, or commendation. The calculations are made by Bish, L. J. Heatwole of Harrisonburg, Va., whose work for completeness and accuracy is not superceded by anyone. It shows the eclipses, constellations, astronomical characters, planets and aspects, chronological cycles, ember days, movable feasts, centennial almanac, seasons, remarkable days, moon's signs, rising and setting of sun and moon, moon's phases, weather forecasts etc. It also contains a good se lection of reading matter, with several fine and interesting lilustrations, severai originai articles, etc., ministers names and addresses, meeting calendar, etc., etc. The aimanac deserves a place In every family, and we ask our friends to favor us with their orders, early. 6 eta

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- No. 4. Concerning Missions

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- TIME.
- SCRIPTURE.
- GOVERNMENT.
- SUBDIVISIONS. The age of Abraham.
- 2. The age of Isaac.
- 3. " The age of Jacob.
- The age of Joseph
- The oppression of Egypt. EVENTS.
- The Call of Abram
- The Removal to Egypt. The Ten Piagues.
- CHIEF CHARACTERS.
- 1. Abraham, the father of the faithful
- 2. Isaac, the son of promise.
- 3. Jacob the father of the twelve

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"THERE may be no land marks along the troubled and tried nath, but we may be sure the guide is there, along side leading, upholding, and with His eye on the vine-laden, sun kissed valleys of peace beyond, and we may hush the beating heart into peace lneffable on that gracious pillow, "I will lead the biind by a way that they know

"Or how little worth are creeds and theories, and interpretations in the honr of death. One refuge only the personal Jesus, the living, actually present Christ, Words do not avail; human sympathy does not suffice-Jesus only.

1900.

LESSON I.-JANUARY 7.

THE BIRTH OF JESUS.-Luke 2: 1-16. [Read Matt., chapters 1 and 2, Mem

ory Verses 8-11.] GOLDEN TEXT .- Thou shait call his

name Jesus; for he shall save his people from their sins .- Matt. 1:21.

INTRODUCTION.

TIME.-Probably in December, B. C. 5*, only one week before January 1, B. C. 4. four years before the reckoning of the Christian era.

PLACE. - Bethlehem of Judea, a small town five or six miles south of Jerusalem, the place of King David's nativity, containing at the present time about five thousand inhabitants.

RULERS.-Caesar Augustus was emperor of Rome, Herod the Great was king of Judea, but Palestine and the greater part of the known world were subject to Augustus.

LUKE.-The author of the Gospei from which four of the lessons of this quarter are selected was not one of the tweive apostles, but an educated Greek physician, a native of Antioch ln Syria, and a companion of Paul in his travels and missionary work among the Gentiles. He wrote especially to the Greeks who worshipped man, and made their gods in the likeness of man; their ideals of humanity were high, they were am bitious to attain to a high standard In both morality and education. He proves to the Greeks that Jesus of Nazareth was a perfect man, possessing the highest accomplishments of humanity, coupled with moral perfection and divinity; a standard to which the grandest specimen of Greek manhood had never attained. He presents the gospel of sympathy and good cheer, showing that Jesus came to bring "peace on earth," and "good will to men," and to be a light unto those who "slt in the shadow of death." The one great theme of Luke's Gospei from beginning to end is to present hefore the world in all His spotlessness and purity of character, Christ as the Son of man, coming into the world by way of the manger and going out by way of the cross, in order to "seek and save that which was lost."

THE RIETH OF CHRIST .- According to promise "the seed of the woman should bruise the serpent's head," The fullness of time had come when prophecy must needs go into fulfillment; that God would send forth His Son, "made of a woman," and "made nnder the law," and it was needful that it be distinctly proven, heyond all dispute, that our Lord sprang from the tribe of Judah. It was also necessary that He should be born in Bethiehem, according to the word of God through the prophet Micah (Mic. 5:2). But how could a public recognition be given, of the lineage of persons in such humble circumstances? Joseph and Mary lived at Nazareth, in Galllee; the period of Mary's delivery was near at hand, and

*It was centuries after Jesus was born that men began to date history from the hirth of Christ; and the Monk Dionysins Exiguns, who first published the calculations in A. D. 528, made a mistake of about four years—

fulfillment? Can one turn in events affect two purposes? It can be done! It shall be done! The official stamp of the Roman Empire shall be affixed to the pedigree of the coming Son of place of His nativity. Providence 40 ordered it that by the order of the Emperor all the subjects of the Roman Empire were to be taxed, or enrolled snhject to taxation-esch in his native city. Joseph and Mary, being of the nesge of David, must needs repair to Bethlehem, the city of David, where, at the appointed time and place, the world's Redeemer was horn.

HOME READINGS.

- 1. M .- The Birth of Jesus.
- Luke 2:1-16 T.—The visit of the wise men.
- Matt. 2:1-12 3. W .- The flight into Egypt.
- Matt 2 : 13-23 Tb.-Cbrist the Word. John 1:1-18
- 5. F-The name shove every name. Phil. 2:5-11
- 6. S.-Christ's glorious kingdom.
- 7 5,-A Child born. A Son given.

LESSON II.-JANUARY 14. THE CHILD JESUS VISITS JERU-SALEM .- Luke 2:41-52,

Read Matthew 2: Luke 2:21-38, Memory Verses 49-52.]

GOLDEN TEXT. - And Jesus in-

INTRODUCTION.

TIME.-Prohably in the month of April, A. D. 9; Jesus was twelve years old in December and this was the following spring.

PLACE-Nazareth and Jerusalem. PERSONS.-Jesus, Joseph, Mary, and

the Doctors. CONNECTING LINKS.-In our last iesson we beheld the Prince of Peace thanks to our Heavenly Father for the lying in a manger at Bethiehem. In our to day's lesson we behold Him in the Temple at Jerusalem, "sitting in the midst of the doctors, both hearing them and asking them questions." Twelve years of our Lord's early life have rolled by since the shepherds stood by His lowly hed in Bethlehem. We have on record a few of the important events of our Savior's life during these twelve years. Shortly after his birth the Magl or wise men from the East came to worship Him, bringing Him gifts of gold, frankincense and myrrh, the most precious and costiy gifts. After the wise men return to their own country by another way, contrary to the expectation of Herod who had designed or to Missouri to stop with us and to kill the child Jesus, under a pretense of worship, the Lord appears to Joseph in a dream, hidding him to retire into Invitation urgent since our dear minis-Egypt with the young child and its mother. Joseph obeyed the admoni-

tion, and remained in Egypt until after the death of Herod, after which he returned to his former home at Nazaretb. NAZARETH .- A little town of Zebu-

SUNDAY SCHOOL LESSONS. It seemed probable that the birth would side of a barren, rocky elevation, facing depot to see them off, and it was indeed take place at Nazareth. The distance the east, surrounded by high hills; there from Nazareth to Bethlehem is seventy is a precipice on one side of the city miles, the jonrney long and tedious. from which the Nazsrenes attempted to How is God's word to be brought into cast our Savior headlong, because He upbraided them and charged them with unbelief (Luke 4:29). The city contains from four to slx thousand lnhab-Itants, and is located about fourteen mlles from the Sea of Gaillee, sixty-fonr David, and Bethlehem shail be the miles north of Jernsalem, and twentyone miles from Ptolemais, a seaport on the Mediterranean. Jesus spent about twenty-eight years of Hls life at Nazaretb, where He ilved in obscurity, being subject to His parents, until He wends His way to Bethabara, to be baptized of John in Jordan. Shortly after He panied them as far as Fort Wayne returns to Nazareth and begins to preach and teach in their synagogue being greatly dishonored by His own countrymen.

JAN: HOME READINGS. 8. M .- The child Jesus visits Jeru-

Luke 2:41-52 salem. 9. T .- Christ brought to the Tempie. Luke 2:25-35

W .- Cbrist the branch. Isa. 11:1-10

11. Th.—The King of Glory. Psa. 24 12. F .- "I delight to do thy will." Psa. 40:5-11

Psa, 72 13. S.—Giad to repair to God's house. Pag. 122 Isa. 9:1-7 14, 5.—God speaks through His Son.

CORRESPONDENCE.

FROM SHICKLEY, FILLMORE Co., NEB .- On the 24th of September, we were visited at this place by Bro. P. P. creased in wisdom and stature, and Hershberger. He preached three interin favor with God and man. -Luke esting sermons to our little flock; on the 4th of November we were visited by Bish, Joseph Schegel and Bro. David Bender of Seward Co., Neb., and we had communion services in which twenty-nine took part. We pray God that He would be with the brethren as they go from place to place preaching the word of God to perishing souls. COR

> HOLDEN, Mo., DEC. 15th, 1899 -We, of the Pleasant View congregation, owe season of refreshing we have just recentiy enjoyed. Bro. Levi Miller, from Cass Co., Mo., with the help of our minister, Bro. Henry Rychener, heid a number of meetings at this place. Six young souls became willing to stand up for Jesus. May God grant that they grow in grace, and become bright and shining lights. There are still others who would not yet be persuaded. May God spare them a while until the power of God's Spirit hring forth an awak-

ening. We believe there is still much work here to do, and were sorry to see the meetings close. We heartily invite minlstering brethren who come through minister to the needs of our spiritual bodies, and especially do we make the ter Bro. Rychener has moved away, leaving us without a minister. The brother sold his farm here last winter and bought again in Fulton Co., Ohlo, for which place he and family took their departure yesterday the 14tb inst. lon, In lower Galilee, situated upon the Many friends and relatives were at the sisters much desire to be visited by our

be bas been a faithful servant of the Lord with us. May God nse him to His bonor and glory and to the npbuilding of His kingdom in their new bome aiso. We ail unite in wishing them success and a bearty Godspeed.

Bro. Rychener preached his farewell sermon to us last Sunday, the 10tb, from the text 2 Cor. 13:11.

Brethren, pray for us, for we are now, as it were, a flock without a shepherd, and the lambs need to be fed.

Samuei Raber, Sister Rychener's brother, accompanied them to Obio for a visit Grandma Gillian aiso accom-

REG J M. SHENK recently visited the church in Knox Co., Tenn., and Bro. H. II. Good of that congregation accompanied him to McEwen, where the congregation, through misunder standings and disagreement, had for some time been divided. By God's blessing they have been reunited, and the communion was observed. There are in this congregation two deacons, hut no minister, and Bro. H. H. Good has consented to preach for them once a month, until a resident minister can be found. This would be a good place for some Bro. minister to establish him self a new home. Land can he obtained at low prices and the people there are hospitable and heipful to those who come among them. May God biess and preserve the little flock at McEwen.

FROM MIFFLIN Co., PA .- On Sunday, Dec. 3d, Bro. Joseph Z. Kanagy was ordained to the gospel ministry, in the Amish Mennonite church, near Allensville. There has been a serious want of laborers in our churches, for some years, but the want is being supplied. May the Lord guide, strengthen, and, in spirit, possess our brother and his co inhorers no less, so that all may work together, and as Paul says, according to the Revised Version, Phil. 2:3,4: In lowliness of mind each counting other better than himself; not looking each of you to his own things, hut each of you also to the things of others.

HARRISONBURG, VA., DECEMBER 21st, 1899.-On the 22d of Nov. Pre. Moses Brenneman of Elida, Ohio, in company with some other brethren and sisters, came into our midst to visit the church here. Bro. Brenneman presched twenty four sermons in Rockingham Co He ishored faithfully in preaching the Gospel, and did much in the work of encouraging and edifying the breth ren and sisters in the faith, and in warning the sinners to flee from the wrath to come. We were loathe to say Fare weii, but on December 15th Bros. Brenneman and Amos Smith left us for other fields of lahor. We hope our kind heavenly Father will richly biess them in the great work of preaching the Gospel to a dving world.

On the 2nd of December, our Bishop L. J. Heatwoie, went to Baltimore Co., Maryland to visit the church there. He reports a good time. He held a number of meetings and much interest was manifested. The brethren and eleventh Bro. Heatwole returned home scheme. Be that as it may, we send a a meeting bouse which we so very in good spirits and found all as well as usual. May the Lord bless the dear brother's isbors.

On December 12th Brother J. J. Kein of Penna., came into our midst, it being the last place that be expected to stop at, on bis visit to twenty-four states, a trip of about 6000 miles. He was away from home about nine months. Bro. Keln has much of interest to tell of the different churches be visited. He left these parts on the 18th for home. May the Lord bless his trip. P. S. HARTMAN.

FROM LOGAN Co., O., DEC. 10, 1899-Soon the year of 1899 will be past. One more number of the Heraid of Truth. and if I mistake not the paper wil enter on its thirty seventh year. We were readers of this paper ever since it was first issued. It seems to us indeed but a few years, since our parents, who are now in eternity, received the first number as a sample copy. We can still remember very distinctly the time and place.

We were from the beginning great friends of the paper, yet occasionally we would find something in it, of which we did not approve; yet we must say that many times we were much encouraged when we read the articles written by the dear brethren both east and west.

We are now also especially interested when we read the letters and articles written by our dear brethren Ressler and Page in far-away India. O my friends, let us not forget these dear brethren. It causes me to weep at times as I read their articles; this was especially the case as I read Bro. Ressier's article in the Issue of Nov. 15: Let us remember them with our money as well as with our prayers. We feel satisfied that the good Lord will reward

Then the Herald also brings us the reports of different conferences, Sunday school as well as church conferences: reports from different Sunday schools (but not as many as we would like to see). It tells us also of our missioneries or those who go out to do evangelistic work. From the Herald we also learn of the marriages and deaths of our friends in other places. and then last, but not least, we bave for almost a year been permitted to read those very interesting letters from Bro. A. D. Wenger, and many, many other grand truths we have been taught these thirty-six years that we have been permitted to enjoy the privilege of reading the Herald of Truth.

Then when we look back and at times read over again some of the old numbers, as far back as 1867 and read again what some of our dear old brethren wrote in those years, it gives us new zeal and strength to go on and en- It fell on Bro. Kurtz. Our prayer ls, courage the editor all we can. He that he may realize that the sufficiency needs encouragement and also belp. Let those who are able to assist him by sending good religious matter for the columns of the paper do so. If every one who has the ability to as- "edification meeting," or as they are sist the work in this way would do so, called by some, "Young People's Meetour paper would not need to be made lng" but the meeting ls for all, both up in a borrowed dress, as we sometimes say We were somewhat hurt. when sometime ago we were told that "Admonish one-another and exhort the Mennonite Publishing Co. was one-another." We bave also made make room for them?

preachers and others also. On the notbing more than a money-making a general appeal for belp to build Merry Christmas and a Happy New Year greeting to the Mennonite Publishing Company and all the readers of the Herald.

A HERALD FRIEND.

The above is truly refreshing. After a long season of cloud and rain, hail and storm, how refreshing it is to bave the sun shine again. After a long sea son of adverse circumstances, opposition and discouragements, when enemles are thick around you and even friends turn to Intensify the opposing elements, how rejolcing when a voice that has been ever true lets the sunshine of love in upon the disbeartened soul. Brother give us more of this, and let others go and do likewise.

NAMPA, IDAHO, DEC. 18, 1899 .- To all

the Herald readers, greeting in the

-Editor

Master's name. Since we last wrote for the columns of the Herald, we have enjoyed seasons of refreshing! Bish. Geo. R. Brunk of Canton, Kansas was with us, and held a number of meetings well attended, and full of Interest. The "peculiar doctrines" taught by our people, such as nonresistance, nonswearing of oaths, nonconformity to the world in dress and other ways, anti-secrecy, and life insurance, etc. seemed as "idle tales" to some, while others heartlly sanctioned them and said, "it's right", and I fear many will still go on "Holding the Truth in unrighteousness," to their own destructlon. Balaam went to "Hell" with his eyes open. One soul was added to our number by baptism; God bless and keep ber. After the baptismal sermon was preached one of our Dunkard elders thought it his urgent duty to quench (by preaching a sermon on immersion in the midst of our meetings' the evil influence of the statemen made, that effusion was the Scriptural baptism, and that to be born of water. and the Spirit" ln Jno. 3:5 had no al lusion to water baptism, but as Pete Interprets it, Being born again; not of corruptible seed but of incorruptible by the Word of God which liveth and abldeth forever, and we believe the sermon on Immersion in the way and at the time it was preached, gained no grounds, and made not many good impressions. While Bro. Brunk was with us, we organized the first Mennonlte church ln Idaho, held communion, and observed feet washing, and ordained a minister. There are twenty-eight members that have handed in their

names, or letters, while several bave

not yet done so. Two brethren received

votes for the ministry, Bro. E. Stahly

and Bro. S. A. Kurtz, Prayers ascended

to God to show which of these two He

had chosen, making it manifest

through the lot; so the lot was cast and

to make him an "able minister of the

New Testament" is in God. We bave

preaching every two weeks, and on the

alternate Sunday evening we have an

young and old, wherein we can obey

the injunction of the Apostie Paul,

much need, but we have heard a voice coming back to us: "They are too far away!" but the Lord, whose cause we bave espoused, will grant us means. Praise His name!

In conclusion I would say, that Bro. E. Stably expects to leave us for a season, to return to bis "fatber's house" near Nappanee, Ind., and if any desire to know more about this country or desire to change locations, they may obtain the information desired by calling on him, or writing to him or to any of our number. Bro. Stahly will look after the interest of our people regardlng the colony wbile in Indlana. He expects to return to Idaho again about the 1st of March 1900. He will also be prepared to give information in regard to "special rates for our people, May God bless us all, and keep us to a bappy end, is our prayer.

DAVID GARBER.

SUNDAY SCHOOL ITEM,

ANNUAL REPORT OF SOUTH UNION SUNDAY SCHOOL for the year beginning December 11, 1898, and ending Dec. 10, 1899: Number of sessions held 24, number of officers 5, average attendance of officers 4, number of teachers 17, average attendance of teachers 16, average attendance scholars 140, average attendance visitors 10, total average attendance 170, number of verses memorized 497, amount of collection \$28.41

This is an evergreen Sunday school and in a flourisbing condition. LYDIA DIENER, Sec. Degraff, O., Dec. 10th, 1899.

FREEWILL OFFERINGS RECEIVED FOR MENNONITE ORPHANS'

TOME TO THE TOTAL PLANT	
E. Hostetler, O.	\$ 2 0
A friend, O.	6.0
From C. H. Fisher's estate, O.	27 2
Mary Hartzler, Pa.	1 0
Nettle Showaiter, Va.	1 0
Etta Greaser, Mo.	3 0
Congregation, Belleville, Pa.	16 5
Jonas Kurtz, Pa.	
Total	457.0
	E. Hostetler, O.

Nancy Hartzier, Mo., box of thanksgiving presents for the children.

Gratefully acknowledged,

A. METZLER, Supt.

For the benefit of those who may have occasion to send children to the Home, and to save private correspond. ence, we will give a few of the rules or by-laws governing the admission of children Into the Home

Cblldren over twelve years of age shall not be admitted into the Mennonite Orphans' Home.

Children of Mennonlte parents shall bave the preference; others may be admitted if the Home is not crowded.

Homeless and friendless children may be admitted as well as orphans. Colldren will be kept in the Home only so long as will be required to find a sultable family in which to place them.

Parents or guardians baving children at the Home are expected to pay according to their means.

Those who contemplate sending children to the Home should write for admission blanks to fill out. Besides the five children mentioned in the last HERALD by Bro. Steiner, four others in the state of Pennsylvania bave just come under our notice whom we are asked to receive. Who will beip to

During the past summer Sister Re becca Huber of Elida, O., bas rendered valuable service to the Home in the capacity of matron. At present Sisters Tena Burkhart of West Liberty, O., and Leah Yoder of Smithville are assisting ne All of these are devoted, conse crated workers and we thank God for such service.

A. METZLER, Supt. Orrville, O.

For the Herald of Truth.

THE HOME DEPARTMENT IN THE SUNDAY SCHOOL.

BY JACOB H. MELLINGER.

The Home Department, as the name indicates, is that department of Sunday school work operated for the benefit of those who can not, or will not attend the regular exercises, and is carried or tbrough visitors, who visit the members at their homes at least once every quarter, and supply them with the necessary helps.

At the beginning of the second quarter of the present year, after much thought we organized a home depart ment in connection with our school at Paradise, Lancaster Co., Pa. Flve young sisters were chosen as visitors. Four of these canvassed the district on the four sides of the village, wblle the fifth took charge of the viliage and immediate vicinity, and acted as secretary Each visitor was supplied with quarter lies, membership cards, and a little book, "About the Home Department, (which can be obtained of John D Wattles and Co., 1031 Walnut street, Phila., Pa. for four cents) and was ln structed to visit the bomes of the church members, the parents of our Sunday school scholars and all others in the district who did not attend church or Sunday school anywhere, and invite them to attend the school or to study the lessons at bome, and be enrolled as a member of the bome depart ment. As a rule the visitors were kindly received, and in only a couple of instances was anything like rudeness shown them. This was not by any of the brethren however, and was easily overlooked, as we scarcely believe that it would be repeated.

We now bave ninety members on the roll. Two bave died, and one bas moved away. The members are reported as being well pleased and interested in the lessons. A few primary belos are used, but most of the members are parents of scholars, old people, and others who are interested in the school but are unable to attend regularly. Each member receives a membership card, showing what is expected of them

Let us look at some of the benefits of this system. Bible study is promoted among the older members of the church and of the family, and through their being interested in the Sunday school lessons, the children are e couraged in their lessons and in their attendance. Members také greater interest in the public exercises of the school when they are present, because they are acquainted with the lesson. Old people, invalids, and others who for any reason cannot attend public worship, can be members of the school and are thus encouraged. Attendance at church and school is encouraged and the two drawn closer together.

for us may not be amiss. A number of former workers in the school, who for different reasons could no longer attend regularly, took advantage of the home department in keeping up not wisely considered. You will then or renewing their connection with the school. Two families, members of other branches of the church which do not favor Sunday schools, furnish each temptation how much less can we. four members. One member tells us how interesting she finds these lessons, while they had no interest for her before she began to study them. Another tells how she finds in them a means of helping her children in their lessons. A family who seldom attend church

or Sunday school anywhere, teach the

lessons to their little girl, and who

knows but that in this case, as in

1900.

others, a little child shall lead them. Can such results be otherwise than beneficial? We believe not. But could not this work be done without an organized home department? Certainly; so could all other Christian work done without organization. But smuld it? The idea of the home department is, not to bitch more machinery to the school for a show but to assist the school more easily, and more effectively to do its work. And when that work demands more machinery, it is the duty of the school, if possible, to supply it. Machinery ln its place is all right. The best work cannot be done without it. The self-binder has more machinery than the slckie, but it is more effective. And in the same way the most carefully and completely organized Christian work of any kind, will, if the Spirit be present, bring the

best results. While the home department in our school is in its infancy, yet we believe it to be doing a good work for us, and schools and ask that, where practicable, it be given a trîal. We believe that better for it, and both will have a stronger hold on the community.

Our school seems to be in a flourishing condition. Four young members of the school have lately been received to pray much more when such trials into the church and several more have since made application. And we trust tempter with all your might. You that through the power of the Spirit many more will be led to enter the His good pleasure.

Soudersburg, Pa

TEMPTATIONS OF THE YOUNG PEOPLE AND HOW TO OVERCOME THEM.

ESSAY BY SISTER CLARA STEINER READ AT THE OHIO SUNDAY SCHOOL CONFERENCE.

It may not be out of place for me to call your attention to the fact that this subject was not assigned to me. But pressing evangelistic duties in the West have demanded my husband's attention and services and have prevented him from complying with the requests of the program committee, ach as he would have liked to attend this Conference.

I have reluctantly consented to read an essay on the subject. I have been informed also that it has been requested that he discuss those tempta what it should be. "You are a Chris- yielded to such temptations, but in our men cannot overcome.

each other in society which naturally leads us into a line of thought more or less delicate and for that reason often please bear with me if I speak of some temptations along this line.

After we have decided to serve the Lord, we are all sure to be tried, one in this way, another in that; one in this thing, another in that. It is at the weaker points and at an evil mo ment that the tempter first attacks his prey. It is no sin to be tempted, but It is a sin to vield to temptations. If we resist them when they come they prove a great factor in making of us better men and women-they make and strengthen character. Blshop Vincent in taiking of the moods that overtake man, when at times life is "so dark, so desolate, so hopeless" that they think it can never be otherwise with them, but some morning the sun rises again and such a thing as ever uniting in marthey wonder bow they could ever bave been so gloomy, and feel sure they will many bave done so before you. There never be despondent again, says: were links formed before the parties "There are spells of the same sort in the regions of the moral conscienceweakenings, half surrenders to the baser things of life, temporary abandonments and of courageous purpose, when a young man almost crosses between the true and the false, the life of virtue and the life of sin, and almost gives himself up to what he knows to be evil. Every life passes through such testings. They are fearful ordeals. They are furnaces in which the gold is proved and the dross cast out or consumed. Life is terrible because of these things, but it is impossible without them. No soul can escape the we would recommend it to other trial. No father's care, no mother's tenderness, no amount of fore sight, no teacher's skill, no churchy Intervention both church and school will be the can prevent the crisis in life when temptation enters the innermost soul, and beaven and hell await the decision of destiny."

Ah, my dear young people, you need come to you. You need to resist the need to say with Jesus, "Get thee hence, Satan, I will not serve thee." Christian life, and our school ever be Fight him till be leaves you and note an instrument in God's hands to do what peace of mind and soul will be yours. Temptations along the social line

usually begin with school life. Here associations are frequently formed grace; no holy intercourse on things which are not the best, often for want of better material and perhaps often cannot rise to enjoy the things above thoughtiessly, and ere they are aware and so the child of God must descend of a change taking place they are tempted to turn from what they were taught is right to something that is wrong to conform to the ideas of their companions. Here are tests for you young people. How will you declde? Girls, will you allow idle young men to take your time from your studies by promenading the streets with them, and spending hours in silly conversation and by permitting them to take you out to have a "good time" perhaps two or three evenings in a week? Boys, will you allow firts to turn your attention from valuable hours of study to them and their entertainment?

women meet in their relations with parents, while some of us just grew up" were the sad remarks of one wbo was persuaded to turn to God by the exemplary conduct of a friend. She is now leading a Christian life amid many temptations. Christian young people, there is much expected of you. Will you permit ungodly companions If the Divine Christ could not avold to overrule your conscience, by being persuaded to go with them to questionable places of amusements-worldly games and semi-religious entertain ments where "sacred melodies" and "worldly songs" are made to blend, where religious plays and irreligious plays are performed, or will you be reformers in this particular and lead

your friends into the better way? One writer says, "No amusement or recreation can be of God that leads you into association for the sake of pleasure with the unconverted." Ungodly friends often prove to be a great temp tation; you associate with them and although you may not now think of riage with an unconverted person, yet were aware of the fact. They too may have felt that it is wrong to marry such a one and may have put it off for years, but at last yielded and found that those links lead to great sorrow ln after life. There are many lovable young men and women, who, although they are not Christians, are willing to listen to the truth you may say and argue that you may be the means of their conversion, but how often does such an argument prove true? How can one who disobeys God to follow out her own beart's desire expect God to convert him?

"It is vain," says Jno. Ritchie, "for the beart that has departed from the Lord to carry out its own desire to marry an unbeliever, and then expect God to convert bim. God is a sover elgn and He can work in spite of His people's sin, but He has not given the smallest ray of hope to the believer who enters into the "Unequal Yoke" with his eyes open and in direct diso bedience to God to expect any such thing. He may count on many tears and sorrows, and years of domestic jangling and unhappiness. He may safely reckon on a certain fulfillment of the word-'Whatsoever a man soweth that shall he also reap' but on nothing else. . . . There can be no sweet blending of hearts, no bowing of the all classes of young people meet and knees together before the throne of touching the King. The unbeliever to enjoy the things of the world."

Who does not know of just such cases or where an unconverted wife or husband was called away to the unconsolable grief of the companion, or it cost the life of the believer or perhaps that of a little child-the pet of the housebold-to have that one turn to

That the companionship of an unbeliever alone does not long satisfy one who has once known God has often been proven. After a year or two many wish to find grace with God again and come to make confession and be received into church fellowship that there are too many temptations The society about you may not be again. In past times many men

A few examples of what it is doing tions with which young men and tlan and were reared by Christian day it is women that need warning in this matter. Seldom does one hear of Christian young men marrying nonprocessors. They may yield to the temptation of associating intimately with them, have "fine times" so-called, and all that, but when It comes to a life companion they prefer the Christian

My dear girls, do not yield to tempta tion when one ont in the world wishes you to share your lot with him. You may be lonely at times. Your lot may be hard in life. You may wish for a strong arm to lean upon, but, remember, if you bave not enough influence over a young man to bring him to Cbrist before, you have not ofter, marriage, and, that an unconverted arm is not the right kind of an arm to make a good support through the storms and uneven pathway of life, but,

"A lonely heart that leans on God

Your chosen one may be lovely from the world's standpoint, but that is not what you want. You want a compan ion that not only the world admires, but that will meet with God's approval, and that after being separated upon earth you can look forward to a meet ing beyond.

F. B. Meyer says, "When the young and beautiful Jezebel left the ceiled courts of Tyre to become the consort of the newly crowned king of Israel, it was no doubt regarded as a splendid match. But like many a splendid match it was fraught with misery and disaster."

While many fall into the snares of this temptation, many look upon that of intermarriage with other denominations to be a greater cause for alarm to the spiritual progress of our cburch for of late it has been more prevalent and as a rule it is more often the educated and the workers in the church that yield to this temptation than that

of the former. There was a time when a young man started to some bigh school or univers ity that he was aiready looked upon as being lost to the church, because nearly all cast their influence with other de nominations. But that day past. One can now receive a fair education and still be a Mennonite. But now, fre quently when our young men (observa tion teaches that more of our young men yield in this line than of our young women) enter school and pro fessional life, when it comes to choos ing a life companion, they select one outside the pales of the church and perhaps frequently among their classmates. By associating with them, they learned to admire them. They were not blind as to their adaptability as a belomeet in their profession, so religlous principles took a second place.

In a way we cannot to much biame as pity them for this. It is but natural that a young man becomes attached to one who knows something about and takes an interest in his work. Life is more agreeable and there are times when he needs a wife with cultured mind with whom to counsel.

But, some say, they need not seek them in other denominations, that we have such in the church, while others conclude that education is all wrong connected with it which our young

Were it only the educated that yleid, this argument might hold good, but the fact that such who have the least inclination to learning often do, and more often also, give up their religious principles, goes to prove that there must be other causes besides.

Some may have become so puffed up that they look more to personal display, than to a piain, noble hearted giri, but such are not jooked upon as really "educated" by right thinking people.

Many, I will venture to say, would have become attached to those of their own denomination had they been their associates and classmates during school

Let us see, there was a time when fathers sent their boys to school when they desired to go. They said they would manage to get along somehow, they could hire the work done, but their desire for knowledge were needed at home to help mother, she could not spare them with so many hands to cook for and it cost too much to hire a girl and besides, there were too many of others? Think how you would like temptations connected with school life for girls, and girls had no need of an education anyway.

One mother argued that as soon as they have their education and spent their money and when they should begin to earn something they get married and ail is wasted. Is it wasted?

I heard another mother tell her

What have been the consequences of such theories? Those parents who have practiced them placed a dividing line between their children. Their sons passed as bright illustrious, their daughters as commonplace. They sepbeen together. They went their separate ways. Many of the girls would have made good helpmeets for their tion, without it there was a gulf which could not be crossed. Many married be neath themseives Intellectually. Some dssiving more taient found it in other denominations, they, being desired for their purity and strong religious con-

school of our own and our psopie are beginning to see how one-sided their theories were and are sending their sons and daughters to school together, of antagonism."

But, dear girls, it is not said that you must ali go to some public institution living unless you can do this. It is for improve Intellectually and spiritually if you only take the money you often the religious part, when this same aua few good books and the time you waste ln making extras to read them, pled with idle thoughts. Try for a steps that lead to an opportunity for ready to distribute, in answer to your for.

of brooding over what you cannot do.

Do not seek to attract attention by adorning yourself with outward adorn ments, but rather with such inward adornments that never fade, for that is after all the chief attraction.

Some of you who are workers in the church have temptations too. You see a pretty face and graceful form and are "smitten" by its charms; you contrive some way to become acquainted with that one, you pay attention and ail matters of importance are settied except the religious question. For fear of spoiling your chances you say you will settle that after marriage. as a worker would your influence be upon others? Suppose all would foiiow your example. You say some such have just as much influence in their congregation as others who marry in daughters who had just as much of a the church. If that be true how much more would they have were they to give their undivided attention to their

Will you not profit by the experience to attend your services this Sunday, your companion's church next Sunday. Take your children (if you would be blessed with any) to your Sunday school this Sunday and send them aione or take them to the other Sunday school next Sunday (you teachers know what interesting classes that makes), and when they grow up you daughter of fifteen summers that as will wish them to unite with your church soon as she went into soclety with and your companion will want them young men she must quit school, that to join his church. Poor chlidren, what she could take ber choice—a beau or shall they do? Poor parents, in no conschool. Imagine a father teiling his dition to advise them! Such has been boy that as soon as he paid attention to the result in many homes. Do you the girls he must quit school. What a wish it to be your experience? Or will host of unfinished educations we would you domineer and bave things all go your way? Would that be right? No. a divided home can never be ideal!

()r are me all wrong in calling these temptations? Do some of you think it matters not whom we marry, just so they are Christians? Is it only oldfogyishness on our part? One author, arated them when they should have in giving maxims for true happiness in married life, has said, "Marry in your own religion." Henry Ward Beecher said, "It is not wise to mix religions." professional friends with a little educa- Fowier says, "Not only must a Chinese marry a Chinese, a Turk a Turk, and a Christian a, Christian, but those of the same Christian faith must marry those of like tenets. If this is not done he further says, "each must attend their own church which initiates a religious divorce, and this breeds separation on Those of us who are interested see a ail other points, besides each will perdecided improvement in this respect, sist that their children shail be eduand it seems many temptations must cated in their own faith, but not in be overcome since we are having a that of the other. ... Let all who have ever loved, and are religious, attes whether similar religious views did not become a bond of union and dissimilar

Is Fowier an "old fogy"? If he ls then why lay so much stress on his of learning that life is not worth the teaching on phrenology and physiognomy? Why are young men so particu each of us to make the most of life. lar to find one with a certain build. You have no idea how much you may certain complexion, certain color of hair, etc., and can so easily overlook spend on trivial things of life and buy thor makes just as emphatic state-

ments on this as on any other subject? Ail of you young people want to

while to see what you may do instead many difficulties, they are more easily prayer, that mercy and grace which you avoided than overcome, and do not consider for a moment the thought of trying to make a man or woman over after you are married if you would avoid disappointments and often real nisery. Persuade him to turn to God before or give bim up, and wherever you go let your light shine as a Christian's should and pray earnestly to God, "Lead us not into temptation," and "Deliver us from evil." and you will overcome many temptations.

> "Vield not to temptation. For ylelding is sin, Each victory will help you. Some other to win. Fight manfully onward. nassions subdue He'll carry you through. Pandora, Ohio.

THE OLD AND THE NEW YEAR.

No panse, no rest, no visual line Between the years that come and go: For some too fast, for some too slow He keeps, nntired, by day, by night And boys and girls, ere yet aware, Find threads of sliver in the bair. Their love of quiet growing stronger; And haply by these tokens know What kind friends told them long ago, That they are boys and girls no longer. Still on-as silent as a ghost

Seems but a score of days, all told,
Or but a month or two at most,
Since onr last New Year's song we trolled, And lo! that New Year now is old. And here we stand to say "Good-by! Brief words—and yet we scarce know why They bring a moisture to the eye, And to the hearts some quakes and aches We speak them very tenderly, With baif a soh and haif a sigh-

"Old Year, good-by! Old Year, good-by!" For what it brought, for what it takes, We love it, and for loved ones' sakes; Prized for its hours of happiness, Nor for its sacred sorrows less: For all it gave through toil and strife Of new significance to life— New breadths, new depths, new heights sub-

ilme, And hapiy kingsbip over time! Accept our thanks, Old Year, for these And for all precions memories Of love, of grief, of toll, of pain, Whose ministry was not in vain Whose ministry was not in value And so we sadiy lay Old Year, Onr love wreath on the snowy bler Our love wreath, moistened with a tear, And turning from our brief adien With kindly welcome hall the New; True to the ruling power we sing: "The king is dead! Long live the king! - W. H. Burletah.

> For the Herald of Truth PRAVER

BY LIZZIE 8. DOMER.

"Pray always," "Pray without ceasing," "Be instant in prayer," are the injunctions of the word of God, and what can be more in accordance with our condition as failen and dependent crestures, than the spirit of these requirements? Wanting every grace, filled with the corruption of an evil heart. you daily grovel in the dust and for the religious services and principles as things of the dust. But this is not our natural element; it is the mournful effect of our apostasy from God and be allowed to establish independent our willingness to remain in that state. Yet it is not God's will that we do; so He hath provided grace, yea, even for to be responsible for their mainte and as you go about your daily work make ideal homes if you make any at the chief of sinners, and He desires you meditate upon what you have read ali. I say again, if a divided home to come unto Him and receive of the instead of letting your mind be occu- cannot be that, be slow to take the first riches of His mercy. He has in store

need, and hence this repeated admoni. tion, "Pray always," "pray without ceasing," "be instant in prayer." iet your prayer be that of sincerity and faith. Sincerity, because God knoweth the thoughts and trieth the reins of the children of men, because He looketb on the beart; faith, because the infinite bollness of an infinitely just God can only see and hear you in and through the righteousness of Christ, and be cause you shail not receive unless you believe that God is willing and ready to give. Think not, that to utter often a few words, bowever elegantly arranged in the form and posture of prayer is to obey the command "Pray siways." The beart must contain the wish and feelings that the tongue expresses.

He that said "Pray aiways," said ilke wise "Pour out your heart." There must also be a patient waiting for an answer, God has His own set times and on these you must wait. Does He delay? Your heart may not be ready to receive the grace you ask; you may have asked amiss; you may doubt, you may not be sufficiently anxlous, there may not be truth in the lnward man; you may come short of the full assurance of faith, but even though He delay long, doubt not God is true-be instant it praver.

Landisville, Pa.

THE REPTHEN IN MANITORA.

A number of the Hutterite Brethren of S. Dakota, who live in communities (that is according to the pattern of the early Christians, they live together, each family having its own apart ments, and all work under a manager or director, and have all things com mon), bave moved to Dominion Cltv. In Manitoba and established for then selves a home there. In reference to their privileges as citizens in that terri tory, and what would be required of them they bad the following corresnondence with the Department of the Interior: wblcb we give herewith for the benefit of our readers;

DEPARTMENT OF THE INTERIOR. Ottawa, 27th October, 1899.

W. F. McCreary, Esq., Commissioner of Immigration Winnipeg, Man

I have your letter of the 12th instant, No. 21759, enclosing a petition from certain members of the Hutterite community in which they ask that in coming to Canada they may be assured of certain privileges.

(1) As to their request for exemption from military service, this question has aiready been deait with, and I enclose you a copy of the Order in Council authorizing their exemption.

(2) These people will not be mol in any way in the practices of their fuil freedom of religious belief prevails throughout the country. They will also schools for teaching their children if they desire to do so, but they will have nance themseives. The children wiii not be compelled to attend other schools If their education is properly provided

(3) The law does not compel the taking of an oath in court by persons who have conscientions objections to doing so, and there is no compulsion as to voting for or holding offices, but the privilege of doing so is generally most highly prized.

(4) There will be no interference with their living as a commonwealth, If they desire to do so.

(5) The Dominion Lands Act makes provision for the locating of people as communities and their being allowed to live in villages instead of being required each to live separately on his own iand.

(6) The privileges asked for ln the last four sections cannot be more firmiy established by any further official document than they are by the estabilshed laws of the country, and the members of the Society in question may rest assured that the statements made as above are of as full value to them as they could be made by an Order of the Governor ln Council or any document of that nature.

Yours truly, Signed-Jas. A. Smart,

Deputy Minister

To the Honorable The Minister of the Interior.

Ref. 88, 416 on 58,764 (Immigration) Extract from a report of the committee of the Honourable the Privy Coun-

cii, approved by His Excellency on the 12th August, 1899, P. C. No. 1676.

On a Report, dated 12th July 1899, from the Minister of the Interior stating that arrangements bave now been completed with the represents tives of the "Brethren of the Hutterische Society" in South Dakota, on behaif of those who have aiready settled In Canada and those who may agree to. It was represented to the delegates who visited this country last summer by the Commissioner of Immigration, that If they decided to settle in Manitoba or the North West Territories, the Government would no doubt be favor able to granting immunity from milltary service in accordance with their religious tenets.

The Minister further states that fifty-two have aiready settled at Dominlon City, Manitoba, having bought land to the value of about \$20,000,00. and if the assurance heid out to the delegates in this connection are fulfilled shall exceed before long in securing the balance of them who are amongst the wealthlest farmers in Dakota.

The Minister is of opinion, under the circumstances and considering that the Brethren of the Hutterische Society would appear to be a most desirable class of settiers to locate upon vacant Dominion Lands in Manitoba and the North give them the fullest assurance of absoiute immunity from military service, not only to those who have already setthe future.

The Minister submits that Sub-Sec-Act," Chapter 41 of the Revised Statutes of Canada contains the following provision:-

"Every person bearing a certificate from the Society of Quakers, Menno-'tion, otherwise subject to military

"religion is averse to bearing arms and "refuses personai military service, shali "be exempt from such service when "bailoted in time of peace or war upon "such conditions and under such regu-'iations as the Governor in Council from time to time prescribes."

The Minister recommends therefore. that under the power vested in Your Excellency in Council by the above provision, the Brethren of the Hutterlache Soclety settling permanently ln Canada shall be exempted unconditionally, from service in the Militia, upon the production in each case of a certificate of membership from the proper authorities of their community.

The Committee submit the foregoing for Your Excellency's approval.

(Signed) John J. McGee, Clerk of the Privy Council.

TEACH ME TO LIVE.

Teach me to livel t'ls easier far to die-Gently and slightly to pass away-On earth's long night to close the heavy eye, And waken in the realms of glorions day.

Teach me that harder lesson-how to live To serve Thee In the darkest paths of life; Arm me for conflict now, fresh vigor give, And make me more than conqueror in the

Teach me to live, Thy purpose to fuifilil; Bright for Thy glory let my taper shine Each day renew, remove the stnbborn will, Closer 'round Thee my heart's affections

Teach me to live for self and sin no more But use the time remaining to me yet; Not mine own pleasure seeking as before Wasting no precious hours in vain regret.

Teach me to live! No idler let me be. But in Thyservice, hand and heart employ, Prepare to do Thy bidding cheerfully, Be tbls my highest and my holiest joy. Teach me to livel my daily cross to bes

Nor marmur tho' I bend beneath its load, Only be with me, let me feel Thee near; I Thy smile sheds gladness on the darkest Teach me to livel and find my life in Thee Looking from earth and earthly things

away; Let me not falter, but untiringly Press on and gain new strength and power each day.

Teach me to livel with kindly words for all: Wearing no cold, repnisive brow of gloom; Waiting with cheerful patience, till Thy call Summons my spirit to its heavenly home. Hellam, Pa, -SEL, BY ANNIE F. STONER.

A CHRISTIAN HERO

"A boy in the water-drowning! At this cry hundreds of men, women, and children hurried to the Harbour, Dundee. Among them was a strong man, as if fresh from work, pushing his way to the point nearest the drown-West Territories that it is expedient to ing iad. Instantiy he plunged in to his rescue. With the expertness of one who had distinguished himself in saving lives-for within a few years he had tied but also to those who may settle in saved five-he speedily secured him with one arm, and began striking out vigorousiy for the pler with the other. tion 3 of Section 21 of the "Military Many eyes were intently fixed on the strong swimmer as he resolutely, but vainly, struggled with the contrary current. Many hearts beat quickly as he changed his course and sought another landing-place. When signs of "nites or Tunkers and every inhabitant distress began to indicate that his "of Canada of any religious denomina strength was rapidly failing, the excitement became painful. At last, be ion. Every page is brown and worn of good works. They were in the world

sudden faintness. The boy was floated texts are marked with pen and pencil. on the water and picked up. His res- Pasted on the fly leaf is the following cuer, before help came, sank, and was drowned. A life was saved and a life was jost!

Robert Annan was more than a hero. He was a Christian. During six years he had performed many as heroic-we would say more herolc-actions. In the ble life holds a comparatively low place. Jesus indeed helped bim to save a few lives. Much more. He helped him to save many souls. By him some were all things; a spirit of grace and suppliresented from drowning; many more from "everiasting burnings." Some for a short time, only to die again; many for ever, from "the second death."

will be missed in the streets, and Park.

and about the Docks. The poor out-

sought their saivation. "There is nopoor woman, as she wept and looked nish clearer evidence of our being the on his dead body. One who knew hlm well writes: "He preferred addressing meetings in the open air in places where he was likeliest to meet the class he wanted. The coldest night in winter found him, Bibie in hand, addressing the poor creatures that gathered around him His consuming zesi was never more strikingly manifest than when swimming with a boy he had saved at the very same spot where he was drowned yesterday. He appealed to the little fellow to 'Look to Christtake a hold of Christ-He wlii save you.'..... He was frequently heard saylng, 'As my time is short, I have the greater reason for being faithful to my Master.' He was often in secret prayer, Sometimes he spent whole nights on his knees. Yesterday morning he seemed more than usually impressed. At breakfast time he hung out two large posters, entitled 'The Two Roads,' with texts under the headings-'The Broad' 'The Narrow' - concluding.

'Where will you spend your eternity?After family worship he retired for secret prayer, and on leaving the house he took a piece of chalk, and wrote the word 'ETERNITY' on the paysment. Two hours afterwards be was there."

His minister, on the following Sabbath, said-"He did not weary in welldolng. Aimost every night, and saveral times every Sabbath, he would go out somewhere to speak or pray. Instead of resting after his daily toll, he would go away out to the absorbing but delightful work of sesking to save the iost. Whilst thus employed he did not neglect other duties. He was a faithful servant (foreman to a timber merchant), an obliging neighbour, and he few attribute their conversion to his Instrumentality. He died the death of a hero. He lost his life in saving the life of another. Farewell, brave spirit! Another light is quenched on earth; another star shines in glory. Another voice is hushed in the Church below: another voice now joins in the song above. There is one servant of Goo less on earth: there is one more to serve in heaven. Fareweii, brave soui! We shall meet again. Till time is done and the heavens be no more, my brother, I bid thee fareweii!"

"duty, who from the doctrines of his seemed to fail back, as if seized with with hard and daily usage. Numerous extract, which furnishes the key to his Inner life: "I wlii, therefore, just name a few of those things which every true Christian can safely pray for-such as the entire pardon of ail our sins; the knowledge of our complete acceptance in Jesus; a more decided growth in light of eternity this last lauded act of grace; increase of holiness; greater spirituality of mind; more devotedness to God stronger faith in His word: more habitual rellance upon Christ fo cation: a conscience lnereasingly ten der: a greater regard for God's giory than our own advantage; a more grate ful hear; for our numerous unmerited Which, reader, was the greater work? mericas; the enjoyment of every new-His maniy form and earnest voice covenant blessing; a more growing hatred to sin, and a more steady resist ance of it even in its first approaches: casts and criminals have lost one who to be enabled to bear a more decided testimony before the world of the truth body now to care for my soul," said a and importance of religion, and to fur children and servants of God.'

> This man, as we have observed, was an unwearied and successful jabourer in his Master's service. Probably, reader, you are a professing Christian. What then, are you doing in the vineyard? Are you, like Christ, "going about doing good?" or is your life a fruitless thing? If you are not working for Christ, why suppose that you are a Christian at ail? Why flatter yourseif that you are saved, when you show such indifference to the salvation of others? Yours is the spirit of Cainnot of Christ. "Now, if any man have not the spirit of Christ he is none of his." (Rom. 8:9.) The tree is known by its fruit. Richard Baxter said-"I seidom hear the beil toll for one that is dead but conscience asks me. 'What hast thou done for the saving of that soul before it left the body? There is one more gone into eternity: what didst thou do to prepare him for it, and what testimony must be give to the Judge concerning thee?" The Lord has need of you. Around you are the perishing -msmbsrs of your family, friends neighbors. Can you sellishiy enjoy saivation, and allow them, without warning, to glide unconsciously into eternal death? You may be the means of their saivation. Speak to them. Pray for them. "Your labour shall not be in

valn in the Lord." This man lived every day as If it were his last. His house was set in order As if conscious of his sudden departurs, the jast morning of his lifs on earth found him calling upon God in secret, and in the family. One of his last acts was seeking the salvation of others How spent you this morning, my Chris cared for his family's weifare Not a tian reader? What shall the walls of your closet and the members of your family testify on the great day. Awake then, from your slumber, and live each day as if it were to be your jast .- Tract by John Edgar.

EMPHATIC CHRISTIANS.

The Lord Jesus Christ, says a writer in the Evanyclist, put great emphasis on the spiritual character of HIs followers. They were to be sympathetic, and His Bible was his constant compan- yst separate, or peculiar, people, zealous

and yet not "of the world." Our Master was pre-eminently sympathetic: He touched human life at every point, lofty and lowly. He did not draw hack foot when a sinful woman's tear of penitence trickled upon it por did He refuse an unnopular publican's Invitation to be his guest. "This man receiveth sinners," was the sneer of the higoted Pharlese It is a hastard Christianity which snuhs honest worth in coarse raiment, or refuses to shelter the harlot who is struggling toward a better life, or which builds a "colored new" in a remote corner of a church gailery.

With all His infinite sympathywhich drew not back from the bitter agonies of the cross-there was a sense In which Issue Christ was "senarate from sinners." He possessed a divine holiness, an unworldly spirit, and a spotless life: tempted in all points. He was yet without sin. "Ye are not of the world," He says to His followers, "hecause I am not of the world." Just here runs the line of separation. It is to he a separation, not of condition or daily contact, but of character. Christ's people are to he a "peculiar people"peculiar in loving the truth, peculiar in honest dealings, peculiar in works of benevolence, peculiar in hating sin. peculiar in trying to copy Him who from sinners. "Be ye holy, means to he sound, healthy hearted; it also means to he set apart to Christ's service. The separation of a genuine Christian must be a separateness of Christly character. All his power for good depends upon it. The leaven is separate even when it mingles itself through the whole batch of meal. The different particles of salt are distinct from the mass of food they season-that is, the sait never loses its saitness.

The more pronounced and emphatic every Christian is in his aloofness from the codes and the fashlons and the sinful ways of the world, the more peace and spiritual power will he have. He has his standard of falth and practice given to him-to be lived up to. There is an increasing tendency to sneer at creeds. But the all-comprehensive creed which a man must hold to if he he a Christian Is. "Believe on the Lord Jeans Christ and thou shalt he saved.' and, "Faith without works is dead." Strait is the gate that leads to eternal life, and He whose love has opened up that nathway has a right to demand heart-belief in Him and ohedience to llis commandments. Much of the seifstyled "liberal Christianity" is only a thin veneer to cover shallow convictions; it is liberal in giving away priceless truths, and liberal in pulling down inclosures which the Rible puts up. It is an indistinct blur rather than a belief, and no spiritual emphasis.

PIGHTING

In 1812, whilst Joseph Hoag was made an invasion on the frontlers of taken into the room where the general

they had warned every man that the laid down hy Jesus Christ; and that he law required to do military duty, Quakers and all, and there had not one Quaker appeared on the ground. In the meantlme the general looked and he might judge. I proceeded thus: sharply at me as I was walking the room and said: "Well we have lost a number of our frontler inhabitants and some of our soldiers, and a people who would not defend the frontier inhabitants when the savages were destroying and scalping them, could not he considered friends to their country, and should have no favor from him." He then sald: "How do you like this doctrine, stranger?" I said: "It is no doctrine for me; I have little or no opinion of lt." He asked: "Why?" I sald: "The people with whom I com mune, who are sound in their principles, are all King's men, and are remarkahly attached to their King, and our King told Pontlus Pllate that His kingdom was not of this world, for if lt was, then would His servants fight, that He should not he delivered to the Jews; that His kingdom was not from him repent, so as to find forgiveness, hence, and that His kingdom was our kingdom; that He had nothing to fight for in this world, neither have we; and you warriors are fighting for riches, honor and glory of this world, and when you have got them, you cannot was holy and undefiled and separate stay with them. We choose to lay up our riches, and have our treasures where the rust cannot may them, nor lieve that I stand as good a chance to thieves nor warriors get them from us." The general sat down, but soon rose with these words: "I am not going to blood? And besides, our King who give up the argument so; I see by the was Lord over all, had disciples and look in your eye that you are no coward; you are a soldier, and if an Indian was come into your house to kill your wife and children you would fight." I Did He when the wicked Jews came answered: "As for cowardice, I ever out with staves to take Ilim, cut off deny the sword." I replied: "No, I pro- of the poor creatures repented of their JOSEPH HOAG ON WAR AND not prepared to fight; his men were not The general made no answer, but sat travelling in Tennessee, he says: We I am not a Jew or a Turk." I asked him your mind, I would turn and follow stopped on our way at Knoxville, to if he believed Jesus Christ was the take breakfast; the Indians having author of the Christian dispensation. He said. "Yes." I asked him if he hebe good: I have a mind to be one of the the white inhabitants, it was a time of lieved Him sufficiently equal to the first and set the rest the example.' great alarm while I was there. Belng work as God himself, as He received all This made the general smlle. He got the works of God to do. He said: "He up and went out at the door, and was with his officers, the sergeants did." I then told him I should keep ordered his officers to let me go where

made their returns to the general, that him to the Christian platform or creed, I pleased, and not to interfere; then would not deny that a Christian was fit to live or die. I then told him I would give the subject a fair statement, "I shall state, that myself and wife are true Christlans, and our children are in minority, and thou knowest it is natural for children to believe what their parents teach them, and therefore we are all true Christlans as far as our several capacities enabled us to he; and now the question lies here; which is more like the precents and example of our King-the author of the Christian religion-to lay down our lives and all go to heaven together; or kill that wicked Indian and send him to hellfor he must be in as wicked a state as he can he, to kill a family that would not hurt him. General, it is a serious thing to send wicked folks to hell; they have no chance to come back and mend their ways; and thou dost not know hut if that wicked Indian was spared, he might feel remorse enough to make and go to heaven. I really believe should feel much better to see him come there than to go to hell; and that is not all, general; when I killed that wicked Indian I imbrued my hands in human blood; before they were clean; but now they are stained deep in crimson gore, canst thou make thyself heget to heaven, as to die when my hands were clean, and I innocent of human many women who looked to Him for protection, as much as a wife to a husband or children to their father despised it, but," pointing towards the those wicked creatures, and send them guns standing in the house with hayo- to hell, when He could have the comnets on them "General it would take mand of twelve legions of angels? He twelve such mon as thou art-and then did not act without reason; He knew you would not do lt-to make me take If He cut them off they would go to hold of a gun, to take the life of a hell; and He knew if He laid down His follow creature "and I looked him full life. He was going to heaven; and In the face, He said: "I see you do not neither thou nor I knows but some fess to he a swordsman, that is the conduct, and found forgiveness and weapon I on into the field with-a are now in heaven, glorifying His name sword that never was beaten in the for sparing them. Now general, was field nor folled in hattle." He turned He gullty of suicide? Thou will and sat down, but not long, and said: "I answer, He came into the world for will bring you to the point. If an this purpose; I reply that we are Indian was to come into your house brought into the world to ohey His with his knife and tomahawk, and you commands, and to follow His example. knew he would kill you, your wife and and do likewise if called on; and genchildren, and you knew you could kill eral, we find He had one soldier him and save all of your lives, you amongst Hls followers who drew his would kill him; if you did not you sword and fought like a vallant for would be guilty of the death of the his Lord. But what then said his whole." I thought it time to come to look Lord? did He say, thou art a good for a close, and proposed a standard to feilow, I will promote thee for this? bring the argument to, that should decide it, but he declined. I asked him if into its sheath, for they that use the he professed to be a Christian, a Jew, sword shall perish with the sword? or a Mahometan? He declined awhile. General thou wilt do well to remember I then added, if he were a Jew he was that saying; it is the word of a King. circumcised, he had not hurnt a sin and hung his head for some time; one offering, nor a peace offering. He ex- of the company at length replied: "Weli claimed: "I profess to he a Christian, stranger, if all the world was of after." I replied: "So then thou hast a

mind to be the last man in the world to

turned and came in. I was then waiking the floor and after a little discourse the general said: "Well stranger, there are a great many of your sort of people in this State " I answered "Ves and I hone thou finds them an honest. Industrious, peaceful people; good inhabitants to populate and clear up a new country, and make it valuable." He sald: "Yes, they are an industrious, harmless neonle." We were both on our feet, I turned, and looked him full in the face, and spoke with some emphaals. "Ceneral canst thou say that an honest Industrious neonle, who will harm nohody, are enemles to their country?" He paused awhile, and then sald: "No, and they shall have my protection and you have the word of a general for it." I then felt easy that all was done that could he done. I had the same man's word who had sald: "No fewer should be shown the Quakers," now pledge his honor to

January 1.

MARRIAGES.

WHISLER-BAIR,-On the 12th of December by Pre. Martin Whisler, Bro. Solomon Whisler of Manheim Twp., to Sister Maria Bair of Hanover, Twp., to Sister Maria Bair of Hanover, all of Yerk Co., Pa. God biess them with temporal and spiritual good in their new relation

SLONECKER-ROTH.-Dec. 12, 1899 at the home of the bride's parents by J. C. Yoder, Bro. Peter Slonecker and Sister Katle Roth, all of Logan Co., O. We wish them a happy time through

PEACHY-SHARP-On the 14th of PEACHY—SHARP,—On the 14th of Dec., 1899, near Barr, Millin Co., Bro. Reuhen Peachy, near Beileville, Pa., and Sister Nancy Sharp, near Barr, Pa., by Bishop Benjamin Y. Hartzler, near Allensville, Pa.

EICHER-HORST.—At the home of the bride near North Lawrence, Ohio, on the 14th of Dec. 1899 by I. J. Buchwalter, Bro. Daniel Eicher to Sister Mattle Horst, both of the Pleasant View Cong.

DEATHS.

CONRAD .- On the 22d of November, 1899, near Waylaud, Henry Co., Iowa, of inflammation of the bowels, Bro. John A., son of Jacob and Mary Conrad, aged 19 years, 2 months and 20 days. Buried on the 23d in the Sugar Creek gravevard. Funeral services by Seb (lerig, from Pss, 103:15-18.

MOYER.-Sister Sarah Fretz Moyer was called from this life to her heav-enly reward on the 30th of Novemher, 1899, at the age of 77 years, 10 mouths and 13 days. She was afflicted much during the past two years, hut hore patiently all her sufferings, always hore patiently all her sufferings, always resigned to the all wise will of God. Her husband, John W. Moyes, to whom she was united in matrimony in 1893, preceded her, having "fallen saleep" several years ago. The fulent asleep' several years ago. The fulent asleep and the mention of the M Christian example and monterly alec-tion came together on this occasion. Christian love and fellowship which hinds hearts together in this life cannot be severed by death and the grave. Services conducted by John F. Ritten-house and S. F. Coffman. Text, Matt. 25:21, "Enter thou into the joy of thy

CIMMERER.—On Nov. 1st, 1899, at Clarence, Erie Co., N. Y., Mrs. Adam J. Climmerer at the advanced age of 91 years, 11 months, 12 days. Sister Climyears, Il months, iz days. Sister Crimmerer had been poorly for some years patiently a waiting her redemption. On the 4th, the remains were brought to their last resting place in the Clarence. Center cemetery. The services were conducted by Jacoh Krehhlel, assisted by Wm. Worsdell at the house. Text, Eccl. 7:1, latter clause.

Prank -On the 12th of December, 1899, at the home of the widow of Dan-lel Yoder, in Allensville, Pa., Jonathan S., son of Jonathan Plank, aged 13 S, son of Johanna Flank, aged to years, 8 months and 12 days. His mother died in 1886, soon after his hirth. The remains were laid to rest on the 14th. Services by Samuel Yoder and S. W. Peachey.

"O for the death of tho Who slumber in the Lord, () he like theirs my last repose

Like theirs my last reward. Their bodies in the ground, In slient hope may ile, Till the last trumpet's joyful sound Shall call them to the sky." G. F. E. Their bodies in the ground,

STOLL.—On the 9th of Dec., 1899, of consumption, Elizabeth Stoll, nee Hackman, aged 74 years and 14 days. She was born in Lancaster Co., Pa., Nov. 25, and died at her home in Dulton, Ohio. Services at Pleasant View M. H. by L. Buchwaller and Henry Hurst from

Risser.—Mary, daughter of John and Fannie Risser, was horn the 30th of October, 1864; died on the 10th of of Mctober, 1864; died on the lotto 19cc, 1859, aged 35 years, i month and 8 days. She was a faithful and consist-ent member of the Mennonite Church for six years, and the was ready for the Messelliger when he came. The fun-Messenger when he came. The fun-eral was held on Wednesday, December 13th, at Risser's meeting house; a very large concourse of relatives and friends heing present at the last sad rites. The were conducted by Pre's John services were conducted by Pre's John Ehersole and Martin Rutt in German and hy Bish. Jacoh N. Bruhacher in English. Text at the house, Psa. 90: 12, text at the church, Phil. 1:21. She ated in her Savior and had no fear of death. Peace to her ashes

"Sister thou wast mild and lovely, Gentle as the summer breeze, Pleasant as the air of evening When it floats among the trees.

Peaceful he thy slient slumber— Peaceful in the grave helow: Thou no more wilt join our number Thou no more our songs shalt know.

Yet again we hope to meet thee, When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

ERERSOLE .-- John F. Ehersole died at EBERSOLE.—John F. Ebersole dred. his residence in North Tonawanda, N. Y., of paralysis, Dec. 13th, 1899, aged 79 years, 8 months and 27 days. He was sitting in his rocking chair and was sick only thirty minutes. He was horn March 16th, 1820. Buried Dec. horn March 16th, 1820. Burled Dec. 17th In the Clarence Center cemetery, Erie Co., N. Y. Funeral services were conducted by Noah Zook. He leaves his widow, three sons, eleven grand-children and two great-grandchildren lie was a reader of the Herald of TRUTH for many years.
L. D. EBERSOLE.

MARTIN.-Dec. 11, 1899 at Blue Ball, MARTIN.—Dec. 11, 1802 at Inter Ban, East Earl Twp, Lancaster Co., Pa., of dropsy and heart fallure, Elisha Martin aged 62 yrs, 3 mo. and 14 days. It suf-fered much the past eight months hut bore it all patiently. He was twice married, from his first union eight married, from his first union eight children survive, and from his second union also eight. He leaves a sorrow-ing widow, sixteen children, a number of grand children, and many warm friends to mourn their loss, which is his eternal gain. The brother was act live in home and foreign mission work, offering many a prayer in their hehaif and ever ready to lend a helping hand

in time of need, for the support of the same. He was an earnest advocate of religious effort in various lines. He seemed very zealous in his convictions, in lahoring earnestly for the Lord and Master and had the satisfaction of Master and had the satisfaction of seeing, before departing, nearly all his children on the Lord's side. May the others follow his teachings. The fu-neral was largely attended. Services in the Weaverland M. H. by Isaac W. Taylor and Benjamin Weaver. They that turn many to righteousness, shall shine as the stars forever. Dan'l 12.3.

"The Whole Neighborhood is astonished over my wife's miraculous cure," writes Mr. Otto Tege, No. 20 Sweeney St., Allegheny, Pa., to Dr. Peter Fahrney, of Chicago, Ill. "My wife had been a sufferer with stomach trouble for many years, her digestion being entirely out of order. This made her very weak and emaciated, and everybody thought she had consumption. All the medicines we tried failed to do her any good, and she got worse day by day. At the advice of friends we hegan to use Dr. Peter's Blood Vitalizer. She had hardly taken it a week when she felt hetter, and now she is as well as ever. There is absolutely no trace left of her old ailment." Fo stomach trouble, constlpation, etc., there is nothing so certain in results as Dr Peter's Blood Vitalizer, nature's own remedy. Special agents supply it. Address, Dr. Peter Fahrney, 112-114 So. Hovne Ave., Chicago, Ill.

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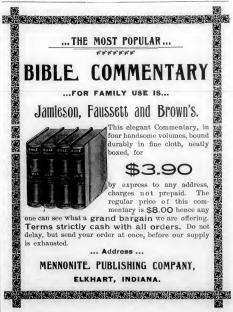
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Semi-Monthly.

ELKHART, IND., JANUARY 15, 1900.

VOL. XXXVII. No. 2.

ARRAM R. KOLB. Editor

er Entered at the Post Office at Elkhart, as

Contents of this number.

Contents of this num Editorial Notes, Personal Mention, Why an It a Christian Jon't toke tite I feart. Power of Christian Jon't toke tite I feart. The Two Ways. Infant Haptism Josing its Hold. Our Letter Box. Sunday School Lessons. Sunday School Lessons. Sunday School Lessons. Sunday School Lessons. Manual Mention Manual Metalogic Manual Mention Manual Mention of Annual Meeting of Manual Mention of Manual Men fabits. Frusting Jesus. 4 Widow's Two Mites

EDITORIAL NOTES.

Vice holds its victims with a vise-like

Our duty may be measured by our ability and opportunity

Profession and praying, without practical piety, are mere prattle.

There is at the present not enough conformity to the Word, and too much to the world on the part of church

It is better to be (like Lazarus) a beggar of hread on earth than to be (like the rich man) a beggar of water in

Bro. A. Metzler, superintendent of the Orphans' Home, Orryllie, Ohio, reports that two orphans have been added to the number already in the home.

Four persons were received into membership in the Eikhart Cong., by hantism Sunday, Dec. 24. Bish, J. F. Funk officiated, assisted by Dea, Daniel

The light from the Sun of Rightcousness will not penetrate the vain things of this world, hence no one who as He is in the light."

house and kindly ask the brethren in other districts to help them. This congregation belongs to Western District Conference of the Amish Mennonites. the needed help. All contributions may be addressed to D. D. Zehr, Manson, lowa.

About a column of matter that had been intended for the "Personal Mention" department in the last issue of the HERALD, was, owing to some misunderstanding, by our translator, as to the nature of the copy, complacently and unceremoniously dumped into the waste basket, hence the non-appearance of some items which had been sent in for publication. Such things are under the circumstances, annoving, but we hope they will not happen again.

Bro. J. A. Ressler says that the "hardest pinch in the India famine will come next June-seedtime-when there is no money in the public treasuries or private pockets to buy seed." The India government is at present employing thousands of men, women and children at all kinds of work, and although very meagre wages are paid, yet the sums spent in this way are very large, and the appropriations may fall short of the amount needed, and at a time when they are most needed. If so, that will be a trying time for the missionaries, and so far as our workers there are concerned, our church should be alive to their needs and be prepared for the emergency.

trines, etc., of the Holy Scriptures. tematic, topical study of the Bible, the more highly than he ought to think under consideration, thus aiding in the faith." Rom. 12:3,

Want to build a fleeting House. power of associating thoughts, which The brethren at Manson, Caihoun Co., is a great aid to the memory as well as Ia., have decided to build a meeting to the understanding. He also treats several subjects which are generally taught by Christ and His aposties. This, in fact, was the cause, in large The brethren will be very thankful for measure, for the writing of this book." Price of book, cioth binding, 50 cents.

An old minister, not long

ago, on a funeral occasion.

where an old brother was burled, made a very significant remark. Did we say, a brother? Apparently he was, and most of the people did not think otherwise than that he was a brother, but this is what the preacher said "Most of you no doubt are under the impression that ---- was a brother: but this is not the case. He was a brother once, but now for twenty six years he has stood aloof from the church. His charge against the church was that there is too much pride in the church. No doubt this was true: hut there is another sort of pride, that is much worse and much more injurious to people than the pride in peo pie's apparel; it is that spiritual pride which makes people think they are better than others, and by which they

exalt themselves and lift themselves

What the old minister said is very

true Pride in ourselves in our shill-

ties, in the things we possess; pride in our spiritual attainments, in our piety, in our rich spiritual experiences, is an inexcusable pride: it is the very acme of pride-that pride which exalts men, which destroys all spiritual power, which sets them on the high pinnacle of "One Hundred Lessons in the tempie and endangers their lives, Bible Study," by Daniel both temporal and spiritual, and Kauffman, is the title of a through which they lose that grace new hook published by the Mennonite which alone can preserve us amidst the

A subscriber, in sending in IN SEASON, the remittance to renew her subscription, tells us that up to within a year ago she knew left out of similar books but which are nothing of the HERALD OF TRUTH, but that a friend who had long read and appreciated the paper gave her a copy. She ilked it and subscribed for it and now finds great comfort in reading it. This is only one instance out of hundreds that might be given where the HERALD has been introduced into the homes of our people where it, had not been taken or even known before, but where when once it was introduced by a friend of the paper, it was appreclated and is now a welcome visito and a means of spiritual comfort and edification. But our efforts for good are by no means limited to saying a kind word at an opportune time for the HERALD OF TRUTH. A kind word spoken wisely, by the direction of the Spirit, may he worth more to a man than a load of wood or a bug of flour would he. A word, a tract, a letter, even a smile, and sometimes even a gentle reproof, or a rehuke, yet spoken in love, constitute the "word in season" that, through the gracious influence of the Holy Spirit, will serve God's purpose and make the world hetter. A word in season is a word seasoned hy the quickening power of the Holy Spirit The earnestness gives it the proper spice, love will give it the proper sweetness, and the general palatableness will be greatly enhanced by the consistent life of him who speaks.

It is our desire, and WRITING FOR not only our desire, but THE HERALD. our decided purpose, to publish a paper that in regard to Gospel doctrine, and the teachings and practices of the Mennonite Church shall be "blameless." This was our aim and Book and Tract Society. The aim of trials and temptations of life, and by purpose from the day we prepared and the author is to set forth, by means of which alone we can be saved. Let us sent out the first number. How well outlines and notes, the biography, doc- here bear in mind the admonition of we have carried out this purpose we the apostle, Rom. 12:16: "Mind not will leave to the judgment of others. Forty eight of the lessons are on the high things, hut condescend to men of But such was our purpose in the past, Old Testament, while the remaining low estate. Be not wise in your own and such is our purpose to day. But fifty two are from the New Testament. conceits," "for I say, through the grace one man (or even two or three) The book contains 228 pages, 51/2x71/2 given unto me, to every man that is cannot carry out a great work alone, It is a valuable help to the sys- among you, not to think of himself and especially in a work that concerns the whole church there must be co-op allows any such thing to come between author having 'hrought together the but to think soherly, according as God eration. If a few men stand at the him and God, is "walking in the light leading texts hearing on the subject hath dealt to every man the measure of head of a movement, they cannot succeed in it without the co-operation and

of them and binds them down in spir-

they are trying to "rule their own

by the movement.

erai. All the members therefore ought seers to feed the Church of God, as a cah 6:8. to read the paper; all who have a sort of a self-assumed spiritual despotdesire and the gift of writing articles ism to lord it over God's heritage, in harmony with the gospel and evangel- contrary to the teaching of the apostle, ical teachings, should use the talents, and are ilving in continual rebellion, maintaining and extending the gospel imagine that the church asks too much

Many of our strong helpers in the itual slavery from which they must free years gone by have been called away. themselves. They set themselves up as Others have taken their places as min- the true interpreters of the word, as isters, but not all have taken the places the law givers of the church, as wise of the departed ones as writers for the enough and strong enough and possess-Herald. During the late years we ing sufficient authority to tell the have had many faithful writers who church just what she should do, what have helped to make the HERALD she should require of ber members, what it is, and we get many letters of what the standard of Christian life commendation speaking in warm should be, what the standard of church terms of the improvements they notice membership, how the ministers and the in the contents of our church paper; and elders should arrange and conduct the we feel sure that if more of our most affairs of the church, and often menace ahie writers would write it would show them when they are not willing to more improvement still, and it would submit to their dictations. All this make the paper stronger and more they do and feel that things must go effectual for good among all classes, a just as they see it, just as they desire it; and in order that no one may feel and by these things they are continuslighted, or think that his articles are ally seeking to pull motes out of the not acceptable, we want to say that we eyes of their brethren while great beams are no respecter of persons, and invite are in their own eyes. They are conour brethren, and especially our minis- tinually looking away from home; they ters, to favor us with their productions. do not properly use the gospel looking It is just as easy for you to sit down glass, which reflects back to their own and write an hour, as it is to stand up eyes the corruptions of their own hearts. and preach a sermon. We invite you, The grand difference between them and brethren, to help us and to send us those whom they accuse is, simply, articles for publication in our paper as that the overseers of the church are often as is convenient. Rest assured, trying to rule, in accordance with God's they will be appreciated, both by our -word, what God gives them to rule; selves and our readers.

It is not a matter of sur- over which the Holy Ghost has made prise that men should them overseers; they are therefore in LOOK AT always look away from their legitimate proper sphere; they

ought to be. we ought always be sure that we our- men's matters; are setting themselves repentance thereby. the ministry, and with the whole system direct all such mistaken persons to see not be reached by the other.

help of those interested in or affected of church government and church distance in their own errors and their own faults. It is often a question which of these cipline. With them everything is and to turn while the lamp of life holds methods should be used, or which So in the publishing of a church wrong, and they see nothing good in out to burn. "He (the Lord) hath should be used most. The Savier says: paper we need the help and support anybody, or in anything aside from shown thee, O man, what is good, and "Every scribe which is instructed unto of the entire brotherhood. All are themselves and from what they do. what doth the Lord require of thee, the kingdom of heaven, is like unto a interested in the efforts, labors and They hold the ministry and those but to do justly, and to love mercy, and man that is a householder, which accomplishments of the church in gen- whom the Holy Ghost has made over to walk humbly with thy God." Mi- bringetb forth out of his tressure

manded to stop preachwith which God has blessed them, in because in their selfrighteousness they ing Christ, but their answer was: of God." So we see readily that not

> unto God, judge ve." Acts 4:19. The preacher in teaching the people has a twofold duty to perform. He must warn the sinner and comfort and encourage the saints.

The Lord said to the prophet Isaiah: "Cry aloud, spare not; lift up thy voice extremes. They will be always talking like a trumpet, and show my people their transgressions, and the house of ishment; others will ignore these and Jacob their sins." Again through the always preach about love, and the prophet Ezeklei (33:7), the Lord says: higher life; or they make for themselves "So thou, O son of man, I have set thee some other hobby and run along in a watchman unto the house of Israel; therefore thou shalt hear the word at ters should avoid all extremes. The

When Jonah went to preach to Nineveh, he proclaimed only one fact, "Yet for the lost sinner by the mercy of a forty days and Nineven shall be over. loving Father, through faith in the thrown." This single declaration was Lord Jesus Christ, and obedience to all sufficient. The people were warned; they heard, repented and were saved.

always acceptable to the people of the exhort with all longsuffering and docpresent day. They were not pleasing trine." to the people in former days; but God commanded them to be proclaimed and warn the people, the sinner and the unhousehold well," and to feed the flock

forbear.

things new and oid." Paul writes to Tlmothy, "Reprove, rebuke, exhort PREACH THE The apostles, on several with all long-suffering and doctrine," WORD. occasions, were com. and of himself he says, "I have not shunned to declare the whole counsei "Whether it be right in the sight of one method only is to be used; not God to hearken unto you more than only one kind of teaching; not only the bright side, but also the dark side must be presented. Not only must we preach the wrath of God, but also the iove and mercy of God must be preached by the faithful minister.

Some ministers are liable to go into about the law, condemnation and punthe same channel all the time. Minismy mouth, and warn them from me." great subject for the preacher is "Christ and him crucified." Salvation His commandments. The apostle says: "Preach the word: be instant in sea-The preacher's warnings are not son, out of season; reprove, rebuke,

But the apostie tells us also that the time will come when men will not there was then, and is to-day, no alter- endure sound doctrine, but after their native. The faithful preacher must own lusts shall they heap to themselves teachers, having itching ears, and they godly, and he is to do this whether the shall turn away their ears from people will hear or whether they will the truth, and shall be turned unto fables." This time is upon us now. There are two methods of preaching. We have many people who can stand One method speaks only of the good but little truth, and when the faithful themselves—their eyes are set in that are where God has placed them and things that are presented to us in the minister preaches the unvariabled way, and for that reason God gave us are doing what God gave them to do, gospel, as God's love and mercy to the truth, the people will feel sore and rise the great looking glass of His word, and if they would allow themselves to children of men, His readiness to up with bitter denunciations against that we, in 1t, may see ourselves, and be led away from this they would be accept and forgive; His kindness in him who dares throw such "coarse inlearn what manner of persons we unfaithful, and would be held account. showing us the right way, and preserve suits" into their faces. We have heard able before God for neglect of duty. ing us from harm; Hls blessed prom- this in the Mennonite Church thirty In the seventh chapter of Matthew, While on the other hand those who ises, His divine grace, His fatherly years ago. It has been repeated many Jesus, in His Sermon on the Mount, oppose them, and assume to dictate to care, and the glories of heaven pre times since; it is whispered round in gives a grand object lesson, when He them, and set themselves up as the pared for us by our Savior, and the many places to day and stands as a speaks about the mote and the beam in ruling powers in the church, are usurp-fullness of joy at God's right hand. witness of the fact that there are men the eye. This is to tell us that when ers, entirely out of their proper sphere, These are all pleasant and agreeable to-day who will not endure sound docwe bring a complaint against another, make themselves busybodies in other teachings and many are brought to trine. But the voice of the prophet rings in our ears, "Cry aloud, and spare selves are not guilty of greater faults up to do a work to which they have The other method is, by telling peo not." Preach the word, preach it unthan those of whom we complain. never been called, neither of God nor pleof their sins, by showing them their ceasingly, preach it boldly, preach it Jesus sums up this matter with a very of men, and for which they evidently wrong ways of living, their bad habits, faithfully, earnestly, lovingly; for by so pungent reproof: "Thou hypocrite, first have little ability. They are by no their careless ways; by leading them doing you shall purchase for your cast out the beam out of thine own eye, means walking in love; they must be to see the awful sinfulness of sin and self a good degree and great boldness and then shalt thou see clearly to cast classed among those who have "a beam its direful consequences; holding up in the faith which is in Christ Jesus. out the mote out of thy brother's eye." in their own eyes; who take upon before them the awful horrors of the And those who have by this faithful-There are people at the present time themselves that very dictatorial position end of the wicked, etc. Some are ness turned many to righteousness who are dissatisfied with the church, of which they accuse others. May God awakened by this method that would shail shine as the stars forever in the HOW ARE THE CHIL-

1900.

started from their home, some where in to the years of understanding. tized. "It might die and be lost."

While the mother was out the old of blood there is no remission, Catholic grandmother took water and about an hour after leaving Buffalo, REASONS." the child died, and the mother said to dition"

The writer, after discussing the subject of infant salvation in a public discourse in one of our meeting houses, was met by the deacon who differed with the views we had presented, and held up the idea that children, as long as they remained in their unconscious condition, were sinless; that is, they were born without sln, and that when Jesus said, "Suffer the little children to come unto me," He invited those who had no sin by nature, those who were born into the world without sin.

none righteous; no, not one." And reasoning even, will show the fallacy age it should receive some higher edu-

very strange doc- have sinned and come short of the "But it is possible for him to insure his money he has not. So they must let trines main glory of God." This puts all under sin life and make absolutely safe the com- it go. He has now paid into the lodge tained by various classes of people, and condemnation without any exceptort and protection of his dependent about 8300. If he had taken the sums with reference to the salvation of chil-tion, "In Adam all died," and as the children." dren. A certain very eminent theo- descendants of a sinful race we are all How can life insurance do all this? put them on interest he would have logian and writer maintains that there sinners. Hence children are sinners and when does it do this? Certainly out over \$500. If he then took the inare children not over a span in length and under the condemnation of sin, not while the man is ilving. It sounds terest on that money and the yearly in hell, because they have not been But as in "Christ all are made alive," very nice to hear a person say that lodge money it would go a good way to baptized. Such a doctrine is borrible in the children are embraced in the life Mr. So and So insured his life for say ward giving his child an education. the extreme, and where such ideas giving grace of God unto men. Christ \$3000 and that he bad paid only \$300- This is saying nothing about the prevail it is no wonder that every pos- died, and by His death, freed us from or say \$1000, -dues when he died. The chances he has run of losing all by sible provision is made for the baptism the power of inherited sin, and in mak- unthinking say the widow gained just putting his money into an unsafe inof infants, that none may die unbaping us free from inherited sin, He also \$2000 by it, and the insurance agent stitution. We have also taken for tized. In the Catholic Church, when a made the children free. Actual sin, uses it as a bait to catch others. So granted that the man has been healthy child is born frail, or for any cause not that is, the sin which we have com- the widow has gained just \$2000 by and able to work. Had he become likely to live, the mother, the nurse, or mitted, we must repent of when we having her husband diel Or, put a sick, he would have been unable to pay any old grandmother has the right come to a knowledge of sin. Little more charitable construction upon it his dues, and that would have been the (given by the church) to baptize the children have not the knowledge of sin, and say that the widow and her poor last of the life insurance. Can any and therefore cannot repent; they do little ones are recompensed to the one see where the 'wife's comfort and In the depot at Buffalo some years not understand right from wrong and amount of \$2000 for the loss of the happiness' and the 'dependent chilago, sat a mother taking care of her therefore are not responsible, and are husband and father. It sounds fairly dren's absolute comfort and protection

to bestow upon it."

catch the unthinking masses, but it and to keep up his insurance. When may prove a means of grace to the res-The word teaches us that "there is rests on a poor foundation and a little this child gets to be some 15 years of cuing and salvation of many a soul.

sick child. She, with her husband, bad not held accountable, until they come nice, especially when that woman's main comes in? "But you say: 'He might object in marrying was to secure have died.' Yes, he might. But which Michigan, to visit their early homes in While they are in their innocency, a home, a living at her husband's of the two alternatives is the most comthe south western part of Pennsyl- their sin is covered by the atoning table. But a little question of finances mon? And should the wife and devania. The mother spent the day with sacrifice of Jesus, and they are heirs of remains unsettled. If the husband pendent children be sitting there wait her sick baby in the depot, waiting for heaven, not because they are born with paid in only \$1000 and his wife gets ing for him to die to receive their comthe evening train. While thus waiting out sin, but because in them sin has \$3000, who produced the other two fort and happiness? Is it our duty to an aged Catholic lady came to talk been atoned for and blotted out— thousand? The life insurance man 'provide for our own' only after we are with her. She was also waiting for a covered by the death and sufferings of says, profitable investments bring the train. She inquired after the health of Jesus, and they, upon His merit, are gains. Part of these "profitable inthe child and when she saw how very embraced in the covenant of grace and vestments are the payments of the sick it looked, and that it might die, saved. Neither are they saved because large number who after a while are like to think that they do. It is by she immediately asked, "Is the child they were baptized, but God with the unable to keep up their regular assess. taking advantage of this circumstance baptized?" "No," answered the whole human race loved them, and ments, because of illness or scarcity that gambling and life insurance flour mother, "we do not believe in infant gave His only begotten Son for them, of work, and lose all. Hence it is the baptism." The old lady insisted how- as well as all those who believe on His poorer working classes who most need 'RELIEF ever that the child ought to be bap name. Jesus is the children's Savior all their savings, that make up a large WORK. as well as the Savior of older people. part of the other \$2000. Of course, if a After a while the mother laid her There is none other name given under man lives long enough, he may pay in

There are some again, "There is no difference: for all of even a popular argument. He adds, cation, but that costs money, and

The majority of men like to get something for nothing, or at least they

It is truly gratifying to note how readily our friends respond to the call for help to relieve the needy. The report of the baby tenderly on the seat and went to heaven among men whereby any one enough so that the interest on the pay. Home and Foreign Relief Commission the lunch room to get milk for it. can be saved, and without the shedding ments be has made will show a hand is very creditable indeed, and it shows some increase, even after the large also the recognition of its object by the salarles and other "expenses" incidental contributions sent in for various purto such companies have been paid. poses. Our friends will please bear in baby. In the evening on the train, "A MINISTER'S Under the above But in that case a loan association mind that article 2 of the constitution heading a "minister" even, offers, on an average, better in- sets forth plainly the object of this aswrites in the A. O. ducements by far, for a person knows' sociation, viz., "to raise and maintain U. W. Guide (official organ for the just how much he has to pay in, and funds to render relief wherever the writer, 1 suppose she thought she had saved my child from going to per- ancient order of the United Workmen that he receives back what he has paid needed." India being the field from lodge of Minnesota), defending life in- in together with the legitimate gains which the loudest call is coming now, surance in general, and insurance in made therefrom as soon as those gains it is but natural that most of the funds lodges or secret societies in particular. have reached a certain figure. That is, be applied for relief there, but it should The clearness of this "minister's" the association invests his savings for not be forgotten that there are also logic is remarkable, for among other him as profitably as possible-and gets calls from Armenia, as well as for the things he says: "No man has a right to well paid for doing so. If at any time Dukhobors who recently left Russia bring into this world a child unless he he wishes to withdraw he may do so, and settled in North-west Canada. has made an honest provision for its and get his money back with interest. Those who feel disposed to contribute support, its deportment and its educathereon. But there is another phase of to the Foreign Mission Fund, or to help tion. In the course of business events the matter, and which S. A. Scarvie any of our Home Missions, will bear in it may be impossible for him to ab- presents in a recent number of the mind that the Home and Foreign Resolutely secure to that child all the Christian Cynosure. He says,-"Let us 1lef Commission at Elkhart, Ind., recomforts and blessings he would like portray an every day example: A man ceives contributions for any such purmarries at about the age of 30 years poses, and will promptly acknowledge So far he speaks truly, but when he and a 'child is brought into this world.' the receipt of all money sent. The Jesus laid His hands on them, blessed offers the following cure for the possithem and said, "Suffer the little chii- ble ill that might befall the child he same time. He is a laboring man, and the use to which they desire their dren to come unto me," He baptized goes into a system of reasoning that barely earns enough to keep himself money put, is in all cases carried out them and in that way made them helrs may do for a worldling or even to and his family in food and clothing, them and an an early as possible. May the Lord bless this grand and noble work that it

PERSONAL MENTION.

Bro. S. Yoder filled the regular monthly appointment at Pleasant Hill, lowed just before the holidays. Three Branch Co., Mich., Sunday, Dec. 31.

Bro. J. S. Hartzler, who attended the Bible Conference at Garden City, Mo., reports a very interesting and profitable meeting.

Bro. L. J. Lehman of Cullom, Ill., attended the ministers' meeting in Allen Co., Ohio and spent some time in that vicinity.

Bish. George R. Brunk of Canton, Kansas, has been requested to visit the churches in Virginia and will probably do so, the Lord willing, in the spring.

Bro. J. S. Shoemaker of Freeport is expected to bold a number of meetings at Yellow Creek M. H., Elkbart Co., Ind., beginning the second week in February.

Bro. Andrew Kauffman of Arcadia, Ind., who has been in poor health for some months, is at present confined to his bed. We trust be may soon regain his wonted health and strength.

Bish, Daniel Johns of the Clinton (Amish) Cong., near Goshen, Ind. left for Millin and other counties in Pennsylvania the last week in December. May God richly bless the labors of our

Bro. N. O. Blosser of New Stark, Ohio went to Elmdale, Mich., to hold meetings in the Bowne M. H., Kent Co. Bro. C. Z. Yoder of Wayne Co., dom of Christ among the heathen is Ohio, will assist him. May their lahors attended with difficulty in some parts be richly blessed.

Bro. J. F. Funk spent Monday, Jan. i, with our Home Mission in Chicago, ence and with the writer a new observaholding the regular hi-weekly German tion. The land having been secured a services in the evening. The work is few weeks ago the next thing to do was encouraging, as will be noticed in the Mission notes on another page.

Mo., who spent some time holding meetings at Holdeman's M. Hi., near Wakarusa, Ind., left for Gratiot Co., Mich , the last week in December. He was accompanied by Bro. Jacob Shenk of the Olive Cong., Elkhart Co.

Bro. G. G. Wiens, editor of the HEROLD DER WAHRHEIT, left for his former home in Marlon Co., Kansas to attend the annual Deutsche Lehrer Verein (German Teachers' Association), he having been for years a teacher in educational circles.

Bro. Jacob B. Gingrich, minister in spending some weeks in Eikhart and season. We heard the bells jingling at one is not so impressed with the density God." There is possibly no other place

December, while Bro. Gingrich fol. and left us far in the rear. They were of their children at present reside in Elkhart.

HERALD OF TRUTH.

The correspondence from Sister Anna Parrisb in this issue shows that our brethren and sisters in the Rockton, Pa., Cong., bave taken a very practical way of helping to swell the India Famine relief fund, not only for the present, but also for a time when the need will be still greater than it is now. Sister Parrish's suggestions are likewise practical.

Bro. J. A. Ressler writes a very interesting letter from Dhamtari, India, the new home of the American Mennonite mission in India. He acknowledged the receipt of the first remittance of one thousand dollars sent by the Evangelizing Board in response to bis appeal for funds. No doubt subsequent remittances bave also reached hlm before this. The buildings for an Industrial Mission are under way, and our missionaries are giving employment to as many people as they can accommodate.

> For the Herald of Truth NOTES BY THE WAY

> > No. XX.

BY A. D. WENGER.

Raipur, C. P., India, Nov. 24, 1899. Starting a mission to extend the kingof the world, but in this part of India there appears to he no great hindrance. With the workers of the American Mennonite Mission it is a new experito move on it and take possession.

One of the cloudless days that now follow each other in succession had spent its force and all was being wrap-Bre. Andrew Shenk of Oronogo, ped in moonless darkness when Isadas who slone can manage the oxen and keep them fairly well in the way, perched himself on the tongue and ap plied the lash and Bro. Ressier and I were moving away from Raipur in a cart with some of our eartbly effects. Why start in the evening when these late autumn days within the Tropics smile in such summer-like giadness on the level landscapes with their beautiful trees all evergreen? The sun is very forcible and we felt it our duty to avoid it in midday and then rest ln the promise. "The sun shall not smite thee by day nor the moon by night." Psa. 121:6

The entire distance of forty-eight Kansas and a promiment worker in mlles there is not a mountain, hill, valley or stream, nothing to break the evenness of the surface as the heasts under the yoke plodded onward over the the Hagey Cong., Preston, Ont, is nearly all the roads in India in the dry While travelling through the country words, "We are only men. Worsbip

serves for protection and also for the support of a mail bag that rests peddler fashion on the back. In this way the mail is carried more than a bundred miles ln some parts of India, but the mails are banded over to fresh runners at the end of every five miles. At night in the jungles each man holds in his crouching tiger or leopard from springlng upon a buman prey.

Occasionally we saw fires ahead which, as we drew near, proved to be camp fires with perbaps a score of carts close at hand and by each cart two unyoked oxen quietly chewing their cuds, while nearer the dying embers lay the half-clad teamsters in sweet forgetfulness of the hardships of the day's journey and of the scanty meal they bad just cooked and eaten. Frequently a party of swarthy villagers passed us in the darkness on their homeward way, but none hindered or and serve as props as well as sap feedtaught the natives to so fear a white man that there is really not the danger the trunks of trees and give new vigor there is in our own enlightened country.

There was no opportunity for a friendly chat in English or German in other parts of India, each of which with some bappy family around a fire- it is said covers a few acres. side and then read from the Book of Trutb and kneel to the Father's throne, bare earth beneatb the trees by the but the evening bours passed pleasantly roadside? And here is a large bank of away as we spoke of the famine and the mission work and the power of God to break down idolatry and cover India with His knowledge and glory as the waters cover the sea. And many times too, quick as lightning flash our thoughts reached half way round the the morrow. world and we talked of the fond recoilections of childhood, friends and home. At a time like this such memories have a peculiar charm mingled with joy and hope.

A gleam of light came from the eastward and soon the beams of the waning moon were bringing to light uncounted rice fields-fields that would have yielded an ahundant crop instead over a large part of the country. of only some straw had there been a few more showers. There are no fences but each field averaging about a balf or ten thousand heathen quietly slept acre in size has a small bank of earth we reached the goal of our journey just around it to hold the water that the rice may have the much molsture it tari and took possession in the name of

needs for its maturity. The best way to sleep is to quit thinking as nearly as you can and relax every spot where we hope by and by a conmuscle, but that seemed out of the gregation of believers in the Lord question Powers were needed to keep well stayed. The cart kept a constant motion, even if the road was good, and to the fact that it bas representatives sometimes the oven made strengous of a new and strange religion. On efforts to take their own way. About every side they appear full of eager two o'clock in the night we came to the curiosity when we go on the street and dak bungalow, a government midway station. In many parts of the Orlent people still take up their beds and walk, they have any, as did the palsied man when Jesus said, "Arlse, and take up thy bed and walk," Mark 2:9. This king and every white woman a great we did and were soon sleeping soundly under roof.

In the afternoon we again set our faces southward for a destination their adoration and praise. I have which only God knew nine months ago when our missionaries sped away on road so smooth and good as you find their mission of light to the heathen. them, but they were met with the

vicinity. His wife and their youngest every bound as two coolles, running at of population for the people all live in daughter came in the early part of the rate of five miles an bour, came up willages and nearly every village is almost concealed in a cluster of pipal, mango, banyan, cocoanut-palm and other trees. The Old World lives apparently almost wboily in villages and towns. Really I can recall but a few places where the farm houses are scat tered over the landscapes. Our nation sprang into existence in a more peaceful age, bence we are not so buddled together as the inhabitants of other countrie band a fire brand to frighten some still holding the relics of their barbar-

Evening passed and baif the night and we neared Dhamtari, a place rather lovely because of its many large beauti ful trees. The plpal trees with their large trunks, far reaching branches and dense foliage present a majestic ap pearance especially in the moonlight The banyan tree is perbaps the most popular one of India, though we bave not seen any at this place. Roots spring from the limbs twenty or more feet from the ground and descend directly to the earth in which they firmly fasten molested us in the least. England has ers for the limbs from whence they come. These roots then thicken like of being harmed or "held up" here that to grow farther to send down other roots and so on until large areas are covered There are a few hanvan trees

What are these forms lying upon the earth, what does this mean? O the government has opened up relief works at Dhamtari. They are making a large reservoir and the laborers that come from a distance just remain over night that they may be ready for work on

Upon luquiry later we found that over two thousand of the destitute were at work there, each man and woman receiving two and ahalf cents, each child one and one haif cents per day. The number of these laborers is daily increasing and the tales of distress and starvation are multiplying as another great famine begins to rage

At a quarter of one on the morning of Nov. 22nd, while the town of eight beyond the northwest suburb of Dhamthe Lord of hosts. The light of a new day found us asleep on the cart on the Jesus may assemble regularly for worship. The town soon began to awake sometimes a train of children follow the whiteskinned newcomers.

The natives especially in these by ways and jungle regions call every white man a great Sahib and a great mem (Madam) Sahib. They consider us a wonderful combination of greatness and goodness worthy of seen some of the lowest castes fail at the feet of our missionaries to worship

ln aii the world where people bow so low to a white face. They think the Doctor Sahib is much honored when they give him the privilege of exercising bis good will in giving them medicine when they are slck.

The mission's few acres being without any buildings and even trees we hastily constructed a bamboo pen beneath a shade tree on public lands near by and moved into it. At night we look out at patches of blue in the beav. ens through the open spaces between mango llmhs above our bed. At night the jackals come from the jungle some miles away and howl near us. Our minds have been carried back to primitive days after Adam and Eve were driven from Eden when the house roof, the window and the door hinge were not yet invented and long hefore good chairs, easy beds and kitchen utensils were even thought of,

The way these people ilve reminds one very much of the early ages of the human race. For instance when they eat they simply sit on the floor or ground and eat from a pan without knife, fork or spoon. A month ago, when we were visiting a home for outcaste child widows at Kedgaon a native minister invited us to breakfast with him. I bad no thought other than that we would be seated at a table with all the modern improvements. The snrprise was not a little when we were asked without any apologles to sit on the floor each on a small board with hardly room enough on it for the feet also. A pan of rice and gravy, which constituted the entire hreakfast, was then brought and placed on the floor before each one and we were expected to make the food into moist wads and eat them with the fingers. We ate what was set before us as best we could without asking any questions. The cooks looked amusingly at each other when one whose feet became very tired lifted the pan to his lap and placed his feet where the pan of food had been. The natives say they have the most natural way, and that we Americans are proud for having all our fine and costly things to eat and live with. A meal as these people take it certainly cannot amuse us so much when we remember how glad these people are to bave even that.

To be a successful missionary one has to learn the language of the people to whom you would preach Christ. During my short stay I am learning but little of the language and can preach only occasionally when I bave a small English audience or at other times when some one Interprets the sermon. A strange inspiration takes possession of a minister of the Gospel when he speaks the first few times to congregations composed of those who have so lately turned from idols to Christ and others with marks of showy paint on their faces indicating that they are still adherents to idolatry. Some weeks ago the writer stood before a large congregation of the dark faces at Ahmednager with a native minister also in the pnipit interpreting the English into the Marathi language. One very touching thing that comes to the mind when speaking ln an orphanage to children whose parents died in heathen darkness is that you can not encourage the boys and girls with the hope of meeting their parents in the manslons above.

HERALD OF TRUTH.

Our brethren bave learned enough of Secondly.—Because it is a duty I owe Wby seek for the world's empty smile? the Hindl language to hold a short to my God. He made me. God created service each Lord's day, consisting of me for His giory. Man disobeyed God, prayer, song, scripture reading and a and allowed Satan to lead him astray. little speaking. We hope they will soon master the language sufficiently well to make the story of Christ and Him crucified plain to many who know it net. Upon that depends largely their success as missionaries. Fre quently those who go out to preach Christ to the heathen are obliged to return bome after a few years because they are unable to learn the language well enough to teach the plan of salvation intelligently. The Apostle says it is hetter to speak five words that are understood than to speak ten thousand words in an unknown tongue. 1 Cor. 14 - 19

In Raipur, on Sunday morning, Nov. 19th we partook of the bread and cup of the Communion in memory of our Lord's death and observed the ordlnance of feetwashing. The distance from bome, our immediate surroundings, the peculiar circumstances attending, and the fresh memorles of the hallowed places of His suffering all combined to make it a very solemn occasion for our little band of four communicants as we talked of the touching scenes of Gethsemane and Caivary. To our knowledge it is the first communion service ever held in India by members of the Mennonite Church. Our prayers are that many may be led from this awful darkness to the Light of the world and that the membership in this part of His vinevard may be increased many fold in the years to come.

Nov. 29th. More comfortable quarters bave been constructed and we are living better. Bro. Page and famlly are coming from Ralpur and will arrive here to morrow, nothing preventing.

For the Herald of Truth.

WHY AM I A CHRISTIAN?

I am a Christian, not because the world leads me to be, for the world would lead me far from what Christ would have me to be. The apostle Paul says in Rom. 12:2, "Be not conformed to this world," this world is pertaining to things here, and these things are all perishable. Neither is it because it is my nature to be a Christian; it is natural for me to follow the world which we have already said would he just opposite of that which I am striving. Then it is not because there is nothing to fight, for there is my carnal nature to contend

with. But why am I fighting against my nature all the while? what attractions do I find in Christianity that would

cause me to do this? First.—Because there is something in Christianity that lifts us up. Look at dark Africa or India, and see how for the lack of Christianity man bas fallen, even so low as to bow and worship the works of his own hands. But, you might say, not all that live in this socailed Christian land of ours are Christians. There is enough of the light of Christianity here to keep it from looking so dark; still, investigation would reveal many dark corners here. Look ahout and see the misery brought about by sin. Sin hrings misery, but Christianlty brings peace and bappiness.

Man feli from his estate, became subject to sin and death and therefore my nature is just contrary to what God would bave it be. To redeem us from this condition Jesus came from His home in glory to teach us a better way to live, to bring us back into the state In which God had placed man "in the beginning." Jesus endured persecution and finally He gave His life on the cross. Why should we reject Him after He has even suffered much to bring us back again? How little we deserved it "But he was wounded for our transgressions; he was bruised for inlquities; the chastisement of our peace was upon him; and with bis stripes we are bealed. Ail we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." Isaiah 53:

If God loved us so much as to send His Son Into this world to die for us, should not we love Him so much as to accept it, when it is offered so freely? appreciate this salvation. Then, to be a Christian I follow Jesus wherever He goes, that is, I live just like He did when He was here on this earth. Thirdly.—I am a Christian hecause it

brings peace. There is no true peace, no true happiness, in this world. The only place we can find true peace, and happiness, is ln Christ. He says, John 14: 27, "My peace I leave with you, my peace I give unto you." We may go where we will and do what we will, but we can never find true peace until we are willing to come and humbly give ourselves over to His will. It is a hlessed peace which only a Christian knows. In our struggles with sin we can look to Him for strength and comfort, for He has promised to be with us and help us. We know that God's promises are sure, and all His to the palace. words are true. Then how vain it is for us to resist His will. We should just resign all into the hands of God, and follow the way which Christ has laid down for us, for we know that it was love that prompted Him to come "Yea, I have loved thee with an everlasting love." God's love is everlasting; it never fails. Oh! that we might all and the power of darkness." realize how blessed it is to live a Christian life.

By permission of The Ram's Horn.

DON'T TAKE IT TO HEART.

DV S R MOMANUS.

Don't take it to heart troubled friend. Don't lake it to beart troubled friend,
When the world seems to use you upfair;
Just believe that the worst soon must mend,
That the longest read comes to an end,
And that some day a full measured share Shall be given to you as your part o, don't lake it too much lo heart.

Don't ery when endeavor proves valu To work out some great, gracious deed You may feel all the hurt and the pain, For the loss that was yours, but the gain God will give unto you, by and by So take heart of His love and don't er,

is reckon'd by men of no worth A fallnre is gain oft confessed. And God sees II. blessing and blest As a dear, kindly gift to the earth

Don't ery when you see your years speed As a cloud shadow under the sun And you sland as a storm broken reed, Weary, waiting, helpless, in need, And the sands of your glass nearly run. God will eall you up be Be patient dear heart and don't cry.

Take nothing to beart but the thought That God knows us and Just as we are; That He misses no sheaf we bave brought. That He knows all we bave yearned for and

That He judges all kindly and fair: on't fret then dear heart, neither cry od's kingdom will come by and bye

"POWER OF CHRIST'S LOOK."

SERMON, BY FRANK HARTMAN.

And the Lord turned and looked upon Peter: and Peter remembered the word of the Lord, Luke 23:61. The tragic scene of the Sacred Hero's

life was swiftly approaching. The nocturnal air was sighing through the ollve trees, heaven was mourning, and the tramp of the rlotous multitude was sounding through the gates of Gethsemane. The flame of torches illumi nated the pathway of the vociferous throng, and swords dangling at the soldiers' side glistened in the flickering light. Yonder in the shadow of a rough inhospitable cliff, prostrate with a prodigious burden, is the Son of God. The encroaching enemy led by a man who has beaten his character and soul into thirty pieces of silver, falls upon the exbausted Hero. With drawn sword He is taken captive while near by sleep His deserted followers.

The mob is quieted and with the divine Monarch ln cords they begin their march to the city. Christ must walk in the first rank guarded by two swords. Down they go once more through the gates, under the shades of night wending their way along the stony pathway until at last they come

Here sits enthroned and vested with authority the High Priest. The hour for the Divine Captive's trial has come Ye cruel soldlers, prick up your ears and listen to the Sacred Client's earnest plea "Be ye come out as against a thief with bere to save us; He says Jeremiah 31:3, swords and staves? when I was daily with you in the temple ye stretched no hands against me; but this is your hour

> It is cold and a lire is hullt in the midst of the hall. Gathered around the embers are soldiers, disciples and other people. Some time passes and a man comes walking through the hall and sits down among them. Over there sits a maid that takes special notice of his demeanor. "This man was also with IIlm." says the maid. His face flushed like the full moon the emhar rassed man replies: "Woman, I know Him not." Others take cognizance of his behavior and soon a man lays bis hand upon his shoulder and says: "Thou art also of them." But the pointed reply is: "Man, 1 am not."

In the space of one hour there are other opinions stated and one man con fidentially affirms: "Of a truth this follow was also with him for he is a Galilean." and once more the man de nies It hy saving: "I know not what thou savest."

Here stands Jesus ln cords. How despondent He must feel at the demeanor of IIIs wayward disciple. What

looks at the man who has made the cock crew, but those thrilling notes threefold denial. Who is he? We saw soon ceased to ilnger on Peter's ear. him in the garden, we saw him follow However on the cold morning of the the mob at a distance, we saw him at denial I see the guilty man stand by the the fire. Look! Look! Jesus centers fire to warm himself while his beart His eye upon him. The man remem- burns with the smouldering embers of bers it all. It is Peter. "And the Lord gulit and shame, and his eye is filled turned and looked upon Peter; and Peter remembered the word of the cords turns and looks upon the de-

There you have the first rendition of Christ's facial expression. In the first place I learn from my text that the power of Christ's look is penetrative. Vain is the attempt to conceal our secret faults in the presence of the Divine eye. Christ can see the letters that spell out our characters as vividly as if some dexterous painter had spanned the history of our lives across

Buried among the ruins of Memphis and the dilapidated pyramids of Egypt- sons of vice and crime; I have met men lan architecture modern excavators dlscover relics of a remote civilization which they are unable to decipher; but however deep lie buried in the walls of man's heart, his thoughts and desires, Christ can bring them to the surface and spell them out. If there are men who attempt a concealment of their sins and deceptions by throwing over their wickedness the thick cloak of ment and penetrates the heart with a look that will put them to shame.

Pirates plunder in the night and robbers pillage when the banker has retired, but in the morning they walk forth in a world that has been transformed from a dungeon of darkness into a transparent sea of glass. Their works completely revealed, their eyes fall heavily to the floor, a sense of guilt creeps over their breast, while the penetrating look of Jesus smites their conscience like a lightning flash and a voice of condemnation thunders in their deepest soul: "Thou sinner."

i'erbans there are in this congregation men or women who once were the intlmate friends of Jesus, but in the hour of trial and rancor or persecution fled from liis side. You had promised like Peter to go with Him to prison and to death. But soon the fire of zeal burned low within the heart and when the enemies made the cruel assault you followed afar oif. However when the danger was relaxed you again sought refuge at your Saviour's side. And now with a compa-sionate heart Jesus looks the Lord looked upon him, that he disupon you. Do you feel the guilt burning in the heart? Something smites you. A thousand memories pour heart. It was previous actions that got through your soul at one wave. It is the piercing look of a loving Saviour to a wayward disciple, "And the Lord lift us higher to God or will they smite turned and looked upon Peter; and Peter remembered the word of the Lord." if there is pleasure in particition. I love to think of actions that pation of Christ's suffering; if it is a worthy appellation to be called a follower of the Lamb; if there is a sacred honor appended to those who suffer for the Gospel's sake; then O, Blessed Jesus! give us, Thy children, sufficient grace to stand by Thee in the hour of trial and persecution.

Again, I learn from my text that the centered look of Jesus Is an incentive remembered." The Lord had predicted until thou bast paid the last farthing.

with a scalding tear, while Jesus in spondent man. What terribie thoughts rushed through Peter's soul while the a mighty theme. The centered look of Lord looked upon him! There it is, a great man, or the wonderful power of O Blessed Jesus! I have denied Thee! Oh! that I could crush the memory of that awful crime!

HERALD OF TRUTH.

Have you ever observed how fain sinful men would obliterate the black stains from their souis? They are perpetually taunted and their peace is con tinually marred by terrible thoughts of sin and crime that ever and anon approach them. I have met men with fallen eyes; I bave met men tottering forth in fluttering rags, the legitimate with hollow cheeks, the result of evil dissipations, and the inner soul of that dilapidated human form was completely crushed and stained by the oozing grime of hellish memories.

Be it remembered, young men and women, that sin compensates. The lives you live now, and the thoughts you think now, will award you in your future existence. It is impossible to pretension, Christ's eye pierces the gar- struggie away from the sequence of previous indulgences. They will come pouring down upon your own pate like waving flames from brimstone fires, What grandeur of thought then should occupy the mind! Vulgarity and ribaldry must not enter the threshold of the intellect's sacred shrine. Vicious contemplation must receive its death blow from the unsheathed sword of noble, pure, thought. The brevity of life demands that the mind should dlg only for the purest gold in the vast region of thought. The gem of truth should glitter with the pearls and diamonds that have been taken from these sublime quarrles.

But not only should we take special heed to the threads of thought that weave the fabric, which is to protect our future life, but our actions too should be governed by some superb motive. As much do men think of their past conduct as they do of their past thought. I think Peter felt as miserable concerning his behavior towards Christ as he did concerning his thought. The three denials rang so heavy in his ears when carded the face of his Savior, and the burning tears of repentance scalded his down with Peter, and are we sure that our actions in some future day will our souls to earth? In this respect I love to linger on the subject of evoluwili serve as rounds to carry us higher up the ladder of happiness and hope, actions that will develop our spiritual natures, actions that will perpetually evolve man from baser feelings to higher feelings, in short spiritual evolution, a going forward and upward.

Be sure, young men and women, that your present actions will not in some future day rise up and scourge you to arouse the wicked memories that lie for when once the victim of such relentdormant in the human mind, "Peter less tyranny thou shait not come out

thee hand and foot. Peace will take wings, and a dungeon be thy palace where never bope can come to cheer thee. Oh! the dungeon of despair! The remorse that weighs heavily upon the soul, the bitter sting of a reproachful conscience! the pestilential flames of bell itself will sweep across thy despondent brow. Heaven cannot cheer thy burdened heart. Then O, sorrowing heart away, away, from the entrance of this doomful cave. Let thy thoughts and actions be such that will bear thee far away to the beautiful bills of bope and joy. Look far out on the tide of life and beboid! yonder how the angels of mercy have met on the distant hills to drive the first stake of encampment, With praise and thanksglving enter the tabernacles of God. No arrow of sorrowshall pierce thee. No wicked memories shall haunt thee. Peace and joy shall be thy everlasting guests. An inhabitant of this delightfui abode I ieave you, and go on to consider the next phase of my subject. I further learn from my text that

Christ's centered look upon Peter is analogous to that great day when all the nations of the earth shall be gathered before Him and He shail look upon them with a penetrative gaze. Can the mind's eye imagine a picture so vast and overwhelming? What soiemn feelings vibrate the rigid strings of thought of the pure and holy life He wonderment! We are approaching the lived while here, of the pure and holy tremendous scene. Gravestones crashed by the thrust in sickle of the resurrection harvest, and thousands and mlllions coming up on right and left. The vast throng surges like a rising tide, coming up the banks of the raging sea. Commingled in this innumerable host are those who have just bathed the sleep from their eyes in the dews of the res urrection morning. What eagerness their visage expresses! They long to see the face of their blessed Redeemer. Now all eyes are turned to the judgment throne. The rumbling of chariot wheels comes nearer and nearer; yea they have been rattling over the milestones of these many centuries. The Judge mounts His throne. The curtains are lifted. Rising to His feet Christ looks over this immense sea of beings. What confusion of multitudes! Incomprehensible is the over whelming aspect to the ungodly and wicked. Their mortal eyes are too weak to behold the mighty Judge in His royal splendor. They cannot see with perspiculty through the immense heap of their slns. The look of Jesus smites them with perpetnai condemnation, and in their angulsh and torment they "cry for the rocks and mountains to fall upon them and blde them from the face of Him that sitteth upon the throne." O! it will be a day of pestiience, a day of torment, a day of retributlon when in that hour of the world's judgment the wicked will be horror

But, Christian friends, there is bright picture suspended behind the gloom of the judgment hour. Here are Christian fathers and mothers that are walting with fatigued nerves and wearied limbs, to see the flashing rays of the great white throne announce the approach of the great day. To them it will be a day of ecstacy, a day of exhilaration, a day of deliverance. To them Christ's look will be the soothing amile of an intimate Johnstown, Pa., Dec. 25, 1899.

pity His visage expresses. He turns and bow be would deny Him before the Miserable are the chains that will bind Friend. They will look steadfastly blessed Redeemer until the sparkling beams from Christ's eye will be en twined, like silvery cords, around the fibres of their Christian hearts. O, what cares the man redeemed and saved in that hour of joy supreme, for scenes transient and mundane! Give me at that moment a view of Him who looked on Peter. Give me a free conscience and a lightened heart. So warm shall he the look of Jesus on them that iove Him that the beams which flash from the Savior's eye, will clinch to the beams which flash from the Christian's countenance.

January 15.

"I looked to Him, He looked on me And we were one forever." Nappanee, Ind.

> For the Herald of Truth. AN ADMONITION.

BY LEVI BLAUCH.

This is Christmas day, and while I am sitting by myself, looking out on the pure white snow, my mlnd was drawn to that pure and white "Lamb of God" that was born into the world nineteen hundred years ago, and I also deeds He dld, the pure and holy words He taught, the pure and holy promises He left on record, and the pure and boly Spirit He sent for our eternal good.

Let us think of our pure Savionr, then of ourselves, and what He requires of us, and then ask ourselves, What have I done for Jesus? if we have not done as much as we should have done, then let us hy His grace do more. We are passing through this world but once, and as we leave this world eternity will find us. Christ has set a pure example before us, piain and simple enough for us to follow, and in order to make our journey through this life successful we must follow in His footsteps. These holy "footprints on the sands of time" are found only by reading His word, and meditating upon it day and night.

The children of Israel were admonished to teach the law daily to their children, and so we ought to teach our children daily, that pure and holy law as interpreted and exemplified by our Saviour, but not only to the children of our own families, for there are many other children who need to be taught the words of the Savlour. Did you ever notice how children are interested when you speak to them about Jesus? It would be far better to talk to the children about their Jesus than to talk to them about "Santa Claus." We do not want our children to tell an untruth, therefore, let us speak nothing and teach nothing to the children but truth; of this we need never be ashamed.

The Bible teaches us to become pure and holy: Christ is such, the Bible is such, and nothing impure can enter heaven. Let us guard against impure language; let our conversation be such as becomes the gospel of Jesus Christ, for that alone will stand. Other foun dation can no man lay than that which is laid, Jesus Christ the righteous.

altogether, complaining because God and seductive advertisements, emblegave him work to do without giving him physical strength enough to do lt. The condition complained of was not real, but imaginary. God aiways gives strength enough for the duty that He requires. If we are burdened in excess of our strength, it is evidence that our burdens are in part at least self imposed."

> For the Herald of Truth-THE TWO WAYS

BY LEVI YODER.

There are only two roads to eternity, and they lead in opposite directions One leads to heaven, the other to hell. There is no midway.

Christ says. Matt. 7:13, 14, "Enter ye in at the strait gate; for wide is the gate and broad is the road that leads o destruction, and many go in thereat: because strait is the gate and narrow is the way that leads unto life, and few there be that find it."

Let us take the narrow road for our way. It is entered by a strait gate, but any one that wishes can enter if he takes the right way for lt. Woe to those who do not enter in at this gate. Those who cannot enter by their own accord or in their own way, will turn and go to the opposite gate which is much wider and better to enter, as they think. The strait gate is compared to the little "needle gate" in the walls of Jerusalem through which it is next to Impossible for a camel to pass. Before it can pass it must have all its burdens unloaded and it must get on its knees and crawl through with more or iess effort, but "where there is a will there is a way."

He who would enter the fold of Christ must throw off all his carnalities, burdens and sins at the feet of Christ (who is the door), and repent of his sins and wrong doing. We cannot come to Christ or walk with Him with the world on our back and in our hearts. We must make a fuil surrender of all our wickedness and give our hearts and our thoughts to Christ, turn our backs to the world, and say to the world, the flesh, and the devil, "I am going to be a Christian." This is the only way in which Christ will receive us, for He is the door of the sheep fold and no one can come into the fold unless he comes through the door. He who tries to enter in any other way is accounted a thief and a robber, and such can have no part with Christ, for they are not sheep but beasts of prey who would only devour the sheep and scatter the flock.

gate, hence there are very few that really do enter lt. There are thousands that hang around the walls and try to climb over, but they soon get tired and different direction, until they come to mission. the wide gate and enter in thereat, beand many go in thereat." This represlong which the multitudes could walk gate to find because the crowd goes

matic illustrations, faise religions, delusive statements, bad vocations, corrupting philosophies and popular failacies, all written in tempting letters on the arches. And Satan standing in the door as an angel of light promising to satisfy every want of body, soul and spirit. It seems as if Satan were a charmer, but all those that are charmed by his devices and enter in at his

HERALD OF TRUTH.

quences. Reader, where wlii you spend eternlty? Shali it be bliss or torment? The crowd that cries for the crucifixion of Christ will also call for rocks and mountains to fall on them to bide them from the face of Him whom they smote and splt upon.

gate must suffer the fearful conse-

Read Romans 6:21-23. Nappanee, Ind.

INPANT BAPTISM LOSING ITS HOLD.

According to the New York Times the Congregational Church in Chicago la discussing the proposition of abandoning infant baptlem as a church ceremony. The proposition, it states, comes from the Rev. Dr. Howard S. Bliss, formerly Dr. Lyman Abbott's assistant, and a son-in-law of G. W. Blatchford, of Chicago.

In the discussion in which Dr. Gnnsaulus and Dr. Fifield took part, Dr. Gunsaulus said:

"Infant baptlsm is only a service of dedication anyhow; therefore its abandonment cannot mean a great revolutlon. The object of the Church is simply to body forth in some beautiful form the idea that a child, who has earthly parents, is given back to God by these earthly parents, and that the child's life is to be the life of a child of the Infinite One."

Dr Fifield said: "It is true there has been more or less discussion in the Church regarding service or dedication In place of formal baptism of children, yet as a denomination we have favored infant baptism. Baptism is not a saving ordinance, and in the case of children is now largely a service of dediaction.

MISSIONS.

HOME MISSION NOTES.

DEAR HERALD READERS:-May God The world does not like this strait use us all as instruments of righteousness to bring others to Hlm.

The mission notes of this number will be more about feeding the multitude, with the good of the land, than weary and again wander away in a about the spiritual condition of the

The thought comes to us: "Who cause, "wide is the gate and broad is shall reward all these dear brethren and the road that leadeth to destruction, sisters for the kindness in furnishing provisions?" We as workers cansents the great caravan gate in the wall not. The dear little boys and girls who of Jerusaiem and the great highway come here cannot. They have nothing to repay them for lt. But oh! the Reas well as enter. This is an easy way to warder can who stands with crown in travel because they need not take off band and will give a crown that fadeth their burdens to enter. This is an easy not away. He has said, "Inasmuch as ye have done it unto the least of these

separately from which we received kindly reminders of the Christmastide. Sufficient to say we received boxes from Pennsylvania, Ohlo, Indiana, Michigan, Illinois and Iowa.

We arranged to have the dinner on the 21st at 4 P. M. The day was bright and clear. The weather had become somewhat warmer, making it much more pleasant for the children. We of course only invited our Sunday school and sewing school pupils with a few other poor children who we knew were in destitute circumstances. The teachers and helpers came early in the afternoon. Everything being ready at 4 P. M., the door was opened, and such a mass of ilttle chlidren was a sight! Some girls had not capes, some boys only had thin coats and many were otherwise poorly clad. (You ask us if we need any clothing for our little charges.)

The infant class came in first and went to a low table already prepared with good things. The others came in and filled the tables. When all were seated we sang a few hymns, read the 23d Psalm, and a blessing was asked, and then they began to eat. Looking over at the little table we saw the little ones were almost done eating before some of the others began. Oh how they enjoyed it! No tongue can tell or pen can picture the feeling of some of the children who were there. The hest meai they had for a year!

During their eating, there were about 200 waiting outside. They seemed quite contented, and when the first brigade was dismissed the second came in and filled the tables. They also appreciated it and all surely had a bless-There were over 390 that were fed and we had sufficient left to feed about 100 or 150 more. Nothing was wasted. Baskets were carried into bomes the following day from morning until late in the evening. One lady

was so glad she did "not know what to We disposed of all the goods 887." without anything spolling. The whole work seemed pleasure, even if we were tired physically. The fruits of all our doing and the result of it belong to the teach." kind donators. There were also many boxes and sacks of clothing sent for the poor people. We are deeply thankful for all these things. We ask to he remembered at the throne of grace

in our work. HOME MISSION WORKERS.

How to DO MISSION WORK.

Many of our dear brethren and sisters are anxious to do mission work and try to help in God's cause. They say, "Most of the people in our church district are Christians and we cannot do direct work." "We live in the country and cannot do much," "We are so situated that we cannot do mission

work in the city." We need help. The poor need sympathy; and we have found a channel souls need comfort. I am sure there are many dear mothers and young people who have spare moments during the day that could be put into use. We open this way. Any one who would like to enter into a correspond-

"WE beard a Christian almost, if not that way. There are all kinds of evil my brethren, ye have done it unto ence with some of these poor people we You will pardon us if for want of particulars, with it. Allow me to comspace we do not mention each place pare a city mother's life with that of a mother in the country.

A mother in the country bas many things which comfort her. It is evening and she sits by the warm fire; ber husband, kind and loving, sitting close by, with Bible in hand. Her boys are grown to manhood and are educating themselves for future life. She finds comfort in them because they bave found Jesus and are within the church. She spends her evenings thus and bas much comfort. A mother who lives "down on the alley" has a very different experience. She is perhaps sitting by the window looking out on the side where the glass is not quite frozen over yet with the cold evening wind. It grows darker and darker. She looks for her husband to come home, but he does not come. The little one close by is watching for her drunken papa. "It is getting cold and the fire is all gone out," says the little

Her boys also are loafing around the saloon. She does not expect them yet until their usual hour, twelve o'clock, and then she must get up to let them in. During mamma's and the little girl's watching night sets in. I will not tell you of the noise they heard in the alley late in the evening and what the result was to the drunken husband and father.

But in this channel of doing mission work of which we spoke we want to bridge the deep chasm between the two

I will give a few points which will help you in your correspondence.

Meu should write only to men. 2. Mothers should write only to

Young men to young men only.

Young ladies to young ladies. Particulars will be given to any one who is willing to do this work.

This is a wide mission field for many. Young sisters and brethren, take up the pen and write words for eternity The bresd you thus cast upon the waters shall return to you after many days. This work is open to everybody who has a bigh standard of Christian character, and who is "apt to

I hope many will avail themselves of this opportunity. A. II. LEAMAN.

P. S. Address all letters to A. II. Leaman, 168 West 18th St.

Chicago, Ill.

LOVE.

There is nothing the poor and de graded need so much as they do love. They need love more than they do money. If we gave them less gold and more affection, they would be better off in heart, mind and estate.

Love is the redeeming element; love is the pith of the Gospel, the axis on which all turns. And men grow sur prisingly lovable as soon as we begin to love them, startlingly interesting as for every one to work. We are always soon as we begin to be interested in busy, and never get through. Many them. And we shall find in people just as much heart as we have the heart

HERALD OF TRUTH.

January 15, 1900.

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A new edition of 2000 copies of 'Dying Testimonles of Saved and Unsaved," is being printed, the former edition being nearly exhausted. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, In paper blnding, 35 cents, In clotb, \$1.00.

Our new catalogue is bringing us The Family Almanac for 1900 is still many orders for books. The reason for this is obvious. People buying from us find our prices so low that they save money by placing orders bere. Look through it and see if there be not some books you would like to read during the long winter evenings. Send us your order and it shall have our careful attention. If you have no catalogue, send for one.

> Letters on Baptism, by Edward B. Fairfield, D. D. 245 pages, 12 mo. clotb, price 75 cents, published by the Congre gational Sunday School and Publishing Society

This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and be came an earnest advocate of baptism

The Words of Cheer .- Is one of the very best lliustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read lt with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

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- No. 4. Concerning Missions,

January 15,

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(Against secret societies.)

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No. 19. Is Ornamental Dress Harmiess?

No. 20. Although Unworthy, Come to Jesus.

No 21 Eternity! Eternity No. 22. The Infidel and the Tract.

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Rible Outlines -We desire to call special attention to a book which just came under our observation, under the title of "Blbie Outlines for Bible Meetings, Bible Institutes and Bible Correspondence," by E. S. Young, Professor of Sacred History and Theology," author of the "Life of Christ, Harmony of the Four Gospels," etc. We have given this little volume a thorough examina tion, and can conscientiously say that it is a splendid work for all who desire to study the Bible systematically. It is an outline of the Bible teachings arranged in such a simple way that any one can readily comprehend lt. For an illustration we will give the outline of Chapter III.. "The Chosen Family."

- TIME.
- SCRIPTURE
- GOVERNMENT.
- SUBDIVISIONS.
- The age of Abrabam.
- 2 The age of Isaac.
- The age of Jacob. The age of Joseph.
- . The oppression of Egypt.
- EVENTS. The Cail of Abram.
- The Removal to Egypt. The Ten Plagues.
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- 1. Abraham, the father of the falthfui.
- 2. Isaac, the son of promise. 3. Jacob, the father of the twelve
- trlbes. 4. Joseph, the saylour of Israel. To this is added a Review with ques tions to guide the learner and impress the truths, doctrines and events pre

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OUR LETTER BOX.

1900

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M. T. G .- The idea of many is that the punctuation should be thus: "Lead us; not into temptation, but deliver us from the evil one."

S. R.-It will be impossible for us to comply with your request to "publish just as It is written." Some sentences are so ambiguous that reconstruction would be necessary, liberty to do which we do not feel justified in taking, owing to your request. We will awalt your Instructions.

A. S. L.-D. L. Moody joined the Congregational church in Boston, Some years after be came to Chicago he founded what is now popularly known as the "Moody church," of which he was the lay pastor. This church was not connected with any conference or denomination

J. G. Y .- Dhamtarl, India, where our missionaries are now permanently located, is in the central part of India, almost directly east of Bombay and south west of Calcutta. The city is in the Central Provinces and belongs to one of the native states which are governed by native rulers or princes who however are subject to the British gov-

SUNDAY SCHOOL LESSONS.

LESSON III .- JANUARY 21. THE PREACHING OF JOHN THE BAPTIST .- Luke 3:1-17.

Read Malachl 3:1-7; 4:1-6. Memory Verses 3-6,

GOLDEN TEXT .- Prepare ye the way of the Lord. -Luke 3:4.

INTRODUCTION.

TIME .- John began to preach in the summer of A. D. 26, preached about two years, was imprisoned by Herod March A. D. 28, and beheaded March A. D. 29.

PLACE.-John preached repentance, in the wlid, thinly lnhabited region lying west of the Jordan and the Dead Sea as far north as Enon, twenty five mlles south of the Sea of Galilee

Persons.-Tiberius Cæsar, Pontius Pliate, Herod, Philip, Lysanias, Annas, Caiaphas, John, Zacharias, Esaias, Ahraham, publicans, soidlers.

RULERS.-Tiberius Cæsar, emperor of Rome, fifteenth year; Pontius Pilate, governor of Judea, first year; Herod Antipas, tetrarch of Galilee; Philip, tetrarch of Ituræa; and Lysanias, tetrarch of Abliene.

our lesson was the son of Zacharias delivered the oracles of God, and the beginning," that He was full of "grace infants less than one year old.

of our Lord and Savlour Jesus Christ; and was born A. M. 4000, about six months before Jesus Christ. His birth, name, and office were foretoid to his father hy the angel Gahrlel while be was performing his functions as a priest in the temple at Jerusalem. He was circumcised the eighth day according to the covenant that God made with Ahraham, and was called John according to the word of the Lord by the angel. He dweit in the wilderness or bill country of Judea till the day of hls manifestation to Israel. His food consisted of locusts and wild honey, and bis raiment was made of camel's hair with a leathern girdle about his ioins. At the age of thirty God called blm to his public ministry, and coming into the country about Jordan, he began to proclaim the coming of the Messlah, preaching to all repentance and haptlsm as the means of preparation for the receiving of the One whose shoes' iatchet he was not worthy to unloose. Many of those who came to John's baptism afterward became humble followers of the Lord Jesus. John's mln-

orders him to beheaded. HOME READINGS JAN.

15. M .- The Preaching of John the Luke 3:1-17 Bantist.

istry was of short duration, but during

the two short years in which he lab-

ored, he publicly and boidly denounced

sin in every form and in every place,

even in the king's palace. He reproves

King Herod for marrying his brother

l'hllip's wife, who being offended

causes him to be cast into prison, and

eventually to fulfill a rash vow, he

- 16. T.-The Annunciation. Luke 1:1-20 17. W .- The birth of John the Baptist. Luke 1:57-66
- 18. Th.-The Voice in the wilderness. Isa. 40:1-1i
- 19. F.-John the Messenger. Mal. 3:1-7
- 20. S.—The great Prophet. Luke 7:18-30 21. S .- The wilderness Preacher. Matt. 3:1-12

LESSON IV.-JANUARY 28. THE BAPTISM AND TEMPTA TION OF JESUS .- Matt. 3:13-4:11. [Read Luke 4:1-13, Memory Verses

3:16, 17. GOLDEN TEXT.-This is my beloved Son, in whom I am well pleased -Matt. 3:17.

INTRODUCTION.

TIME.-Probably about January, A.

PLACE,-Probably in the northern part of the wilderness of Judea, just above Jericho, west of the Jordan.

PERSONS .- Jesus, John

MATTHEW.-The writer of the gospel of which our to day's lesson is a part, was a Jew, and one of the twelve apostles. He was called from the receipt of custom to follow Jesus. He was cailed "Levi the son of Aipheus," by Mark, and "a publican named Levi," by Luke. He wrote his gospel to the Jews, who worshipped Jehovah, known throughout the world as the

and Elisabeth; be was the forerunner prophecies also which foretold the and truth," that He was "the light of coming of the Messiah, who was to be the world," "the water of life," "the their King. Matthew wrote to prove bread of life," "the good shepherd," to the Jews that Jesus of Nazareth was "the true vine," and "the way, the the Messiah of prophecy, and that He bad come to establish "His kingdom."

THE BEGINNING

CHRIST'S PREPARATION FOR HIS MINISTRY.-We have studied the birth of Jesus, and His interview with the doctors at the age of twelve years, also His silent years in Nazareth. Our tothe Lord Jesus as He emerges from His ilfe of obscurity. The fuliness of time had come that He should enter upon Hls public ministry. In order that He might be fully prepared for His divine mission, and meet with the approval of God and man, He first comes from Nazareth to Jordan, where John was baptizing, in order to be baptized of him in Jordan, after which He received the anointing, the Holy Spirit descending in the form of a dove and lighting upon Him. Then came the approval of God in a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased," after which He was led into the wilderness to be tempted of the devil, that He might be able to succor those that are tempted. From this time forth were the words of John fuifilied when he said, "He must increase, but I must decrease."

HOME READINGS. JAN.

- 22. M.—The Baptism and Temptation of Jesus. Matt. 3:13-4:11 23. T .- Jobn's record of Jesus.
- John 1:26-34 24. W.—The temptation of Jesus. Luke 4:1-13
- 25. Th.—The preparation briefly stated. Mark 1:7-13 26. F .- I have put my Spirlt upon Iss. 42:1-9 Him.
- 27. S.-Biessed are those who endure temptation. 28. 5.-Jesus our Helper.

LESSON V.-FEBRUARY 4.

Heb. 2:9-18

THE FIRST DISCIPLES OF JE-SUS.-John 1:35-46. [Read John 1:19-51. Memory Verses

35...37.1

sus -Luke 1:37. INTRODUCTION.

TIME .- Some time in February, A. D, 27, soon after the temptation in the

PLACE.-Bethahara, probably at the ford of the Jordan, nearly opposite Jericho, where one of the great roads crosses the river.

PERSONS.-Jesus, John the Baptist, Andrew, Slmon Peter, Philip, and Nathanael.

JOHN .- The 'author of the gospel from which our to-day's lesson is selected, was one of the tweive aposties. He was the son of Zebedee and Saiome, His birthplace was Bethsaida of Galilee. John wrote his gospel to the early Christians; those of any nationality who had accepted Jesus of Nazareth as their Lord and Savior. He proves beyond any doubt that Je-God of the Jews. To the Jews were of the world, that He was from "the away." And 47 of this number died as

THE BEGINNING OF JESUS' MIN ISTRY .- We now come to the actual beginning of the ministry of Christ. He returns in power from His tempta tions in the wilderness. He had received the anointing from above, and day's lesson brings again to our view was thoroughly tested and tried by the tempter. Everything was now ready to begin work. He must necessarily first influence some persons to believe on Him, that they may become His followers, and He in turn impart unto them the doctrine of the gospel kingdom. To whom should He go but to John to look for these first disciples, for they who were true disciples of John had truly repented of their sins and were in readiness to receive the Messiah, whom John had said would come, and whose shoes be would not be worthy to unloose. When John sees Jesus as He returns from the wilder ness, he points Him out as the Messiah saying, "Behold the Lamb of God, which taketh away the sin of the world." Again the next day be gives similar testimony as he sees Him walk, whereupon two of John's disciples immediately follow Christ, after which Andrew, one of the two, leads his brother Simon to follow Jesus also. Thus began the stream of life, with the great fountain head, Jesus, which was to receive tributary after tributary as it followed its course through days, years and ages to come, until it bemes a river so deep and full and wide that it cannot be forded or fathomed. Thus is the river of salvation to-day, and its refreshing waters are still widening and deepening.

HOME READINGS.

- JAN. Jas. 1: i2-20 29. M.—The first disciples of Jesus.
 - John 1:35-46 30. T.-I will make you fishers of men. Matt. 4:18-25
 - 31 W -The draught of fishes. Luke 5:1-11

1. Th.-Peter's good confession.

Matt. 16:13-20 2. F .- The twelve and their mission.

GOLDEN TEXT,-They followed Je- -3. S.-Christ's testimony to John. Luke 7:18-2

4. S .- Christ's mission foreto'd

CORRESPONDENCE

FROM KOKOMO, IND.-The number of deaths recorded in the HERALD OF TRUTH, for the year 1899, is 454 deaths with age given, and 4 without any age given. Aggregate age, 20,779 years, months and 3 days, making an average of 45 years, 10 months and 141, days which is still far above the universal average of the human race. Of the 454 persons 105 reached heyond the allotted time of three score and ten, and 26 heyond the four score years. The psalmist says, "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their a rength labor and sus of Nazareth was, and is, the Savior sorrow; for it is soon cut off, and we fly

1900.

removes them.

NOTES

11 How can we avoid extreme views

perfection, divine healing and similar

NOTES.

on all these subjects we are not liable

to go to the extremes; there is as much

we urge our people to be more liberal

in giving to missions, charitable and

NOTES.

Charity does not labor to receive but

The children of Israel were to give

one tenth to the priest and Levites and

one tenth for feasts, and besides build

their tempies, in all perhaps 30 per cent

of all they produced. Shall the law

have more effect on the hearts of Israel

than the love of God has on us in this

day of grace? But the Lord loveth a

13. What can be done to strengthen

the bonds of Christian fellowship and

sympathy between the young, en-

thusiastic members of a congregation

and the older and more conservative

NOTES.

we would have success; the young to

give life and energy, the aged to guide

and direct. The old should not forget

the life of the other, and mingle their

association in the church, Sunday

school. Young People's Meeting, and

iet the young invite the older into their

A number of questions followed each

N. O. BLOSSER Secretaries.

topic, which were answered and dis-

CONSTITUTION AND BY-LAWS

of the Home and Foreign Relief Com-

mission as revised and adopted at the

Annual Meeting, Eikhart, Ind., Nov.

CONSTITUTION.

Article I. This association shail be

known as the Home and Foreign Re-

lief Commission of the Mennonite

Art. II. The object of this associa-

ion shail be to raise and maintain

Art. III. All the money paid into

funds to render relief wherever needed.

the Home and Foreign Relief Com-

mission, given for specified purposes,

shall be applied for no other purpose.

Disposition of unspecified money shall

Art. IV. The members of this asso-

he left to the executive committee.

to give, and gives continually. This is

the nature of God and His children.

live by the grace of God.

henevolent institutions?

cheerful giver.

service.

24th, 1899.

people of America.

cussed to much profit.

C. Z. YODER

If we keep close to the word of God

recorded was 497; aggregate age, 22,515 years, I month and I day, making an average of 45 years, 3 months, and 18 days. Of the 497 persons, 161 reached heyond the three score and ten years, while 57 died as infants.

In 1897 there were recorded 521 deaths, with an aggregate age of 25,732 years, making an average of 49 years, 1 month and 13 days; 161 reached beyond the three score and ten years, and 43 died in Infancy.

We may see from this that we have no abiding city here, but we seek one which is eternal in the heavens.

ROCKTON, PA., DEC. 25th. 1899. Editor HERALD OF TRUTH;—I come to you ask the prayers of all who read these with Christmas greetings and prayer and good wishes for our HERALD and its many readers. Our brethren and sisters and friends have sent in their collection for stricken India. Aithough it is not as large as we would like it to have been, yet the mite was not rejscted and we intend to make quarterly collections for this cause until the famine is over. At the time of a previous famine, a professor in the Edinboro State Normai sald if they understood the cuiture and preparing of mushrooms during India's famine not a life would need to have been lost for need of nourishing food. Those who understand the nature and growth (which I do not) might publish the necessary information and its merits might be tested and thus heip to lessen if possible the terrors and sufferings of this stricken people. Then I should like those who read Bro. Wenger's appeal to our people to especially con sider that portion in regard to our Mission building at Dhamtari. Why not send in the contributions, giving Bro. Ressier authority to huy material for the building and then by giving work to the destitute provide for them and teach them a bible truth at the same time and also to place our missionaries in a position to do more efficient work and teach the people the different in dustries to enable them to better provide for themselves and thus lift them to a higher civilization as well as to teach the spiritual truths, for the two necessarily go hand in hand. May God direct those whom He has blessed with abundance of this world's goods to take it in hands at once. Send in your gifts as directed by His Spirit and your earnestness and zeal in His cause, remembering you can take nothing with you when your hour of departure is at hand, neither can you return for it but this you can do, pity the cause and lay up at least a portion of your possessions as treasures above, where it will become bread cast upon the waters, for it shall return to you, "Hungry and ye fed me; naked and ye ciothed me" shall be your reward in your approbation at the judgment bar of God. May the New Year bring you all many joys and blessings both temporal and spiritual is my wish and prayer.

ANNA PARRISH.

SPORT. VA., DEC. 25, 1899,-As we have a few items to send in from our little congregation of this place, and as we are always glad to read church news from other congregations, I thought perhaps some one will be giad to hear from Spring Daie. We have been removal the Shore Sunday school will and renovation of the churc visited this fall by the brethren, N.O. lose an able worker, but our loss will be other of the individual self.

man. They all preached earnestly and at White clond, and while we are sorry encouraged us all to be faithful, and stand together in the bonds of love; for without charity it will be impossible to us that our Sunday school may continue ohtain that everiasting crown, that is to prosper. prepared for all who lahor faithfully until the end. One brother was received into the church from another denomination. Pray for him that he may be found a faithful steward. We have had a great deal of sickness in our community, but knowing that God permits these afflictions to come for our good, we will continue to trust Him for all things and praise Him for all the good with which He has biessed us. We had services at the church to-day, a good many not being able to attend.

BALDWIN, MD, JAN. 2, 1900 .- We were recently favored by a ministerial visit from Bro. L. J. Heatwole of Harrisonburg, Va. He preached a number of sermons during his brief stay; two of them were devoted to doctrinal topics. one to astronomy from a bible standpoint. The rest of his sermons were devoted to various subjects encouraging the weary pilgrim on his way heaven and calling the sinner to repent. ance. While the attendance was not so large as might have been, it has enconraged and strengthened the brotherhood to renewed wigor.

Come, such as are willing to preach the Gospel to the poor. We are small In number here, but the few need the Gospel as well as the many.

JOS. HERTZLER.

"Ar no time of your life can you be so sure of the help of the suffering bnt victorious Son of God as when you are tempted. And each one ought to know his peculiar temptation and to fight his fight, and with the heip of God gain the

SUNDAY SCHOOL ITEMS.

MUDDY CREEK, PA., DEC. 28, 1899,-On Christmas afternoon we met for reorganization in the Bowmansville Mennonite meeting house and elected the following brethren as Sunday school officers: Supt., L. G. Good; Asst. Supt., J. M. Weber; Sec'y, J. G. Musser; Treas. N. G. Good; Choristers, D. Z. Burkhart and W. G. Good. We will continue onr school every two weeks during the winter. Total enrollment of the third quarter, 127; average attendance, 107. Brethren and sisters, we ask an interest in your prayers that we may teach God's word in such a way, that it may be to the saving of many souls, and that every thing we do may be to the honor and giory of God. May God hless His work everywhere.

J. M. WEBER.

SHORE, IND., DEC. 31, 1899 .- The Shore Sunday school has been reorganized for 6 months with T. U. Neison, Supt.; C. C. Troyer, Asst. Supt.; J. E. Miller Chorister: Levi C. Mishier, Sec'y. Jacob P. Milier who had been Supt. for the last two years intends to move to White Cloud, Mich. By Bro. Miller's these texts. The one an examination removal the Shore Sunday school will and renovation of the church and the

In the year 1898, the number of deaths Blosser, D. F. Driver and Moses Brenne- gain for the people and Sunday school to see him leave us, we congratulate the people at White Cloud. Pray for COR

BEDORT

of ministers' meeting held at the Zlon M. H., near Bluffton, O., from Dec. 24 to Dec. 29, 1899.

A previous invitation was responded to by twenty-four ministers and bishone with four descons and a number of hrethren and sisters from different states and Canada.

After devotional evercises short talks, confessions, hamiliation before God, and earnest prayer for a deeper work of grace in the hearts of all present and for His biessing npon the present meeting and upon the church general, the following subjects were taken no and considered:

1. What is the object of holding a ministers' meeting?

Nomes

Inde 1-4 To become better estab lished in the faith, to be better qualified to give a reason for the hope that is within us to attain to a higher standard of Christian life, and to be ahie to teach it.

NOTES.

avil for avil. and Rom. 12:21. Be not

overcome of evil, but overcome evil

This subject, if rightly taught, is

general religions teaching of the day.

Prophecy in the Bible aiready pointed

out non-resistance. Weapons of carnal

resistance shall be converted into in-

NOTES ON PERSONAL ATTIRE.

after the pattern of Christ. 1 Pet.

Simple attire does not make a Chris-

tian, but a Christian makes simple

We should not be governed by cus-

The world does business on business

tom, but by the Golden Rule. 1 Cor.

NOTE ON MARRIAGE.

2 Cor. 6:14. Be not unequally voked

together with unbelievers. If we fall

in love with anything in the world It

becomes our rnin. If our relation

with God were not more sacred than

with anything else, nothing would need

to be said. But our relation with God

is sacred in proportion to time of en-

NOTES.

1 Cor. 5:6-8 and 1 Cor. 11:28.29. A

double examination is required from

4. Close communion, Why?

bnsiness on Christian principles.

A consistent life is one that Is cut

struments of usefuiness. Iss. 2:4.

3. Non-conformity.

(a) In dress.

3 : 3. 4.

attiro

durance.

(b) In business.

(c) In marriage.

9 Non-resistance

with good.

Rom. 12:17. Recompense to no man having the qualifications as set forth

Preparation?

lst. Prayer. 2nd. Setting apart by the Holy Ghost. 3rd. Laying on of hands, and sending them forth in the easily understood. But this is not the name of the Lord.

Notes.

Paul's saving, "Ye are our epistles written in our hearts, known and read of all men." 2 Cor. 3:2. Generally, as the preacher, so the church. If we preach only a part of the word, the church will soon drift from the rest. We should not preach to suit the people, but God. By leaving self, getting nearer to God, preaching His whole counsel, and the effectual

What are some of the dangers. blessings, advantages and disadvant ages connected with the education of principles. But the Christian does our young people? NOTES

infinence from our environments and society about us, and more especially when young, we see a great danger of colored and blended with "higher criti cism," infidelity and worldliness when ences. A developed mind prompted by the Gospel in its purity.

10. What is the proper relation hetween the letter and the Spirit and between law and grace?

What is gained by close communion? Order unity strength and purity.

January 1.

the Spirit leads us hy the way. The 5. The need of spiritual power, how letter is the mechanical part; the Spirit obtained, and hindrances to its recep-The law shows us our wrongs: grace

tion.

The need of spiritual power presents ltself when we are anxious for the salvation of poor, lost souls, and the upbuilding of the church

lt is a free gift, and is obtained by making an absolute surrender to God's word. The hindrances to its reception are the various forms of seif.

6 What can be done for our weak congregations?

Norrs

Traveling ministers to visit weak congregations and have workers snpplled where needed. Craving earnestly the Holy Spirit to set apart the right person for the right place, and then letting our prayers and bounty go with

7 The field that is white to harvestwho will go, and what preparation is necessary?

NOTES.

Christ points to the fields to get men to see and think, John 4:35. We need only look about us and an every side we see the great harvest of souis ripe to reap. Calis are coming both from the home and foreign field for laborers to reap this great harvest. Who?

Those who are called by the Lord. in God's word?

8. How will the future of the church be effected by the way we preach the word? How can the preaching of the word we made more effectual?

Experience teaches us the truth of word preached being mixed with faith by them that hear it, becomes more

Since we are creatures susceptible of onr young people being influenced, seeking an education under such influthe Holy Spirit is a great blessing to the cause of Christ and to the unsaved in the world. Hence let us educate our young people under the influence of

several branches of the Mennonite The letter serves as a guide post, but denomination which have contributed

to the funds of this association. Art. V. The management of this sociation shall be vested in a board of eleven directors, who shall be elected at each annual meeting by the memhere of the Mennonite Church present at the annual meeting. on sanctification, holiness, Christian

Section, 1. The officers of this association shall be: President, Vice President, Secretary, and Treasurer.

Sect. 2. Term of office shall he one year, or until the successors are duly elected and instailed.

danger in one extreme as in the other. Sect. 3. The members of the execu-Keep to the word in prayer, and live it tive committee shall consist of the out. The standard held up in God's President. Secretary, Treasurer and word is no higher than we are able to two other members of the Board of Directors. Any three of these may 12. Charity. To what extent should constitute a quorum.

Sect. 4. The office of the Home and Foreign Relief Commission shail he at the office of the Mennonite f'ublishing Co., at Elkhart, Ind.

Sect. 5. The annual meeting of the Home and Foreign Reijef Commission shall be held at such a time and place as the executive committee may choose. Sect. 6. Every contributor to the fund of the Home and Foreign Relief Commission is entitled to representation at

the annual meeting. "Young People's Paper," "Heroid der Wahrheit," and "Mennonitische Rundschau" shall be the official organs of the Home and Foreign Relief Commission.

Sect. 8. All items of expense shall be considered and disposed of by the executive committee.

Sect. 9. At the meeting of the Board of Directors five shall constitute a Young and old must go together if

MINUTES

their youth, and the young should not of the Annual Meeting of the Home forget that the older have served before and Foreign Relief Commission, them. Each should take an interest in held at Eikhart, Ind., Nov. 24, 1899.

The annual meeting of the Home and Foreign Relief Commission was called by the president, Bro. J. S. Lebman and held at Elkhart, Ind., Nov. 24, 18:19. The minutes of the previous meeting were read and approved. The financiai report was also heard and accented

As apparently several directors had withdrawn their interest from the H. & F. R. C., the treasurer also being absent for an indefinite time, and the time for the annual meeting having passed and important business requiring prompt attention, pending, it became necessary to call this meeting at once in order to meet the necessities of the case.

The first thing in order was to revise the Constitution and By laws and make such changes as circumstances re quired

Articles 1, 2, and 3, remained unchanged. Article 4 was changed to read: The members of the H. and F. R. C. may instead of shall consist, etc.

Article 5 was changed to read as follows: The management of this association shall be vested in a Board of eleven Directors, who shail be elected of the Mennonite Church present at the annual meeting. The By-laws were ciation may consist of delegates or

representatives of congregations of the also revised and the following changes were made:

Section 3 shail read: The members of the executive committee shall consist of the President, Secretary, Treasurer, and two other members of the Board of Directors. Any three of these may constitute a quorum.

Section 4 shall read: The office of the H and F. R. C. shall he at the office of the Mennonite Puh. Co., at Eikhart,

Section 5 reads: The annual meeting of the H. and F. R. C. shall be held at such a time and piace as the executive committee may choose.

Section 6 was expunged and the following was adopted in its stead: Every contributor to the fund of the H. & F. R. C. is entitled to representation at the annual meeting. Section 7 was also expunged and was replaced by the following: Heraid of Truth," "Young People's Paper," "Heroid der Wahrheit," and "Mennonitische Rundschau" shall be the official organs of the H. & F. R. C.

Section 9 was added and reads: At the meeting of the Board of Directors five shall constitute a quorum.

Upon motion the Constitution and By laws were adopted as revised.

The election of the Board of Directors was next in order and proceeded by haijot, resulting in the election of the following brethren: J. S. Lehman, J. F. Funk, C. C. Shoemaker, A. C. Koib, G. G. Wiens, H. A. Goerz, Isaac Peters, A. A. Wail, A. J. Knelsen, Bernard Buhier, and C. M. Brackbiii.

The election of officers resulted as foilows: J. S. Lehman, President: G. G. Wiens, Vice president: A. C. Kolb, Secretary; and C. C. Shoemaker, Treas-

On motion it was ordered to have 2.000 English and 2,000 German copies of the Constitution and By iaws printed for distribution, and that the proceedings of this meeting be publighed in the official organs.

The question whether it would be necessary to have a special representative was next considered and inasmuch as we have at present two missionaries, the brethren Page and Ressler, in the field, who are now familiar with the needs in India, it was decided that they should act as our representatives there, while our official organs give us andicient representation at home and in this way we may reduce expenses considerably.

There being no other husiness, the meeting adjourned.

A. C. KOLB, Sec'y.

The above report was intended for publication in an earlier issue of the HERALD, but after having been handed in, it was inadvertently mislaid and lost, making it necessary for the secretary to re-write it from his notes.

MENNONITES-SECRETISM.

BY ED. B.

The following article appeared in the Reading Eagle, of November 2, 1899. It is a good example of the spirit and manner in which defenders of secretism at each annual meeting by the memhers seek to evade meeting any charges

"To the Eagle: I noticed with some sense of indignation, in the Eagle of October 16 and 20, resolutions con demning and denouncing the member ship and existence of secret societies, by a set of would be Christians, styling themselves "Mennonites."

"Whlie it is not a pleasant task to meet these insuits, nevertheless as an official in the ranks of one of these fraternities, I consider it a sacred duty to defend that which I believe to be honorabie and just."

"In the first place I desire to say that these secret societies which these Christian pretenders so roundly condemn, existed long before their alleged founder Menno Simon, ever breathed the air of God, and that they will exist and continue to flourish and grow as the green bay tree long after the last Mennonite has mouidered in the dust. These Christian pretenders seem to see danger In the greatest of God's commandments, Love thy neighbor as thyseif.' They seem to more love the condemnation of the brotherhood of man. They seem to care little for a love towards their God, the protection of their homes and families, or the land in which they so richiy enjoy the biessings of liberty, both civil and religious which was won for them and their kin by the life blood of those whom they now denounce.

"But when we come to look up the statistics of this denomination we need not be siarmed. Their total membershlp in entire North America, ls but about 7,000. These people seem to not helieve in the glory of charity, benevoence or enlightenment. And yet-

'How sweet is charity; It blesses him that giveth, And him that taketh away.'

"Were it not for these societies the Mennonites denounce, many a poor family would be signally in distress. Many a poor honest soul would be buried in poverty and obscurity, with these same church people looking unmercifully on with fisted hand.

These secret societies have under taken and carried forth to perfection that which the church has sadiy neglected, and they will continue on their mission of mercy, "with malice toward none and charity for ail," for ages to

come. 'In man whom men condemn at will, I find so much of goodness still. In man whom men pronounce divine, a man whom men pronounce divine, I find so much of sin, and I hesitate to draw the line Between the two, where God has not."

A. F. Mest, D. P., Berks County District No. 4, R. O. S. of A., Manatawny,

Faisehood mixed with fact is the devil's handlest tool for misleading his dupes, and abuse is the last resort of the guitty.

Mr. Mest in his article has stated some truth. It is a fact that Mennonites do oppose secret societies, and forbid their members to be members in such societies. We have no reason to doubt that he is an officer in some order, and that he suffered some such mental purturbance as he refers to, nor shail we dispute that he feit it a "sacred

duty" to write what he did. The opprobrious expressions "set of would be Christians." "Christian pretenders," "these same church people looking unmercifully on with fisted hands," we pass by, assuming that they indicate the kind of "charity" his fra

And now as to some of the assertions. There is the sweeping statement with societies are held up to us as the chamregard to the antiquity of "these secret societies." Mennonites are opposed to all secret societies existing to-day. According to the writer's statement, therefore, all of these societies antedate the birth of Menno Simon.

Now, it is commonly known and conceded that many secret orders of today are not yet 50 years old. But Menno Simon was born over 400 years ago, in 1492. However we will allow that the writer meant that some-not all-secret societies date back to great antiquity. But even then his claim has no foundation in fact. For even Free-Masonry, which is the oldest of existing secret orders, is of comparatively recent origin. The date of beginning is June 24, 1717, at which time the first grand lodge was organized in London, England. For substantiation of this statement we refer any inquiring reader to the article on Free Masonry, in the Encyclopaedia Brittanica, which s known as a standard authority throughout the world. Previous to this time there had been guilds or nnions of persons who were stonemasons by trade. Free-Masonry is an offspring of those trade unions, so far as certain forms are concerned, but differs absolutely from them in character and aim; just as Free-Masonry and the masons' trade unions of our days differ absolutely from each other. The boast of antiquity of modern secret societies is therefore a historically untenable as-

sertion. The pompous prophecy as to which will continue to flourish longest-the Mennonites or secret societies, we pass by as empty rhetoric.

When the Mennonites are accused of being non-fraternal and anti-social, and opposed to the teaching of Jesus, "Love thy neighbor as thyself," we are of course to understand that secret fraternities are the veritable realization of that teaching. Why, do they not inleed love all other persons just as much as themselves! Do they not receive all into membership quickly and readily, especially the slck, the deformed, the blind, the poor, the illiterate and the helpless! And do they not apply their beneficiary funds in every place where there is need! Are they not quick to bring succor to widows of men who were not members of their order! And if one of their members fails to pay dues for a long time and then being poor, gets sick, do they not open wide their purses and give to such persons aspecially much aid and succor! Is it not for that very object that they are secret, that all may have the better access to the great benefits which they have to offer to everybody! Oh, indeed! are not modern secret societies the embodiment of the principle of unselfishness

The accusation that Mennonites lack in love of God, of home and family is gratuitous. It is a rare occurrence that a Mennonite becomes guilty of a criminal offence;-that, because he loves God and righteousness. The domestic habits of Mennonites are proverblal And finally so careful are these people in providing for their families that it is almost unheard of that any one of them ever becomes dependent upon general public charity.

Further, Mennonites are accused of now the standard bearers of that misbeing unpatriotic and not friends of

civil or religious liberty, while secret pions of these. Yes, we are told that through the shedding of the "life blood" of these wonderfully patriotic secret societies civil and religious liberty have been won for the Mennonites "and their very object of these societies is to sekin." History has utterly failed to record just when these mighty deeds of valor were achieved. The writer can not have reference to the overwhelming magnificence of display which is sometimes inflicted on the public at the parade of some order when they stalk down the street with dangling swords, gilded chains, flashing suits, and yardiong plumes wiggling grimly in the air, while the gaping multitude looks on. For after these awful onslaughts on the enemies of liberty these mighty heroes always return unbarmed, and without baving shed any precious blood on the battle ground.

Nor can we believe that reference is had to such events as the murder of William Morgan, of Batavia, N. Y., who about seventy years ago was deprived of his life by order of a secret society, because he made use of the liberty of speech in telling some facts about that society. Very likely the case of Jacob Steinle, of Toledo, Ohio, will also not be in line with this vaunted death in behalf of liberty.

The Cleveland Leader of May 17, 1899, reports that while Stelnle was being initiated into a lodge the lights were turned out, and some one struck him very hard in the back just as another tripped him. Steinle died soon after, as a result, it is believed, of the injurles received .- Are men, who do such deeds, the champions of liberty, brotherhood and home?

We are next treated to some statistics. Where these satistics were obtained, we do not know, surely not from the United States census. For that would have informed our indignant friend that in 1896 there were in the United States alone over 41,000 Mennonites. Not that we mean, however, that this is a sufficiently large number to cause any one to "be alarmed." But the truth ought to be sald when anything is said.

And now as to the boasted benevolence which these societies so gloriously practice when they give to a "poor, honest soul" the burial be has paid for report. while "these same church people are looking nnmercifully on with fisted What of this paid for benevohands! lence? When a deceased member of a secret order is burled by the order, are they doing any more than they agreed

by contract to do? When they pay are so engrossed in business that they insurance money to a widow of a dehave little time to read their Bibles, and less for church work; and thus they ceased member, do they anything different from what other insurance comare stumbling blocks to many who panies do when they pay just claims, judge from them that religion is a and do they deserve any more credit for selfish, money-making affair, and that it? There is not even the first touch of all professors are hypocrites, who, while pretending to believe in a hell, think benevolence about the whole beneficiary system. It is purely a business matter, far more of how to save a sovereign than a soul. conducted on a business basis, and

every thing such a society does for its members it does under contract and after being paid for it and not as a The attack upon the Christian church at large in the concluding paragraph. for neglect of its mission of mercy, and the hoast that these secret societies are sion is presumptuous to say the least,

secret societies ever do a merciful act or bring succor to such as are not con nected with their orders? No, the very reverse is true. They help one another as against such as are outside. The cure advantages for its members over those who are not. And yet we are boastfully told that they are engaged in "missions of mercy," while the church is not, when every one knows that the churches are constantly engaged in helping those who have no claims upon them except those of buman sympathy, and that the church receives nothing whatever in return for such real deeds of mercy. If the only deeds of mercy performed in the world were those done by the secret societies, genuine mercy would be unknown in the world.

As all that secret societies may have of good may as successfully be performed in the open as in secret the world will have lost nothing when this oneer social phenomenon will have passed into oblivion, before a growing Christian conscience and enlightenment.-The Review.

THE DEMON'S REPORT.

The following parable reveals the cause of much of the weakness in chnrch work, hence we publish it.

The Devil once went to an Annual Church Meeting, where he became a very interested spectator.

Some things pleased him; but others made bim very wrotb, especially the Annual Report.

Hearing of some two hundred church members, a flourishing Sunday school, an energetic Young People's Meeting, as well as the Band of Hope and Bible classes, and lastly that a successful, mission had been held there that year. he became very angry, and hurrying away to his domains, he summoned before him the demon to whose special charge he had committed this church.

"What meanest thou, fiend?" he cried. "I have just listened to the Annual Report of the cuhrch of which gave thee charge; it has progressed favorably. What meanest thou, I say? Thou hast been unfaithful!

"Nay, master," answered the spirlt, judge me not ere thou hast heard my

"I know that they speak of some two hundred members, but of those I have quite a dozen who have only joined for worldly advantage, and by their lives they prevent many from forsaking us.

"Then, some twenty of the others

"Again, over forty find greater pleasure in the theatre the dance and the novel, than they do in the meeting; and by their butterfly life make many of thy followers so disgusted that they despise all religion, for these people cantingly sing, 'He's everything to me,' vet Sunday is the only time they give any thought to Him, and that only if there be no fresh bonnet in church,

Mission of mercy! When or where do and the service be conducted exactly as they approve.

January 15.

"But by far the greater number bave I lulled to sleep. There are about ninety of them described in that Book we hate as 'lukewarm.' They go to many meetings and if a great preacher comes they run to hear him because of the novelty, and through nibbling here and there have become spiritual epicureans and connoisseurs of sermons. They criticise and grumble, but never work; it is for others that they hear, always fitting the cap on anyone but themselves. Should there be any aggressive work, I get them to hinder it, and if any of the young people become fired with enthusiasm they know well how to apply the wet blanket. They also manage the pastor for me, for I have some even on the desconste. They are just wearing him out, and induce him to look away from thine archenemy, Jesus; seek to engross him in bazars, concerts, and social gatherings, until he forgets that he is put in trust with the Gospel, and preaches, using Shakespeare as his text-book and the latest magazine article or recent discovery as his subject.

"Of the rest of the members, several are dangerously consistent, being over alert against our schemes, but most are more or less vasciliating-now up, then down, alternately singing and sinning.

"Oh, how well I manage first to instill a little pride into the most determined worker and liberal giver, and even to those who seek to spend much time on their knees, I come with many presettling and wandering thoughts. In fact, I try with this class of members (which, to tell the truth, we have most cause to fear) to make them feel satisfied with themselves, whilst in other cases it pays better to tell them it is presumption to strive to attain to be thoir even as He is holy:' thus I keep many on a 'low level,' as they

"The flourishing Snnday school work will also bear a little looking into and vield satisfactory analysis. The superintendent came into the work filled with zeal, but now thanks be to me, he is satisfied with numbers, decent order and effective singing. Each Sunday, and especially on anniversary days, his bosom swells with pride as he looks at his work.

"The teachers? Well sire, there are some trying to teach the children what they do not know themselves; others have entered into the work from a sense of duty, although they are incapable, and so they make their acholars hate the Sunday school; whilst others again are setting such an example to the children that they are laying the foundation for grand infidels! Few of them believe in what is called 'conversion and even I am puzzled as to why they teach at all. Sufficient to sav. how ever, that very few of the children have forsaken thy standard or left thy

"Now as to the Young People's Meeting. I was rather nonplussed at first, but now I find I can deal with it in one way or another.

"Those who are not very 'spiritnal' I occupy with music, outings and entertainments with very marked success: for much is done under the cloak of religion which would delight thine heart, my master.

them I got to like to hear their own volces, and to desire positions of prominence and power, and now, what with pride and judging of others, I have drawn many of them into such a condition that, though they speak 'very nicely,' there is no power, and thou knowest what that means.

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"The Band of Hope movement was started many years ago; and it was hoped would work wonders, but thanks to my efforts there is very little cause

"Many who were Band of Hope cbildren are now drunkards and criminals.

"Others, from the entertalnments and tableaux vivants, have developed such a taste for pleasure and the theatre that they are never seen in a place of worship. And to sum it all up, bardly one child in this church has, during the year, been drawn away from thee.

"The Bible classes are, I must own, the most discouraging feature, for, as the Bible is studied. I find that my task becomes harder and harder, the more unapproachable they become.

"Oh! my master, if only I could crush out this Book, or stop the study of it, my work would be done.

"But I have accomplished a little even here. I have got the leader to try and show off his learning sometimes by referring to the 'original' a good deal; and, instead of showing how near it is to the 'authorized,' he has thought that it would display his knowledge by giving as different a translation possible. Thus the seeds of doubt and agnosticism are sown in the hearts of the young.

"I have tried to make some of the young people think that to study the Bible at the class is enough without private reading; and where I have accomplished this end, the results have exceeded my expectations.

"Of their much boasted missionary zeal, little need be said and less feared. "Most of the giving is as scanty as it is spasmodic; their comfort, ease and luxury are practically untouched. They believe indeed in self-denial-for the

missionary. "When he has given up home, friends, earthly prospects, and personal safety, and gone forth to the lands where thon reignest unchecked, then those be represents show their sympathy by cutting down supplies and asking bim, 'How little can you

"Most of their benefactions are on a par with this. Any thought of their being 'stewards' I have not permitted to dawn on their self-complacent minds. Ah! how I have fooled them 'More blessed to give than to receive' indeed !! They qnote it, but do not practice it.

"Lastly, as to their 'successful' mission. They speak of thirty being 'saved.' Yes, but I send hundreds away from the meetings as indifferent as they came, and scores that were 'touched' I persuaded to 'put it off' and now they are harder than ever.

"I made the workers so satisfied with the few they gathered in that they forget the multitudes we still hold.

"Then, once during the mission, I even got hold of the missioner himself, and filled his heart with pride at his success.' At once he was crippled. However, he recognized me, and I had

"Then, the so-called 'spiritual' ones, to retire discomfited, but not until I had marred one evening's work for him. And as to the 'converts,' now my

mission has begun. "Already some are disheartened be cause I have made them 'slip,' and none pointed them to that text I hate-'If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness.'

"Others have lust the happy feelings, and I have persuaded them that they have lost everything.

"Some I have prevented from con-fessing their Lord, and they are trying to live a secret Christian life; so I have great hopes of them.

"And now, great Lucifer, thou seest I can give my report.

"I also have my mission and classes and societies; but, knowing that a deep and successful work needs neither blare of trumpets nor flourishing statistics, I never let them hear my side, but encourage them to make the most of their own.

"I quite admit that this is an 'active' church, but I claim at the same time that the activity largely tends to the extension of thy kingdom."

"Weil done! well done!" said Satan "My faithful one, go forth and may thy victories of the coming year still exceed those of the past."

EXTRACT FROM THE MEMOIRS OF STEPHEN GRELLET.

Very close exercises came npon me and faithfulness in delivering the whole counsel of God, was the only way to obtain peace of mind. It bas been my allotment, on this journey, to take private opportunities with individuals to unfold to them my soul's concern on their account. The service has been very humilating, but the love of God constraining, and the mind being kept low before Him, way has generally been made with those I have thus visited. The slaves in that part of the country are treated with more cruelty than I have seen elsewhere. I feit deeply for them, whilst beholding their ragged and emaciated condition. I saw the anguish of some of them, whilst passing through the market place of Lynchburg, as they were publicly selling them, like so many cattle. O, the distress they manifested when separated from their nearest relations.

At a public meeting we had in that piace, the Lord enabled me to plead the cause of our poor oppressed fellow-

CHRISTIANITY AND WAR.

"Christianity is radically at variance with war. Christ's teachings breathe a spirit of peace and brotherly love in every line. There is not a text in one of His speeches that can be construed into a justification of war. He goes even so far as to order that one who has been amitten shall turn the other cheek to the smiter, or that he who has been robbed of his cloak shall surrender his coat also to the thief. When, therefore, clergymen are compelled to reconcile the actions of their governments in going to war with the basic principle of Christianity, they often find themselves in a dilemma, and in attempting to ex-

plain, say foolish things. They apeak of the war as a holy war, to distinguish it from other wars that are not holy, or they say God is on the side of the country's arms because it is a just war

"There never was a holy war, and it is safe to say that there never has been an entirely just war. Holy is a mis nomer when applied to war. It implies that it is a religious war, which is a paradox, if by that is meant that Christianity is waging it. It is absurd to say religion is doing that which it expressly forbids. The name of religion bas at times been misused for that purpose, but names are often used to conceal an underlying purpose. Nor is it correct to call a war just. Only comparatively speaking may it be called so. Our re cent war with Spain was as nearly just as such a conflict can be; but in a dispute between two persons or two nations, which are merely an aggregation of persons, it is bazardous to say that either side is absolutely just.

"Cbrist taught an ideal civilization. Some men in all ages have accepted His teachings literally, and bave unavailing ly attempted to have their neighbors ive up to them. Count Tolstoi is mak ing the attempt at this moment. The most reasonable explanation seems to be that He formulated a pian which can only be fully realized when the human race has been developed to its complete mental and moral stature, and that He intended meanwhile that His followers should have it always before them as their ideal, wblcb they must strive to reach. For Instance, there were just as good men two thousand years sgo as there are to day, but there were not so many good men by many thousands. The increase was very gradual for centuries, but it has been rapid during the past hundred years.

"Every good man-every man who is mentally and morally developed to anything like his full stature-forms a nucleus or center about which gather others like himseif. This will account, in some measure, for the large increase of superior men of the nineteenth cen tury, and it gives promise of an incresse during the next century of extraordinary proportions. When the influence of such men prevails, war will cease; or, in other words, the principles of the Christian religion will overcome the ambition, selfisbness or fanaticism of nations. No Christian man considers that he is doing a service to Christianity by fighting over a dispute, and it is rank inconsistency to maintain that a nation is doing a service to religion by engag

ing in a war. . . . "It is misleading to speak of wars as Christian or religious."-Sel.

HARITS

Life teaches no lesson more persist ently than the power of habit. It is not only easier to do a second, and a third time the thing that bas been done before, but it is difficult to avoid doing

The tendency to form habits and to continue them, is as the greatest philosopher of this century has said, "at once our supreme strength, and our miserablest weakness."

To form good habits is to make virtue easy; to form bad ones is to make it almost impossible.

Almost imperceptibly and uncon sciously bablts may be formed which enslave a man, and bring him to ruin. It is this fact which renders youth so critical a period. The boy at school, the young man in the business house or the office, is invoking forces which will control his whole future life, or will be eliminated only after a struggle which wrenches apart his whole nature.

Then it seems a light matter to smoke a cigar or drink a glass of wine, or at tend a theatre, or go to see a race or make a bet—yet in after years when these have grown habitual, the victim looks back to his initiation, and wonders that he could have entered this course with so light a heart.

One of the most heart rending experiences of the Christian workers who are striving to rescue the vicious and deprayed, is to see the struggles made by men who are striving to get free from the bonds of habit. They are almost hopeless when they make the effort in mid-life, and the later the struggle is postponed, the more bope less does it become. We seem to give up a certain portlon of our liberty of action with every thing we do. The tendency to recurrence encloses us so that every new departure requires an effort great in proportion to the momentum we have acquired in the old direction.

There are habits that circumscribe our action as definitely as would a wa that we might build around us, and these walls rise layer by layer with

every repetition of our acts. Recognizing then this law of our nature, we may turn it to our advan-

tage by the formation of good habits. These will make it easier to do right

than to do wrong.

Sel I. W .1

For the Herald of Truth. TRUSTING JESUS.

BY MARTHA SHEPARD LIPPINCOTT

Come unlo me, ye weary ones And I will give you rest. How many souls the Saviour's words Have comforted and blest.

Then let us ever trust in Him. And comfort He will give. And teach our ever seeking souls The truest way to live

PREJUDICE VS. REASON.

Prejudice condemns or approves ideas and actions offhand. Reason looks carefully for the measure of truth and justice, or error and sophistry, which can be found in the propositions advanced and the deeds done, before pronouncing in favor of or against them. Intelligent men fight their prejudices instead of being controlled by them; but partisans accept, without question, whatever harmonizes with their preconceived notions. Prejudice is narrow, unscrupulous, and bigoted. Reason is broad, conscientious and tolerant. The man controlled by his prejudices knows he is right always, and that all who differ from him are wrong. The man who is under the dominion of reason recognizes the fact that it is possible for him to be wrong sometimes, and his opponent to be right. Reasonable men are peaceable

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ive, dictatorial, and arrogant. The Apostle Paul said, "Prove all things," 'Be courteous," "Let your moderation be known unto all men." But this he said after his conversion. Prior to that he was under the dominion of prejudice and consequently was a most rahid persecutor .- Religious Telescope.

A WIDOW'S TWO MITES.

A beautiful story of giving is told, A story so simple and true; It shows in plain lesson to one and to ali What even the poorest may do

It was only two mites, a widow's two mites. That in the church treasury did fail; But the Master Himself of her penury said: "She bath cast in of hers more than all."

The Master looked up at the rich men and say Them casting their gifts to be seen,
The poor widow, quietly giving her mites,
Did not of His notice once dream,

And said "Of a truth I tell you." That they of their abundance have given to

But she hath done all she could do.

The thought He would impress upon every

mind, ls not the great deeds as men dream; But that which we do with a motive aright, Will never, by Him, he nuseen.

In doing or giving, whatever it he, do it as unto the Lord; And then in that day when the Master shall

come, Rich gifts and right deeds He'll reward.

How is it that there are no mosqui toes nor malaria on the mountain tops? They can not rise above the level of the swamps by the river.

Go up to the mountain top and neither malaria nor mosquito will follow you -which being interpreted is, live near Jesus Christ and keep your hearts and minds occupied with Him and you will dwell in a region above the temptations which buzz and sting, which infest and siay, on the lower ievels .-Dr Alexander McLaren.

MARRIAGE.

EBERSOLE-FREY. - On Dec. 19th, 1899, at the home of the hride's parents, near Sterling, Ill., by Pre. Philip Nice, Bro. Elmer E. Ebersoie to Sister Nannie Frey, both of the Sterling congregajoy and peace in the service of the Lord.

DEATHS.

LEATHERMAN.-December 3, 1899, at LEATHERMAN.—December 3, 1818, 48
Cross Keys, Bucks Co., Pa., of quick
consumption, Harvey, son of Isaac and
Elizabeth Leatherman, aged 17 years,
6 months and 7 days. Deceased was
a member of the Reformed Church. Buried on the 8th at the Doylestown Mennonite meeting house. Services at the house by James R. Bergey, and at the meeting house by Abram O. illstand in the English language from Joh 14:10: "But man dieth and wasteth away: yea man giveth up the ghost, and where is he?"

MOYER.—On Saturday afternoon, the 23d of Dec. 1899, in Sterling, Hi., of paralysis, John H. Moyer. He had been a sufferer from asthma for a number of years, and a few weeks ago was

moderate and courteous. Partisans, estricken with paraiysis. Monday precontrolled by prejudice, are self-assertives dictatorals, and arrogent. The arrows the meaning artoke which inally ended in his destal. Funeral was held Tuesdand his destal. Funeral was held Tuesdand his daughter and at 11 of clock at the Science Ridge Mennonite M. H., near Sterling, Pre. Philip Nice assisted hy Pre. Silas Jones Olicuted. John II. Moyer was horn in Bucks Co., Pa., Nov. 12th, 1818. Hie was married May 28th, 1843 to Elizaheth Meyera; to them were born eleven children; two died in abusing the control of the control o

KEYSER.—On the 30th of December, 1890, at Longollife (Logansport), Ind., John J. Keyser, aged 69 years and 30 months. The remains were brought to Gosben, Ind., or Thess. 4:16 in the Dunkard meeting house in Gosben, Jan. 3d, 1900 by Issae Berger, assisted by preacher's Forney and Shively of the Dunkard Church, of which deceased had been a member forch deceased had been a member for the great was the state of the control of KEYSER.-On the 30th of December terment in the graveyard west of Goshen. He leaves his wife, three sons and four daughters to mourn his departure. B. J. Eash.

Miller.—On the 28th of Nov. 1899, near Bowne Center, Kent Co, Mich., of cancer, Sister Christina Miller, wife of John Milo Miller, aged 33 years, 5 months and 17 days. Deceased was a daughter of Pre. Peter Kelm. She was united in marriage to J. M. Miller on the 5th of June 1885. This union was blessed with four sons, of whom was preceded her to the spirit world. She preceded her to the spirit world. She leaves a husband, three children, parents, one hrother and three sisters and many friends and neighbors to mourn her departure, but they need not mourn as those who have no hope. mourn as those who have no hope. Their loss is her eternal gain. She suffered much the last four months but without a murmur and waited patiently for the end. The services were conducted by Pre. Weaver at the house and by Pre's Wingard and Freeman at the conducted stems [John 14.96 97]. the church from John 14:26, 27. J. B.

GROVE.—Slater Anna Grove died Dec. Sth, 1896 at the home of her suster near Lipscomb, Augusta Co., Va., of pneumonia, aged 68 years, 11 months and 26 days. She was confined to her bed only eight days. Funeral rervices the 9th at Spring Disis meeting blue by A. H. Hashi P. Paxt, "The Lord loomes the princhers."

ANDEW.—On Dec. 10th 1899 in August Co., Va., the same place as the above, of pneumonia and heart trouble, Saier Mary Andrew, wite of Bio. J. D. Andrew. She departed this life very suddenly, being sick only three days. Her age was 56 years and 2 days. Her maiden name was Grove. These two slaters had ived together nearly sil their lives, and by this we see it was God's will that they should not be separated long. They both of the separated long. They both of the bers of the see that ANDREW.-On Dec. 10th 1899 in Authe 11th at Spring Dale meeting house by A. P. Heatwole. Text, Rev. 14:13.

Ohl how sad to look around, We miss our mother everywhere, Ob! yes there too we also see Our dear auntie's vacant chair.

However painful it may be Let us to God's will resign. Our loved ones here no more we see, We hope to meet them by and by.

REITZEL.—On the morning of December 19th near Sterling, Ili, of throat and stomach trouble, Ster Suaannab Reitzel, wife of Jacob Reitzel deceased, aged 78 years, 3 months and 7 days. Sister Reitzel was born in East Donegal Twp., Lancaster Co., Pa. Her maiden name was Rutt. She was married to Jacob Reitzel Bec. 3d, 1840. and with him and family emigrated to

Whiteside Co., Ill., in 1865. Over 58 years were they permitted to travel life's pilgrimage together. She survived her husband only about 5 months. Four sons and four daughters and a number of grandcolliders are left to mourn the loss of hut, they are left to mourn the loss of a loving mother and grandmother, but they mourn not as those who have no hope. For Statet Reitzel was a complex of the state of the relatives and friends were present to pay the last tribute of respect to one whom they loved. Services were conducted by J. S. Shoemaker and John Nice from 2 Tim. 4:7, 8.

I have fought a good fight I have finished my course,
I have waiked in the light
Of which Christ is the source.

I have kept the faith
Now my armour laid down.
To me the Lord saith,
Receive now thy crown.

BLOSSER,-Sister Mary (Nold) Blos BLOSSER.—Sister May (Notal) Blosser of Leetonia, columbiana Co., Oblo, and grand-daughter of Jacob Nold, the first Men-nonite bishop west of the Alieghanies, was born Jan. 28, 1828, died Dec. 12th, 1899, aged 71 years, 10 months and 14 days. She was united in the bonds of days. She was united in the bonds of matrimony with Noah Biosser Oct. 10th, 1847. She with her husband united with the Mennonite Church in their early married life. Two sons and their early married life. I wo some and four daughters were born to this union. One son and one daughter preceded their mother to the spirit world. She was very charitable; she not only gave a piece of bread hut a full meal to all a piece of bread nut a tim heast can who asked or begged. She was very zealous in her church work, was not always urged others to be there and on time. She was considered a friend to every one, and as far as known her whole every one, and as har as a now harter whose wife was an example of Christian virtue, to approve good and censure evil. Funcral services were conducted by John Blosser, assisted by Allen Rickert. Text, Luke 8:52: "Weep not, she is not dead, but sieepeth."

"Let hope's bright beams dispel the gloom, That fills your throbbing breast;

Twas Jesus kindly bade her come, And called her to His rest."

RITTENHOUSE .- On the 21st of December, 1899, near Jordan, Lincoln Co., Ont., Elizabeth, wite of Fre. John F. Rittenhouse, aged 63 years, 29 days. Her illness was of about five years duration, with cold tabular hone abscesses on the hip. She suffered a great deal at times, but hore her afflictions patiently, being fully resigned to the will of the Lord, and willing to depart whenever the messenger of death would come, having the living hope of a bright hereafter. The tuneral was held on the 24th; she was buried at Muyer's meeting house, where north thatanding the unpleasantness of the weather and bad roads, a large of the weather and bad roads, a large to have tribute of love and respect to a near and dear one. She leaves a sorrowing husband, two sons and four daughters to mourn their loss. Seven children with cold tubular hone abscesses to mourn their loss. Seven children preceded her to the eternal world. Funeral services were conducted by Noah Stauffer assisted by Gilhert

ULETCHER.—On the 29th of December 1859, in Eikhart Co., Ind., of heart disease, John Pietcher, aged 70 years, 7 months, 27 days. He was born in Crawford Co., O., August 2nd, 1820. He died very suddenly. He had been feelbe health however for several Maple Grave Cong.

Maple Grave C

chair, and while resting in this way, draw the cradle in which his little grand child was lying to him, to rock the child; and thus the meseenger came, with one hand resting on the arm of the chair, and the other in the cradle, his bead sank back and the spirit took its dight. He was the father of ten children, dive sons and five daughters. One son died some years ago. There were also twenty-seven grandchildren of which four are dead, and two great grandchildren. The mother died about ten months ago. Funeral services were conducted by George Lambert and John F. Funk, on New Year's Day 1900, at the Olive meeting house,

GEHMAN -On the 28th of December. GEIMAN.—On the 28th of December, 1889, at the residence of his son in-law, Bro. Israel Pletcher, in Harrison Twp., Elikhart Co., Ind., of the infirmities of oid age, Bro. Samuel K. Gehman, aged 85 years, 10 months, 17 days. He was born in Lancaster Co., Pa., Fehruary II, 1814. His wife preceded him to the control of the December 31st by George Lambert and Christian Shaum. Peace to his ashes

ITEM.

-AT a meeting of the late D. L. Moody's friends held in Northfield on the evening of his funeral it was resolved that a statement regarding the institutions founded by him he given to the public. They consist of the Northfield Seminary and Training School for young women, Mount Her-mon School for young men, and the Bible Institute, Chicago,

The Northfield plant consists of ahout 1,200 acres of land and ahout thirty buildings, beautifully situated and excellently equipped. With present endowment it is valued at one and a quarter millions, and is practically free from debt. At Chicago the buildings, land and endowment exceed \$250,000 in value.

The Northfield Schools have about 400 students each. At Chicago there

About \$125,000 is annually required to maintain the work inaugurated hy Mr. Moody on the principles pursued for

Mr. Moody on the principles pursued for the past fwenty years.

A brief biographical sketch will be compiled by his son W. R. Moody, East Northield, Mass., and issued in the Moody Colportage Library with all possible despatch. A more extended biography will appear later by the same author. All other hiographies are unsubcoired.

FINANCIAL REPORT OF THE HOME AND FOREIGN RELIEF COM-MISSION

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John Ulrich Miller.	4 35
John Baer,	1 69
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Jos. Wenger,	50
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Berne 'ong., Mich.,	
M D. Wenger,	2 00
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Henry B. Hunsherger,	11 00	ROCK TOH CORE., Clearment Co., 1	69.00
	1 00		2 50
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	1 00	Moses Breuneman, Martin Brenneman,	2 00 2 00 50
A Knowd Lyons Kansas.	100 00 2 00 1 00 1 60	Perry Brunk, Amos Schmidt, S.S. Dhier,	2 60
Descript Charactery 111.	2 00	Amos Schmidt,	50
		S.S. Dhler,	• 1 00
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Deer Cre-k Menn, S. S., Okia.,	100	A gister Eikhart, Family Bible	
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Peter Eitzen,	1 00	A sister, Eikhart, Family Bluic Elizabeth Yoder, Eikhart, (O one quilt and one comfort Mrs, John Berkey, Olive Cong- two sheets and four pillov	w slips.
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Samuel Boose,	2 00 8 00 1 00 3 21 3 00		
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John N. Minsser,	15 00	GI an erec	
Jacob Cassel,	1 50		
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Noble A. Hersney,			
Noble A. Hershey, Barab E. Duniap, Rebecca Zook,	2 00 4 00	FREEWILL OFFE	RINGS
Rebecca Zook,	4 00	LKPEWILE OLL P	ors over DIT A N
D. E. Landis,	8 00	RECEIVED FOR MENNONIT	E ORPHAN
D. E. Landis, John D. Showaiter, J. M. Hoobstetler,		HOME FOR DECEMB	ER 1899.
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	1 (0)		
Sarah L. Garber.	8 50 1 00 4 00	Collection Weaver church, Pa.	\$12 79
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Nancy S. Milier,	2 00	Collection Stahl church, Pa.	2 35
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J. J. Miller, Harvey Friesner,

Lovina Ernst, Nancy S. Miller,

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Semi-Monthly.

ELKHART, IND., FEBRUARY 1, 1900.

VOL. XXXVII. No. 3.

APPAN R. KOLB. Editor.

Entered at the Post Office at Elkhart, as scond class mail matter.

Contents of this number.

Editorial Notes.
Personal Mention.
Love your Neighbor.
Why get discouraged?
How the Lord ded me.
Concerning the Passover.
Loy our Row?
How can we'll support our own Church
and our own Church Institutions? A Correction.
Mennonite Home Mission,
Mennonite Home Mission,
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Our Letter Box.
Sunday School Lessons,
Correspondence,
Sunday School Items,
Our Church Paper.
Observations, eteorological Record. Inancial Report of M. E. & B. B.

POITORIAL NOTES.

Saving faith is serving faith,

The soldlers of the Cross are all volunteers.

Implicity of confidence is often ruined by duplicity of conduct.

not only fails to shine on others, but soon ceases to shine at all.

Some ways of studying the Bible are suggestive of attempts to satisfy hunger by devouring the dishes instead of the victuals.

Bro. Levi Blauch of Johnstown, Pa., writes that since the beginning of the year 30 persons have been added to the church there. Surely a good beginning for the new year.

For the benefit of about three out of every thousand of our readers we will state that Bro. Keim is no iand agent. He simply gives his impressions free. He neither gives nor receives pay for these "Impressions."

The sowing of "wild oats" will never produce a "fail crop." If we sow to the flesh we shall of the flesh reap corruption; if we sow to the Spirit we shall of the Spirit reap life everlasting. The building which is beautifully situ-

piace in the correspondence depart- chased for \$1,980. ment. Brethren, everywhere, let the church rejoice by hearing what the Lord has done for you. Acts 14:27.

The 500th anniversary of his birth will be held at his birth place, Mainz on the Rhine, Germany, at which nearly all the civilized nations will be represented, together with the products of the printing press.

love an enemy when we cannot or do no exception to the rule of love. Mennonite Mission in India. There are people who are portrayed in 2 Pet, 2:1. There is a warning for such in Gai. 1:8, also 1 Cor. 9:16. Let us examine ourselves in the mirror of 1 Cor. 13 and if necessary apply the remedy prescribed in 1 John 3:18, remembering also 1 John 4:11, for without this we cannot enjoy the unspeakable bliss of 1 John 3:1, 2.

A promissory note for a hundred The light that is hid under a bushel thousand dollars, bearing the signature of a millionaire, may be used to cancel a debt of many thousand doilars, while one signed by a pauper would be practically worthless. The difference between the two notes would not be in the paper nor in the ink used (these might be the same), but in the signatures. So aithough Christ suffered only in His humanity, yet His blood is amply sufficient to cancel the monstrous debt of sin, while the blood of an ordinary human being could not atone for a single transgression of

had been vacant for some time were seek first the kingdom of God and His recently soid at Sheriff's sale to satisfy righteousness, to lay up for themselves a mortgage, and were jointly bought by treasures in heaven where moth and a good large share of it went to the a number of our brethren to be used rust doth not corrupt and where members, and of such congregations for educational or other purposes. The thieves do not break through nor steal; there are many; they consider themthe same as the seed we sow to-day. main building, constructed of pressed and this they do, because they are risen selves good, but when the word, the brick and cut stone, although originally with Christ and have set their affecerected for a residence, is fairly well tions on heavenly things, and not on are hurt and grieved, because the unadapted for use as a school and was things on the earth, and have crucified varnished word cuts deep and they can used as such for a number of years. the flesh with the lusts and affections not endure it. O may God give us all

We rejoice with the Pleasant View ated in a park of eight acres well Congregation, Holden, Mo. See Bro. shaded with pine and other trees, origi-Gerber's correspondence from that nally cost over \$30,000, but was pur-

In the last issue of the HERALD OF TRUTH an item appeared in the report countries, settled in the vicinity of of the Home and Foreign Relief Com-Johann Gutenberg the inventor mission which may have been misleadof printing, was born in June 1400. ing, and to which the Secretary Bro. A. C. Kolb draws attention in this issue. All funds intended for the American they are also about evenly matched, so Mennonite Mission in India, the Chicago Mission and evangelizing work, all of which institutions are in charge one side or the other will be willing or of the Evangelizing Board, should be forced to quit. But while public attensent direct to the Mennonite Evangeliz- tion is being drawn to those red-Love your enemies.—How can we ing and Benevolent Board. Both H. & handed warriors, our esteemed friend, F. R. C. and M. E. & B. B. receive Josiah W. Leeds in an excellent not even love a brother? Read 1 John funds intended for famine relief work article in a recent issue of the Public 2:9, 11. The gospel of Christ makes under the direction of the American Ledger of Philadelphia draws attention

> have contributed over \$12,000 to their India Famine Relief Fund. Their missionary headquarters in India are at Bulsar, north of Bombay, and in the Bombay Presidency, which is also affected by the famine. An enormous amount of money will be needed to keep the millions within the famine district from starving. The Mennonites in Kansas and other Western states, notably those who settled there from Russia and Germany, and who were so iiberal in their contributions during the last India famine, are again gathering grain to send out for the relief of the sufferers.

The German Baptists (Dunkards)

True Riches.-Those who love the and honorable positions, fame, ease, them preached the word with all the The Glover Institute buildings at like things; but the followers of the were dissatisfied because the plain gos-West Liberty, Logan Co., Ohio, which Lord Jesus Christ are commanded to pel truths were laid down and applied

Much is said just now in the daily South Africa between the British and the Boers (Dutch for "farmers") who, to escape religious persecution in Holland and Germany and other European the Cape of Good Hope in the latter haif of the 17th century. The bravery of the men on both sides is unquestioned and in the art of butchering it is probable that a number of fearful battles will have to be fought before to the achievements of soldiers of the Cross in South Africa. The article will be found on another page.

SEPARATE FROM The apostle teaches THE WORLD be separate from the "Therefore come out from among them, and be ve separate from them, saith the Lord, and touch not the unclean thing." He tells us further

that we shall not love the world nor the things that are in the world. "If any man love the world the love of the Father is not in him." There are many Christian professors

to-day, if you should tell them that they were not Christians, that they had no love of God in their hearts they would rise up in arms against you, and woe to the unfortunate preacher that would say this to his flock. I know a conworld and do not possess the true gregation in which, when the zealous, riches, seek earthly possessions, high earnest man of God who stood before pleasure, the gratification of the force the Lord gave him, there was carnal appetites and passions and such a great commotion, and the people without fear or favor, and he did not apply it all to non professors either, but the true spirit of truth, that we may examine ourselves and not flinch when the word of God condemns, as it sometimes does, both us and our work.

When we study the

"THERE IS NO difference between the DIFFERENCE." people that lived one thousand, two thousand, four thousand, or six thousand years ago, and the peopie that live now, we are surprised to see how much they are alike. When we consider the different classes, the different nationalities, the different castes, the different religions, the different denominations of Christians, it is a remarkable fact that in many things they are much alike; especially in their nature, their desires, their inclinations, they certainly are alike. "Every imagination of the heart Is evil." "The heart of man is deceitful above all things plant others and for selfish ends seekand desperately wicked." There is none righteous, no not one. "They are ail gone out of the way; they are together become unprofitable; there is none that doeth good, no not one."

The old saying, "To err is human, to forgive divine," says a great deal. It a spirit of gentleness and humble subdeciares a truth that the world cannot overthrow. This frail, weak humanity has so many faults and fallings, makes so many mistakes, and manifests so affairs of others; will perform faithmany weaknesses that it is no wonder fully his own proper duties, manifest a David said, "If thou shouldst mark iniquity, O Lord, who shall stand." he courteous, "in honor preferring one And again: "Mine iniquitles have taken hold upon me, so that I am not able to way strive to do all that Jesus teaches, look up; they are more than the hairs and ail that the apostles command, as

All these things show us what we are, and consecrated to God. and that, like Paul, we have only our unirmities to boast of. We are remarkable only for our manifold weaknesses and harmony; there love will manifest and failings, distinguished only for our itself as the bond of perfectness; there love and adherence to the things that we will not need hammer, trowel, pick, are displeasing to God and injurious to or chisel to build the wall, neither ourselves, and from these things we sword nor spear to protect ourselves. should learn humility and self abase. There will prevail such a blessed peace ment, we should learn charity towards and harmony that every stone will fit our fellowmen and our fellow Chris-

When we sometimes accuse others of will be realized. making mlstakes, we are too apt to forget that we too have our failings and our shortcomings, and if we had been piaced in their position we might not have done as well.

When we make mistakes and hecome discouraged over them we can comfort ourselves with the thought that it is not a failing peculiar to ourselves aione. We preached in a congregation in Pennsylvania some years ago, and the sermon as usual was a very faulty which the Savior speaks in the parable one. After the closing of the services the brother minister who was in charge of this congregation said to us, "Brother ----, you made two mistakes righteousness and despising others are ln your talk to-day, and I was glad of twin sisters. The one aiways accomit shows that we here are not the only ones that make mistakes."

and this should greatly humble us; and consecrated to God and made meet people that needs to be rooted out, and should make us very charitable for the Master's use. If they do come towards others, and if we, from these in and find a lodging place in the Christhings, learn to know ourselves and tian's heart, they are intruders, and if we have the Spirit of Christ our ser- somewhere the watchman left a gate yices to God, and our labors to promote unguarded; sometime the prayer was His cause, and huild up Zion, will be cold and meaningless-or altogether a pleasant joyous service.

There will he no fault finding, no wrangling or snarls, there will be no manifestations of envy and hatred, there will be no aspiring for positions that do not belong to us, no taking the uppermost seats in the synagogue or at feasts, before we are called to go up higher, no thinking of ourselves more highly than we ought to think, no ambitious designing and scheming to suping to destroy their influence and push them out of the way, no desire to lord lt over God's people, or to set ourselves up as dictators over others when no one has cailed us to such a position.

But on the other hand there will be mission to God's law and to one another. Each one will keep his own piace, and not unduly meddle in the spirit of meekness, a spirit of humility, another," and in all things and in every the evidences of a life fully devoted

Where this spirit prevails and these characteristics exist, there will be peace into its own place, and the glorious ldeal of the Savlor's peaceful kingdom

"Take heed that ye de-TWIN SINS spise not one of these little ones." In these last days in which the spirit of selfishness, and selfrighteousness is so prominent and wide spread in the so-called Christian church, a feeiling of contempt for others whom we esteem "not quite so good as ourseives," is frequently manifestedin other words this same spirlt of (Luke 18:9-14) addressed to such as "trusted in themselves that they were righteous and despised others." Selfare two inseparable companions, and

neglected, and that mind of Christ which loves all who love the Lord whether they be poor, deformed, crippled, weak in mind or body, or even as we see our brethren and sisters devoted and put forth their best efforts and do as well as they can, we should help them, encourage them, stand by them and not despise them, or make sport of them, and try to make of them a laughing stock hefore the people.

The common saying is that "when a TiMELY man is going down every one wants to give him a push and so accelerate his destruction." This is wrong. The apostle says, "Him that is weak in the faith receive ye, but not with doubtful disputations," that is, "not to judge his doubtful thoughts," or to show contempt for his weakness and despise him, and discourage him and cause him to he offended and to fall. Take heed that ye despise not one of these little ones which believe in Christ and are trying (though their efforts may be weak), to be true followers of Jesus. Let us remember that Jesus pronounces a terrible sentence against those who offend such. "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Read Matt. 18:6.

Let us much more follow the example of Jesus who so beautifully extended help unto all men. The poor, the blind, the lame, the sick, the beggar, as well as the high and the wealthy received help; the filthy leper, the poor demoniac, the vilest sinner of whatever grade, the woman "taken in the very act" was not despised or condemned but with the kindhearted admonition "Go, and sin no more," she was sent on her way to try and live a better life. The apostle too tells us to comfort the feehle-minded, support the weak, and be patient toward all men."

We see that the word of God leaves us no room for self-righteousness nor for thinking ourselves hetter than others and despising them.

Brethren and sisters, let us in this line also make improvement in our lives, our dispositions and in our treatment of others. There is not only altogether too much pride manifested it." Why, how is that? we asked. "O, panies the other, so that wherever one in the outward appearance, in personal exists, there the other is also. They adornment, and the general equipments done for pleasure, not duty; for present of life, but there is an unpardonable gratification, not for ultimate advan-

And so it is. We all have our faults; both of them have no place in the tem- degree of self-esteem, self-righteouswe make mistakes without number, ple of God, or in the house sanctified ness, vanity and egotism among our work of grace, and become more humble, we will by this proud and exalted character, certainly hring upon ourselves and upon our church the same judgments which God once pronounced against the self-exalted, disohedient and stiff-necked Israel. We are not Jesus Christ in sincerity and truth, hetter than they. Pride and vanity is just as helnous in the sight of God when manifested by Mennonites as by weak in the faith, or little esteemed, or Jews. And who shall say, that hecause of little influence, is wanting. As long of these sins God h not already a controversy against us, and judgment has begun at the house of God. Let us remember the words of our Savior: "When ye see the fig-tree put forth leaves then know that the summer is

> The following remarks are not original. They were THOUGHTS found in an old book, hut we find that, even in old books, we have some very modern thoughts and sentiments. These are especially suited to the condition of things existing in our time and therefore we give them a place in our editorial columns, feeling confident that they will meet with approval by every right-minded

This is an age of amusement, a time when men become children, and seek for tinsel and toys and rare excitements until the novelty of their production puts invention to the rack, Under these circumstances it is surely ess strange than lamentable that children feel themselves licensed to cast aside and reject everything that is not decidedly amusing as decidedly intoler-

It was not so in the days of our fathers. They honestly believed (and acted in accordance with their belief) that life was given us to he enjoyed indeed; but that it had duties as well as pleasures, and severity of requisition as well as diverting relaxations. They may have erred by carrying the severe to excess, but we in striving to correct their mistake are steering far from the golden mien, to the opposite

Which of these courses is wisest, it may be difficult for some to decide; but which is safest for public order, social happiness, and intellectual vigor, to say nothing of the higher requirements of religion, we think can admit of no loubt in any sober reflecting mind.

The tendencies of the whole system now most popular in the instruction and improvement of our young people, is to relax, not to strengthen, to deteriorate rather than henefit their mental and moral natures. Everything is tage. The school books must, as far as possible, contain amusing stories. Ceylon, Dec. 30 for Shanghai, China. Knowledge must be granulated to particles so small, and dlinted to a consist ency so thin, that it can he swallowed insensibly, or else, it is thought, it cannot be digested at at all. It is curious to listen to the inquirles of children and their childlsh parents, in reference to a new study or a new book proposed for them, "Is it interesting?" "Will my child be pleased with it?" "Is there no danger of its being dull?" Just as though the tasking of the mental pow- wich on the 6th of January to hold a ers to anything not amusing, was series of meetings at that place. either impossible or injurious. As you train the child you form the man, and what shall perpetuate the strong, stern principles of duty, if you thus cater to a victous and enervating love of easeof mere amusement.

In a country like ours, and in a period when innovation is regarded as improvement, lt would he passing strange if religious education did not, in a great degree, take the hue and imhibe the spirit of that which is secular. Sunday schools, though a priceless blessing, are peculiarly liable, from their very nature and the terms of relationship between pupil and teacher, to increase this evil; and doubtless in many instances, from mistaken hut weil intended endeavors to please rather than to profit, they have assisted to deepen the impression-always too congenial to an unholy heart-that anything in religion which does not directly gratify and delight is to be rejected of course. Not a few of the books professedly religious, put into the hands of our youth and designed to teach them religion, are evidently composed on this very principle.

The Bible too, which is not quite pieasing and palatable enough to harmonize with these modern views, must be exciting to the fancy and passion of the young, in order to secure for it a etc. certain and welcome reception, even by a safe return. those whose hearts are at enmlty with its hollness and its Author. The ineffable folly of these attempts would excite a smile, if the awful danger of the delusion did not force a sigh.'

At the time of making up the paper No. XXI, had not yet reached us. We the good confession. surmise that they were mailed at Singapore or Hong Kong, and are coming by way of San Francisco, which takes longer than from Bombay via London and New York.

PERSONAL MENTION.

BRO. H. H. GOOD of Lovell, Tenn., expects to visit the church at McEwen Tenn., regularly every month during the year.

BRO, A. D. WENGER left Colombo,

PRE. JOHN S. ALBRECHT has changed his address from Newton, Ont., to Donegal, Ont.

BRO. J. S. SHOEMAKER of Dakota, Ill., wili (D. V.) begin meetings at Yellow Creek M. Il., Elkhart Co., Ind. on the 5th of February.

FROM WATERLOO CO., ONT.-Bro. Jacob S. Woolner went to North Wool-

BRO. J. M. SHENK and son John, of Elida, Ohlo, left the latter part of Janfor a four weeks' visit to the church in Warwick Co., Va.

BRO. M. S. STEINER of Pandora, Ohlo, left for Markham, Ont., the second week in January to hold meetings in that iocallty.

BRO. NOAH STAUFFER left home on the 6th of January and went to Berne, Michigan, to hold a series of meetings in that locality. May God richly bless the labors of the brethren.

BRO. DANIEL H. COFFMAN, deacon of our Eikhart Cong., left on the morning of the 16th for a three weeks' visit with brethren, sisters and friends in Rockingham Co., Va.

PRE. ABSALOM SNYDER of Kossuth, Ont., arrived in Elkhart on the 22nd ult. to attend the special Bible Term at the Elkhart Institute. Pre. J. M. Krelder of Wadsworth, Ohio is also ln attendance, as are a number of hrethren and sisters from various states and

BRO, F. W. BRUNK left Elkhart on the 22d ult., for a visit with friends in re written in parts and parcels, so as to the vicinity of his former home in adapt it to the general design. It must Virginia. He has also consented to act all be made exceedingly amusing and as agent for the Publishing House and will receive subscriptions, renewals, We wish him a pleasant visit and

BRO. ANDREW SHENK of Oronogo, Mo., who, with Bro. Jacob Shenk, recentiy visited the members in Gratiot Co., Mich. receiving three persons into memhership, returned to Elkhart Co., and held a number of meetings at Bro. Wenger's "Notes by the Way," Nappanee. Nine persons have made

BRO. N. O. BLOSSER of New Stark, Ohio, who recently held a number of meetings in the Bowne Cong., Kent Co., Mich., passed through Elkhart on the 25th on his way home, stopping hetween trains. He brings the good news that by the grace of God about twenty persons took a stand for Christ,

sailes, Mo., came to Eikhart on the 19th ahleness with your neighbor, as did the get discouraged? Let all of us who

to remain in the city several weeks. On the 21st he preached an able discourse in our house of worship. During the present month he will conduct a special Bible course in the Elkhart Institute. A number of brethren and sisters from different states and Canada will be in attendance. The course is free to all our ministers. May the labors of our brother be richly hiessed.

BRO, AMOS A. RESSLER of Soudershurg, Pa., reports that up to the present time he has forwarded to Bro. J. A. Ressler for famine relief \$735, and that he has again over \$200 on hand. Of this amount only a few contributions came from outside of Lancaster county. Money is also continuing to come into the H. & F. R. C. and M. E. & B. B. funds. Our missionaries will need at least \$15,000 to meet the needs which the famine brings to those about them and to complete their industrial mission bulldings.

PRE. ABRAHAM F. MYERS of the Blooming Gien, Pa., Cong., who has heen indisposed for some time, is not gaining strength as rapldly as was hoped. At the Christmas services he was taken sick and was unable to remain until the close of the services. On the 14th of January he was able to attend church, and preached from Luke 12:49, 50. His strength failed however, so that he was unable to finish the sermon, Bro. H. B. Rosenherger closing the services. May our dear aged brother he speedily restored to his usual heaith.

> For the Herald of Truth. LOVE YOUR NEIGHBOR.

> > ny J. A. ZOOK

We might ask, Who is my neighbor? Are my brothers and sisters in the church, only, my neighbor? Emphatically no, every man, woman and chiid who breathe into their lungs the air of heaven,-ail are "our neighbor." At a certain time, when Jesus was teaching a lawyer how to obtain eternal life, he asked Jesus, (Luke 10:29), "And who is my neighbor?" In answer to this Jesus told him the parable of the good Samaritan. All Bible readers know (or should know) that the man who fell among the thieves was a Jew, and the Jews were very hostlle to the Samaritans, but it made no difference to the good Samaritan. When he saw the poor bleeding man he had compassion on him. He put hlm on his own heast, after binding up his wounds, and took him to an inn and cared for bim. This is just one instance in the Bibie that shows us who is our neighbor. There are many instances quoted in the Bible to show us that not only those who are near and dear to us are our neighbors, but everybody, EVERY-

priest and Levite toward this poor bieeding Jew, it would not cost you your life (as it did our Savlor) to make peace with him. It would only cost you a little of your pride and righteousness, and should it cost you something of your temporal property plant and maintain peace, God is rich enough to restore to you all that you may thus lose or sacrifice, and should He not do this temporally, He will richiy reward you spiritually, to the welfare of your immortal soul. A hlind man who is deprived of all natural light is a poor creature. But if a man is so blinded by sln, that he does not see sin any more, he is much poorer and more miserable than the man who ls deprived of his natural sight. A person who is naturally blind would give his whoie fortune, if he could thereby obtain his sight. But about spiritual sight-the peace and love of God-many a one concerns himself but littie, aithough his soul's salvation consists in joy and rest, peace and love, and is it not a great blindness if we deprive ourselves of the peace of our souls by discord and dissension. But perhaps you say the fault is not in you, but in your neighbor. But your neigh hor speaks the same language and thus each one endeavors to shift the fault from himself, in order that he may throw it on some one else. But consider for once closely the words, "Love thy neighbor as thyself," and then con fess whether you can according to the meaning of the Lord, throw the fault on any other person than yourself, if you live in discord and dissension with anyone. It is not said that you should demand love of your neighbor, but that you should LOVE him, even as yourself. And If you do not do this, no excuse will avail you at the day of Judgment, no more than it availed Adam when be said, "The woman whom thou gavest me hegulled me." Adam had to suffer the punishment laid on him by the Lord, so "the woman," likewise. Thus have we ail to give an account of our seives, as to how we endeavored to love God and our neighbor. Now as the devil has sown the seed of sin into every human heart, each one has to resist his satanle influence, and cast him out by true faith. Let us so live with our neighbor in this world, that when it is ours to die, the light of heaven may stream down through the gathering mists of death, and we may have a peaceful and a joyous entrance into that world of blessedness, where aii is joy and peace throughout aii

For the Herald of Truth.

WHY GET DISCOURAGED?

After receiving the first Issue of the HERALD OF TRUTH for 1900, we did not read very far until we were made to shed tears. When the brother said: After forty years of active husiness life, the year 1809 was the most depress ing and the most discouraging one we had experienced."

The thought came tous. Likely we were one to help bring about a part of these discouragements. If so, we beg pardon. Since reading this, with other things in Now dear reader, if you have lived connection with lt, I asked myself the BRO, DANIEL KAUFFMAN of Ver- for sometime in a state of uncharit- question, as I have done before, Why

are more or less inclined to become discouraged, go back to the days of good advance; then after a little space, and how much do we love the world? old Noah. The Lord gave him one hundred and twenty years to build the ark, and I must helieve as he toiled and man finds water, almost before he worked these many years, he kept on preaching and admonishing the people. But history tells us that they made light of it, and called him the arkbuilder, etc., and with all the good that Noah did, I have failed to find that he was the means of converting even one soul. Neither have I found that he ever became discouraged, and why should we?

We were glad, however, to learn that it seemed as though the light was breaking. We would have been rejoiced indeed to learn that to him the year 1899 was one of the happiest ones of these forty-two years.

My hrother and sister, whoever you may be, as we have begun the year 1900, let us try and live nearer to God; let us stand by our editor, and our church paper better than ever before. Let all who can, send the editor some good thoughts for the paper. I am quite sure this would be encouraging to him-he needs it, and in this way we can make our paper more interesting, and prohably crowd out some of the advertising, which some of us think ought not to be in the paper.

But when he has a good book, I hope he wili not fail to advertise it. We are not free ourseives from criticising some of the advertising in the HERALD OF TRUTH, but we are glad, as we think, to see a change along this line for the better. We expect, the Lord helping us to say something later on, with regard to the advertising of good religious books in the HERALD. We will try and tell you the benefit which we derived in this way, during these many years in which we have read the paper.

Now my dear brethren and sisters, we want to hear from you. Stand hy our editor, and our church paper, and if the good Lord spares us to the end of this year, let us not hear what we made mention of above. Let us hear more about your Sunday school. If you have had a series of meetings, let us hear the results. Sometimes you may have an essay that was read at your young people's meeting - send that: it may be encouraging for ail to read it. I believe it would be encouraging to the editor.

Do not fear the waste basket so much. We know that some of our writings went there, but we try again. We know that it is rather full sometimes-we have seen it so, but when the articles are worthy they will be sure to go into the columns of the paper.

I wish to tell you what did me more good, to keep me from becoming discouraged, than anything else that I remember of. I got a book which contained the song: "I feel like going on," and this was about the first thought that came to my mind after reading the HERALD for Jan. 1, 1900. You will find it in Triumphant Songs, No. 86 Sing it often if you feel that way, Sing with the spirit and with the under standing. God bless you all, is my prayer.

____, Ohio.

I HAVE heard that in the deserts, when the caravans are in want of water, they are accustomed to send on in the world."

follows another; and then at a short interval another. As soon as the first stoops down to drink, he shouts aloud, "Come!" The next one, hearing his voice, repeats the word, "Come!" while the nearest again takes up the cry, "Come!" until the whole wilderness echoes with the word "Come!" So the Spirit and the bride say, first of all; "Come;" and then let him that heareth, say, "Come;" and whosoever is athirst let him take of the water of life freely.

For the Herald of Truth.

LET US BE FAITHFUL.

BY ROSANNAH L. KINDY.

"Wherefore come out from among them and be ye separate, and touch not the unclean thing, and I will re-celve you."
"In like manner also that women adorn themselves In modest apparel. adorn themselves in modest appare with shamefacedness and sobrlety, no with braided hair, or gold, or pearls, o costly array, but which becomes women professing godline

Dearly beloved in Christ, when we nsider the foregoing texts, have we not a great work before us? When the apostles command us to come out from among them and be separate, not even to touch the unclean thing, and have no part with the vain things of this world, are we willing to submit? Are we willing to separate ourselves from them? How much are we willing to do for Jesus? How great a sacrifice are we ready to bring?

We are taught that the things that are highly esteemed among men are an abomination in the sight of God. They will surely injure our influence and hinder us in the work of the Lord.

We should not only have a strict care for ourselves, but should also care for our children. They should be taught and instructed; they should be educated in these things from early childhood. We want our children to be saved; we want them to observe the same forms of worship, and ahide in the same doctrines which we have accepted and practiced, and in which we feel ourselves at home: and if this is desirable, we can certainly not dress them, as so many do, in the highest style of worldly vanity.

At one time when Jesus and Peter were together, Jesus said to Peter: "Lovest thou me?" Peter said, "Yea, Lord, thou knowest that I love thee. And Jesus answered: "Feed my lambs," Jesus wanted Peter to feed these iambs of His with the sincere milk of the word. That is, He wanted him to teach them the true way of eternal life

We might ask the question of the brethren and sisters, of the fathers and mothers, as well as of the children "Do you love the Savior?" They might all answer, "Yes, we love the Savior." How much do you love Him? "O." they might say, "we love Him with ail our hearts." Jesus says, "Ye are my disciples if ye do whatsoever I command you." Jesus tells us to be hum bie; and that "whatsoever is highly esteemed before men is an abemination before God." The apostle says: "Mind not high things, but condescend to men of low estate." John says: "Love not the world, neither the things that are

Now how much do we love Jesus,

It is wonderfully strange how trifling a thing persons sometime will allow to turn them away from Jesus, from His church, and from a faithful obedience to the requirements of His word, gold pin, a ring, an ear jewei, ruffles, laces, ribbons, a fashionable collar or necktie, or something even so trifling as that: the theatre, the dance, the saloon the billiard hali, the lodge and a hundred other things that the carnal man loves.

Religion is indeed weighed in the balance against the most trifling gewgaw there is. Lovest thou Jesns? Then let nothing come between thee and Him. Lovest thou Jesus? Then stand for Him in every temptation; and let nothing in the world turn thee away. Lovest thou Jesus? Then show thy love by forsaking all and following

How can we have our hearts cleansed from sin, and preserve a conscience void of offense as long as we continue to indulge in these oft forbidden things? know it is sometimes very hard to out away the things which are so very dear to our hearts, for I have experienced it many times. I remember that I once had a certain article which I treasured very highly. I desired very much to wear it, but conscience said, "No." I could not feel satisfied, however, until I put it on. I tried to think there was no harm in it. But as I left my home the thought came to me very forcibly. Should I die while I am gone, would I be prepared? Then I could submit to the divine call and put away what my conscience condemned.

For the benefit of others who might have similar experiences and be tempted in like manner, I will give the fol lowing incident, also connected with my own experience.

When my sister and I came to a knowledge of the truth and were baptized we lived in a new country, where our faith was not known. We had fash ionabie clothing and were not prepared for the solemn event. Well, we thought there would be no harm in making our ruffled dresses last a long time. But we soon saw our mistake; we realized that we had now begun a new life, and had promised God before many witnesses that we would from henceforth renounce the morld and all its vanities and all our carnal lusts and desires, and that the world would now expect us to be faithful to our promise, and by the help of God we took off all the trimmings we could without spoiling the dresses, and our consciences were satisfled and we felt happy; but this did not end the temptation. No, I have had similar temptations all through my experiences in the new life, and as Paul teaches us, I have to keep "crucifying the flesh with the affections and justs thereof," but thanks he to God who giveth us the victory through onr Lerd esus Christ.

Oh! iet us watch and pray that our lamps may he trimmed and brightly burning when the Bridegroom comes.

"He soon will come to take ns home, To the bright land above; Where we with Him shall ever reign,

In low and peace and love.

"With hailelujas heaven will ring, When Jesus doth redemption bring; Oh, trim your lamps to meet your King— Be ready when He comes."

"Northing so clears the vision, and lifts np the life as a dicision to move forward in what you know to be the will of God."

For the Herald of Truth.

HOW THE LORD LED ME. Dear readers. I have but lately com

menced to read the HERALD OF TRUTH, and it has been a source of great comfort and encouragement to read what the brethren and sisters have written During the past years I have written

many articles on different subjects, which I still have. I believe I was led by the Spirit of God to write. There were times when I could neither work nor be comforted in any other way than to sit down and write: not knowing what wa before my pen I began to write and as I wrote it seemed as though new fountains opened before meso that often l was at a loss to know which of the many streams to follow. It seemed to be like a well springing up in my soul, which was not of myself, but was shown me by a new and living way.

I had been trying to live a Christian life from the time I was fourteen years old. When I was twenty-seven, I began to feel as though I was alienated from God. It was through the preaching of Bro. John F. Funk that this was opened to my understanding. In preaching on this subject, he showed that we, being alienated from God, and strangers to the commonwealth of Israel, and without grace, we must be reinstated and ught into fellowship with God and under favor of His divine love and grace. Through this explanation of the truth I was led to reflect upon the condition I was in and I soon felt that all was not well.

Sometimes I comforted myself with the lesson that Paul taught Timothy, when he said: "Since thou hast known the Scriptures from thy youth,"etc. This however did not last, and sometimes pressed me down and distressed me.

Then I resolved that I would not go to bed at night until I had prayed to God. After ahout two months of meditation and prayer, one night, I felt as though it was no use to pray. I could not see why God did not answer; I thought I was sincere too, but this evening when I tried to go to sleep with a little prayer to God, asking Him to take this body and soul of mine and give me a new clean heart, then the awful conflict began. I told God also that I was willing to be sacrificed if I could only find favor with Him. Then I felt as if I were in the presence of an all-seeing God. Then when I let God search my heart, O how sinful I felt. When I iet the Spirit take me up to

the great white throne, that looked like marble before me, which was beyond the clonds, there was no door through which to enter-the door was shut in my vision. Ohl thought I, there is no door in this great wali for me, and I could hear multitudes of voices saying, "Holy, holy, holy, Lord God Almighty, just and righteous are thy ways, and nothing unholy or unclean can en ter in." Oh! how terrible it was for me to appear there in that holy place, when my sins were before me like mountains, and as I turned to go away, still not seeing any door to enter by, feeling that I must sink down in despair, behold, the Lamb of God was there, just ontside of this great white throne, bleeding and dying on the cross, and said to me, "My grace is sufficient for thee." And then immediately I could see the door!

1900.

After climbing up every other imaginable way, and often getting in sight of the great city, to find myself a thief and a robber, and trying to get in by my own good works, but I found after ail only the one way Christ, and this is the experience of thousands, and many will wake to a true sense of their errors only after it is forever too iate.

Oh! if there are any among those who read this, who are climbing np some other way, than by entering in at the door, or through the strait gate, into the city,-who are seeking salvation in any other way than through the atoning merits of Christ, the crucified Redeemer, I would admonish them to stop and think, and come to Christ at once. Outside of the throne the veil is taken away, but I fear there are many who will never let this veil be taker away, who are trusting in forms and endless genealogies, which minister questions rather than godiy edifying.

I know many (to my sorrow) who are exaiting themselves over the works of the law, and boast much shout the law, what they can prove and show thereby, but all this will not save them; all this wain boasting of law and forms and outward ceremonies will avail nothing.

One man's works is no more in the sight of God than another's. The Scriptures tell us: "It is not of works, lest any man should boast," and I helieve every regenerated soul will and can say, It is not what I do that saves me; but what Christ has done for me," and what we do in the way of good works, we do because we love Christ and His cause. We do not obey the commandments of Christ, hecause He compels us, or hecause we are nnder a strict law, but as Jesus says, "If ye love me, keep my commandments," and again, "If ye know these things, happy are ye if ye M. S. M. do them."

Feb. 20, 1893.

For the Hevald of Truth. CONCERNING THE PASSOVER.

RV M. R. S. M.

The Lord's work is not a burden to the true Christian. Obedience to the commandments of Jesus should be considered a privilege and a pleasure. But on the other hand, to do something that we are not commanded; something that the word of God does not require of us, which some men do and then boast about it so much, is not in accordance with the Scriptures. We are to add nothing to the word of God; and it is not in harmony with the teachings of the gospel, and not consistent with the Spirit of Christ to boast of our good works.

Rnt what led me especially to con sider this subject, was a letter, written ties to call it "supper." After He had by a brother in the West, on the Comnunion of the Lord's Supper.

I feel very thankful to this brother for the many new thoughts he presented on the subject. It did my soul good to see that some one had taken it and given an explanation.

I had a great many thoughts on the them with the word of God.

The Passover which Jesus told the disciples to prepare and which He ate with His disciples was, without a question, the Jewish Passover. How dare a man stand up and read, how Jesus commanded the disciples to prepare the Passover and then lay down the book, and say this was not the Passover. I have heard men say this. Not quite a year ago I aiso heard one say, at one of the feasts which certain classes of Christians maintain to imi tate this Passover, or Lord's supper, that, This is the Lord, our Supper

Thus comparing Christ to the dead body of a dumb beast which I feel is very wrong. If it had been com manded then verily there would have been life in doing it, because obedience to the commands of Jesus always brings life. "Ye are my disciples if ye do whatsoever I command you," says Jesus, and again He says: "Verily, vershed blood. ily, I say unto you, He that heareth my He certainly does not want us to hold word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed

But as the observance of a feast in commemoration of the Jewish Pass over, or to imitate what Christ did when He ate the last Passover with His disciples, in connection with the commemoration services of the sufferings and death of our Savior, is something that is not commanded, and therefore only a tradition of men, and hence, not only unnecessary, but contrary to God's word, because as said above, we are positively forbidden to add to or take from the teachings of the Lord.

from death unto life." Jn. 5:24.

I wrote a paper some years (about 1890) concerning the Passover, which I had almost forgotten nntil I read the communication from the brother in the HERALD, and this induced me to write this article, and I hope it may be useful to some who cannot settle the question, whether this was the Passover or whether it was a new Supper, which the followers of Jesus should observe in connection with the Lord's Supper. It certainly cannot be both; it must be one or the other.

The title of my former article was: "The Passover Instituted." Ex. 12.

The Passover was to he observed once a year, in remembrance of the deliverance of the children of Israel from under the bondage of Egypt. Jesus, when twelve years old, went up with His parents to Jerusalem, to the feast. This was the Feast of the Passover, which must be observed by all Israel. In the 26th chapter of Matt. Jesus commands the Passover to he prepared. In Mark 14 Jesus commands the tweive to prepare the Passover. Lnke 22, Jesus speaks of the preparation of the Passover. John says that Jesus knew before the Passover that His hour was come, and is the first one of the aposprepared this Paschal Supper, which the disciples certainly prepared after the order of the Passover, as Jesus had told them to do, He (Jesus) cailed it Passover every time. Matthew, Mark and Luke all call it the Passover, and when Jesus had sat down and the twelve with Him He said, "With desire subject, but always was able to settle I have desired to eat this Passover with you before I suffer."

Now in the face of all this, how can any one say that this was any other Supper than the Passover? Mark, Jesus Himself calls it the Passover after He with His disciples had sat down to

It would certainly seem very strange if Jesus had ordered the Passover to be prepared, and meant something aitogether different. Had He desired this Passover to be anything different from what it was, He would certainly have explained it to the disciples at the time, and indeed, here at the table, after He had eaten the Passover, the Jewish Passover, which was the last Passover, and the closing up of the Jewish dis pensation, He instituted the Gospel Supper, with bread and wine, wherewith His foilowers, the believers, should commemorate His snffering and death with bread and wine as embiems of His broken body and His

a feast in connection with these solemn services; for where there is feasting there is always more or less of carnai appetites and pleasures to satletter to the Corinthians, that those that are hungry and want to satisfy bodily wants, should eat at home, in their own houses, where provisions are made for that, hut in the honse of God everything should be done decently and

The Communion services should be solemn and serious. It always makes my heart feel better when I go to a meeting where the services are conducted in a solemn, serious way, than when I go where there is feasting and a satisfying of the carnal appetites.

I have many near and dear friends who are in feilowship with those who hoid a feast, and eat and drink in the church, on occasions of this kind, to the satisfying of the natural body, against which the apostle so strongly protests, and have told me that it is repulsive to them, but they are hound down under promises which they are afraid to hreak. They could however easily be brought ont from under this bondage if they would put themselves fully under the guidance of the Spirit, and accept the blood of the Lamh as the cleansing power to take away sin, instead of the delusive ceremonies into which they vainly place the power of salvation, though it might require a deeper work of grace, a much deeper experience, and a more heartfelt and sincere repentance than when they first began what they have feigned to be the

trne Christian life. If these people could only understand more fully the true character of repentance, and repent with a godly sorrow, not to be repented of, and cast away their outward ceremonies (which as the means of forgiveness of sins, are truly an abomination), and in a living faith accept Jesus and put all their trust in Him, instead of in the outward forms and ceremonies, they could and would be grafted into the true olive tree, and become living branches of the true vine.

Then they would not take pleasure in justifying themselves hy the works of the isw; they would see their own weakness, their own insufficiency and realizing their unworthiness they would boast only in their infirmities and give all the glory to God.

This brings to my mind another im portant thought, viz.: those that are spiritually minded will constantly find spiritual food, while those who do not heed the teachings of the Spirit will find leanness of soul continually They are spiritnally dead, and grace in them will have no increase, because they are not in condition to receive it This is a very sad condition; those that are spiritually dead are certainly on the road to eternal death.

Jesus told the people that when they should see the ahomination of desoiation, spoken of by the prophet, then they should think that the end was nigh And we see it now standing in places where it onght not be. We see it in the so called Christian churches. Behold the "lust of the eye, the just of the flesh and the pride of life." These things are abominations in the sight of the Lord: and if the people were only willing to crucify their affections, with the justs and desires thereof, how easily could all these corrupt and sinful things be put aside; and purity, meekness and humility prevail. But be cause they have not the spirit nor the isfy, and the apostle teaches ns in his mind of Christ, they are not able to crucify the fiesh and arise to newness of life.

Then there is another form of the ahomination of desolation, and this is indeed the desolation of death, represented by the paie horse. This is the lesolation where spiritnal life is lack ing: there are whole churches composed of those who seek saivation in the empty ceremonies of religious forms, and where the people are dead to the grace of God because they accept these forms, instead of the life giving power of Jesus, which we attain only by accepting Him, as the only way, the only means, of salvation.

Wherever the spiritual life is lacking. there we find this abomination of desoiation, because the place is desolate of God's free grace.

But this method of coming to Christ is, with many, too humble, too simple, too meek, too lowiy. Those that are too high minded-they are like the Pharisees and lawyers in the days of Christ. They want to make an appearance before the world. They want to be known as people who are always right, while everybody else is wrong. They cannot come down to the common level. The poor fishermen and the publicans are far too low down for some who have the same spirit as the Pharisees had. They cannot get to that point of self-denial which would make them willing to spend and be spent in any way that God sees proper.

But this is what the gospel demands. The high must be brought down; the low and degraded must be lifted up, as the prophet puts it: The high places must be brought low; and the low places must be filled, so all God's peopie shail stand on one common ievel and none can be saved hy his own good works, hut ail are made children of

God, and redeemed by His free grace Some of these people who stand under this spiritual desolation have been led so far away from His divine grace have become so bold as to assert that since Christ died on the cross, He never forgave any one's sins. Oh! how desolate is such a heart.

I heard a minister relate in his sermon, on the pulpit, of another minister who was about to baptize a number of

cide something with the pen, he does

not do it unless supported by the

strength of the sword." As a single ex-

ample in refutation of this axiom, the

history of this Commonwealth during

its first seventy years under William

Penn and his immediate successor

shows quite the contrary, When the

founder set forth his purpose of estab-

lishing, in the wilderness and among

so called savages, an enlightened

colony, governed upon Christian princi-

ples, there was no reference to sword

or gun, and, indeed, during threescore

years and ten neither of these weapons

supplanted the constable's staff-that

simple staff that was Coillard's com-

panion through the savage wilds of

Africa. And now as to the "terrible

crisis" that has befallen the south of

that country. Had the Christian Queen

of England, who had said she would

and the much loved youthful sovereign of

Holland, together with their respective

chief Ministers of State, been permitted

simply to outline a suggested settle-

ment of the British-Boer difficulty, an

adjustment might have been reached

infinitely more satisfactory than such

as can be effected by the cannon of

Buller and Joubert .- Josiah W. Leeds.

KID GLOVES AND FACE VEILS.

BY A YOUNG SISTER

The above title may seem odd and of

little consequence, but let us look into

this subject and consider it in its true

light-the light of God's word-and see

Romana, tells us not to be conformed

to this world; but to be transformed

by the renewing of our minds, that we

may prove what is that good and ac-

In 2 Cor. 6: 17 we find that the will of

Have we then been renewed in

mind? If so, why do our minds and

which numbers of worldlings have con-

feased are not warm or comfortable.

gloves; which, if we are honest with

ourselves, we too will coniess are worn

more for looks and pride than for

Let us, dear sisters (and the young

warmth and comfort.

acattering abroad

God is that we come out from among

them (the world) and be separate:

The Apostle Paul, in his letter to the

if it is of so little importance.

ceptable will of God.

the world?

For the Herald of Truth

never sign another declaration of war,

mild instrument of authority. It was a

these because their sins have been remitted." Ah! the foolish man! "We" (that is his church) "baptize to have their sins remitted."

We see here how desolate the people are of the true knowledge of God. No man can have his sins forgiven by going through a course of law, or by having certain ceremonies performed over

We must first have a knowledge of sin; then we must repent, and give ourselves up to the true service of God, and accept Christ as our only hope of saivation, our all sufficient Savior, and thus trusting in the merits of His blood, give ourselves as a willing sacrifice to Him, in full obedience to all the teachings of His word. Then God will accept us and we can look to Him for help and for comfort and for eternal life. Then we are regenerated, born again, made alive in Christ; old things have passed away, behold all things have become new. Oh! sweet and blessed is the thought of being made the accepted children of our eternal and almighty Father in heaven.

We have many assurances in the word, concerning Christ, as being the Lamb of God, which will redeem and save all who call upon His great and holy name, and those who are redeemed by His atoning blood, are now the spiritual Israel, and these are Israelites indeed.

No one can point us to any other name, except Jesus, for salvation. Those who look to any other name, or any other thing, are yet in bondage, under the law, bound down to forms and ceremonies; they are not free; they are under the power of the law.

I have been so sorely tried on these points that I felt it my duty to thus write. I have been especially tried at times to have no regard to the voice of conscience in regard to this Supper; but the matter is settled now.

For the Herald of Truth

DO YOU KNOW?

BY A. K. D.

Do you know, that not a single one of the now many large Bible and Tract Societies was founded before 1804 because until then there was not much use of supplying reading matter for the

masses? Do you know, that a right under standing of God's word not only adds to the wisdom of the wise, but also makes wise the simple? Psalm 19:7.

Do you know, that the present time is given for the very purpose of causing the knowledge of the Lord to fill the whole earth and to open the eyes of men's understanding and to unstop their ears, that they may hear God's message of mercy and see the true light which lighteth every man that cometh into the world? John 1:9.

Do you know, that many living in civilized lands have never had a fuil knowledge of the gospel and have had comparatively little knowledge of how to choose righteousness, either by experience or observation, having had large experience only with sin within and without?

Christ paid the great price for all to secure for all a full opportunity to gain nances of God, and endeavor, as much

Do you know, that Christ is the proplitation for our sins, and not for ours only, but also for the sins of the whole world? 1 John 2:2.

Do you know, that the time is short in which you may make your calling and election sure and so run as to obtain the great prize promised in God's word and become a joint heir with Christ in His kingdom

Do you know, that the wise Virgins who shall enter in with the Bridegroom will have oil in their vessels and have the spirit of truth in their hearts and lives as well as in their lamps. Matt.

Do you know, whether or not you have put on the whole armor of God that you may be able to withstand the wiles of the devil? Eph. 6:11-13.

Do you know, that to be able to stand against the wiles of the devil in those evil days you need the whole armor of God,- the helmet as well as a substantial shield of faith and the sword of the Spirit which is the word of God? Eph. 6:17.

Do you know, that your faith should not stand in the wisdom of men but in the power of God? Jer. 17:5.

Do you know, that the Spirit and the bride say, Come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely? Rev.

Why will you not come and enjoy the blessings? It will cost you no money nor pleasure; there is more real pleasure in the church of Christ than in the world. Salvation is free for all who will accept it. Come to Jesus and be saved. May God bless us all.

Goodville, Lancaster Co., Pa.

For the Herald of Truth

HOW CAN WE BEST SUPPORT OUR OWN CHURCH AND OUR OWN CHURCH INSTITUTIONS?

When a request was made by a certain organization to the Epworth League to have the two organizations unite in the distribution of religious literature and in other efforts to promote their respective causes the Meth odist Church, through her bishops and other representatives, said, "No," the Methodist Church must know what her young people read, and she proposes to control her own literature.

The "Epworth League" la an institution of the Methodiat Church, and pre-eminently a Methodist institution. The Methodist Church demands a full and unreserved surrender of the mind, soul and interests of all her members, to her teachings, her practices, and her institutions, and makes it oblig atory on every member to sustain and support his or her own church in every possible way, and this is right.

The following is the pledge taken on admission into the church.

Question.—"Do you, in the presence of God and this congregation, renew the solemn promise contained in the baptismal covenant, ratifying and confirm ing the same, and acknowledging your self bound faithfully to observe and keep that covenant?" Ans. "I do.

Question .- "Will you cheerfully be Do you know, that our Lord Jesus governed by the rules of the Methodist Episcopal Church, hold sacred the ordi-

of your brethren, and the advancement of the Redeemer's Kingdom?" Ans. "I will."

Question .- "Will you contribute of your earthly substance, according to your ability, to the support of the gos- is the lodestar of their long journey. pel, and the various benevolent enterprises of the church?" Ans. "I will."

As regards the practical duties of Christian life in the Methodist Church, we give the following selections from the rules of the church.

It is expected of all who continue in these societies (the Methodist Church) that they shall continue to evidence their desire of salvation:

By doing good. By being in every kind and merciful after their power, and as they have opportunity to do good in every possible way and as far as possible to all men.

To their bodies, according to the ability which God gives them, by giving food to the hungry, clothing the naked, and by visiting or helping them that are sick or in prison.

To their souls, by instructing, reproving, or exborting all we have any intercourse with, &c., &c.

By doing good, especially to them that are of the household of falth, or groaning so to be, employing them in preference to others, buying one of another, helping each other in business, and so much the more, because the world will love its own, and them

It is further expected that all the members of the M. E. Church shall show their interest in the work of the Lord and of the church-

By attending upon all the ordinances of God, such as:

The public worship of God, The ministry of the word either read or expounded.

The Lord's Supper, &c., &c.

The Epworth League, in accordance with the above, require each member to obligate himself to the following; "I will make it the rule of my life, to

support my own church in every way." "I will make it the rule of my life to support my own church in every way, especially by attending all her regular Sunday and midweek services, unless prevented by reasons which I can conscientiously give to my Savior, &c.

The above contains a grand lesson every member of the Christian church, of whatever name. It contains a grand lesson for our Mennonite people. How much good might be done if our people would stand together and all have the same purpose, and all be of the same mind. Is it not time that we should unite our efforts, stand together and strengthen each other's hands, in building up Zion? Is it not time that we should let the words of the apostle, "In honor preferring one another" have a broader and fuller application? Let the borders of Zion resound with songs of "peace, good

T. G; H.

OTHER AFRICAN FIGHTERS.

When Lord Roberts left London the other day for the seat of war in South Africa, the parting refrain of the Prince of Wales and the others of the distinguished group assembled at the railway station was, "Good luck to

applicants, that he said: "We baptize everiasting life by faith and obedience? as in you lies, to promote the welfare you!" Now, it is not with such words cross or any who leave their native shores under the Lord's directing hand are wont to part with their fellows. It is not good luck, but God's love that

February 1.

When Davld Moffatt, the Scotch stripling from Fifeshire, along the Firth of Forth, left his native heath, upwards of eighty years ago, for the Cape of Good Hope, and, pushing northward over mountain and veldt beyond the Orange river into Great Namaqua land, went straight to the kraal of the dreaded murderer and marauder, Afrikaner, he showed a degree of intrepidity that not a man of the historic Gordon Highlanders or of the Black Watch, so eloquently descanted upon of late by the "Ledger's" contributor M. E. L. A., could have excelled. And what a trophy was here! "Wolfish rapacity, leonine ferocity, leopardish treachery." we are told, "gave way be fore the meekness and mildness of the lamb or kid." So that when Moffatt's life hung in the balance with African feyer, the theretofore cruel Namaqua chieftain nursed him most tenderly through the crisis of delirium. When he was obliged to visit Cape Town, Afrikaner went with him, knowing that a price had been set for years upon his own head as an outlaw and a public enemy. "No marvel" (to quote from a graphic account of the incident) "that when he made his appearance in Cape Colony the people were astonished at the transformation. It was more wonderful than when Saul, the archperse entor, was suddenly transformed into Paul the apostle. The whole road, a distance of 600 miles, lay through a country which had been laid waste by this robber chief and his retainers. The Dutch farmers could not believe that this converted man was actually Africaner, and one of them lifted his hands when he saw him and exclaimed: 'This is the eighth miracle of the world! Great God, what a miracle of Thy power and grace!" There was no drawing back from the ranks of the Master with whom he had enlisted to serve, and it is recorded as a curious coincidence that the reward of £100 which had once been offered for his head as an outlaw was eventually laid out by the government in offerings of good will to be bestowed upon himself. But Moffatt went eastward into the land of the Bechuanas, and at Kuruman (the same Kuruman that to-day's paper relates has been the scene of bloody conflict between Briton and Boer) labored forty years to bring the benighted natives to a knowledge of our civilization and the religion of the Prince of Peace.

In his entertaining book, "How I Crossed Africa," Major Serpa Pinto, that doughty Portuguese traveller, tells how he met, in the course of his adventurous journey, the French Protestant missionary explorer, Francois Coillard, and liatened to his recital of his overcoming a terrible crisis among hostile natives. Confessing that this man possessed a coolness of courage that he could not fathom, Pinto, nevertheless, admitted it was a courage and a reliance on divine protection which I grieve not to call my own."

There was quoted in the "Ledger several days ago a portion of the New Year's apeech of Germany's war lord peated with high approval this saying true goddiness that they may, in our sion. It was by no means the intenlives, read of Ilim whom we profess to of Frederick William the First, that when one in this world wants to defollow

Oronogo, Mo.

For the Herald of Truth TO HOME SEEKERS.

There are many mansions to be inhabited in that beautiful, beautiful land; when the scenes of earth have rolled down as a mighty avalanche into the sea of forgetfulness. When once there in that beautiful clime there will be no more sorrow, no more sighing nothing to molest, no cyclones to uproof your mansion. Come now, get yeur title deed. "He that believeth on the Son hath eternal life." No time to squander, no time to lose. Christ or Satan you certainly choose.

J. T. HAMILTON Alpha, Minn.

DANGERS OF THE MINISTRY TO-DAY.

The Omaha Christian Advocate quotes as follows from an address deivered by Rev. Dr. Hayes, of Garret Biblical Institute at Chicago University, concerning the perils of the minlstry of to day arising from enlarged opportunities for education: "In a suburb near Boston, a belfry bell suddenly changed pitch and sounded out a note or so higher than before, till the people of the church grew dissatisfied, and finally sent to the manufacturers to complain. The company sent a man down to see what was wrong; and he found that the sexton had olled the bell and had allowed two or three drops to fail on its rim. Down in the country church there is a young man who speaks with no uncertain sound, who is full of clear-ringing gospel truth and experience. He goes up to the divinity school. They manufacture preacher there-polished, finished preachers of things divine. They put on the drops of oil. It is noticeable in his smooth tongue when he gets home again. But somehow he preaches a note or two higher than he did before. He talks about higher criticism now, when he used to talk only of Jeaus. He is full aocial science and ethnical ethics, hearts atill go out after the things of and Chaldaic paraphrases, and Greek roots, while he used to be full of Old Some may argue that the articles Testament truths and New Testament mentioned are worn for comfort; teachings, the life and the words of the Christ. And somehow the people get dissatisfied with the tone. It is the But, should this argument hold out, drops of oil that have made all the could we not have a greater influence trouble. They are all right in their for good and show more separation place; but if they replace the anointfrom the world if we be contented with ing of the Holy One, they hinder more cheaper and more common articles of than they help."-Telescope. dress, which are just as comfortable as those thin, slimsly, face veils and kid

MISSIONS. A CORRECTION.

It appears that the minutes of the especially) be careful what we put on Home and Foreign Relief Commission our bodies, and be able to give a good published in the last number of the reason for what we wear; for our influ-HERALD are misleading in a few ence will go out either for good or bad. points. Apparently some have re-We are either gathering with Him or ceived the impression that the missionaries in India, viz., the brethren Resa-Let us also remember that the world ler and Page, and Sister Alice Page, reads us more closely and more than are working under the supervision of they do the Bible; therefore we ought

to live such a life of simplicity and the Home and Foreign Relief Commistion to throw out that idea, because their work is under the control of the Mennonite Evangelizing Board. When we alluded to the above as "our mis sionaries," we had reference to them only as being Mennonites, and not members of some other denomination, the Home and Foreign Relief Commis sion being also a Mennonite body. It will be remembered that the Home and Foreign Relief Commission has, during the last few years, sent many thou sands of dollars to India, but this money all went into the hands of missionaries of other denominations, but now, since there are of our own people there, it is sent to them, hence the ex-

> Home & Foreign Relief Commission, A. C. KOLB, Sec'v.

MENNONITE HOME MISSION. 1930 E. York St., Phila

pression "our missionaries."

DEAR HERALD READERS: We feel to say as did Paul "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

Eph. 1: 3. May we praise God as we ought, in this that He touches hearts and gives them a will to do His will. There are those of our Sunday school scholars who wish to live for Jesus and unite with us, but their parents are opposed. You who know the power of prayer, unite with us, in behalf of these girls that the way be opened for them to be received, and too, that their parenta come to the light Christ Jesus. They have spent enough of their lives for Satan

One father says he is a free thinker and religion is only for those who can't keep themselves. May many of God's though weak, take that same promise, that Jeaus is able to keep; for in Isa. 40: 29 we read, "He giveth power to the faint; and to him that hath nomight he increaseth atrength." Thus God's children can claim victory in

Our superintendent has been sick for over a week; we hope he will soon be well again, and that he may be used of God in the Sunday school, and wherever the Lord may call.

Several of our scholars have been quite sick but are improving.

Both Sunday school and sewing school are growing in numbers and in-

terest. Children's meeting is the largest of our regular meetings, and we have more trouble with the order, which is not by any means a pleasant feature of the work: many of our country folks would be surprised to see the ways in which Satan uses even children in a meeting, so if occasionally we have clouds, we know that beyond the sun is shining.

New Year's we had preaching in the evening; the text was a very appropriate one "Put on the new man." If God permit we expect to have preaching on the 28th at 11 A. M. by Bro. J. B. Huns herger of Chester Co.

We too have found i'hil. 4:19 to be true, as several times when we thought we would have to draw from the Board,

donations came from unknown sources, proving God's care. Pray for us and the work. In flis service. THE SISTERS

For the Herald of Truth

EAMINE RELIEF.

Yes, we are at the work. In an hour the mail must go and in that time I must write this letter, answer questions of the gang-mates and others who call, see to the giving out of the pice for the day, and perhaps be called away so that I cannot finish this letter until it is too late to catch this week's mail. We want to thank God and all those

who have already so nobly responded to our appeal for help. I suppose many of the readers of the Herald already know of our plan for helping the people. The government has given us charge of the work and kitchen, and the unskilled labor so far is paid by the government, and most of the food. We are using famine money to buy material to keep the people busy at the work of building. It is the plan of the present "famine relievers" to keep the people out of the skeleton con dition if possible. It will take more money and more careful attention than it would to distribute grain and money freely as was done in the last famine but better results are expected. Per haps some persons will feel that the money they gave to feed the starving ought not to be used for buying lumber to build a mission house, but if government pays for the labor, surely it is not a misappropriation to use the famine money to keep the people busy. If the material should be stopped the work would close and the people driven away. We could easily dispose of \$10,000.00 in three months in this vicin ity by simply giving food to the actually hungry and a cloth to the literally naked, but in a week from the time we'd stop giving the need would be greater than ever and there would be nothing at all to show for the expend iture. According to the present plan we keep from 500 to 1500 people under our influence for the greater part of a year and in the end have a set of ssion buildings. Is our investment bad?

About 500 are fed in the kitchen twice a day. Milk is provided three times a day by our funds, for children too small to eat rice. It all costs. But if more contributions are sent us than we can use economically here, we shall send surplus to other missionaries. I have just read the appeal in Nov. 15th Herald and I feel it is none too strong. though I have become accustomed to the sights (in splte of all efforts there are many "skeletons") so that I can walk away from a begging grandmother to attend other work without shedding Yours for Christ, tears! J. A. RESSER

"HE who studies nature and denies God is a man who reads a book and denies that it had an author.

"THE more you do God's work within yourselves, the more Ile will give you the opportunity of doing external work

HERALD OF TRUTH.

February 1, 1900.

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 '\$Indiana (Spring).
 'Indiana and Michigan District (Fall).
 'Illinois.
 'Western District.
- Missouri. Kansas and Nebraska. Nebraska German. Minnesota District. (*Amish Mennonite.)
- Monthly Calendar for February, 1000

Sun.	Mon.	Tue.	Wed.	Thu	Fri.	Sat.
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28			

€ 22.

BUSINESS NOTICES.

Several new books have been added to the Colportage Library.

Our new tracts are ready and have been added to the list.

Every reader should take advantage of our offer on a good commentary. Price per copy, by mail,

"Journeys of Jesus" will prove very helpful in the study of the S. S. Lessons this year. Cloth, 82.25.

Do not overlook the notice of the "Golden Text Book." It is a very convenient little book. Price only 5 cents.

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Any one interested in the life and work of D. L. Moody should read the advertisement of the new book entitled "The Life of D. L. Moody," found on another page.

The Annual Meeting of the Mennonite Aid Plan will be held at the Publishing house rooms, in Eikhart, Indiana, on Wednesday Feb. 14th at 9 o'clock A. M. Ali interested are cordially invited to be present.

A new edition of 2000 copies of "Dying Testimonies of Saved and Unsaved," is now ready. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpald, in paper binding, 35 cents, in cloth, \$1.00.

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Practical Commentary on the Sunday School Lessons, by T. B. Arnold, is also gaining favor with many Sunday school teachers and workers. It is not nearly as comprehensive as Peloubet's Notes, but is a very valuable work, Price, in cloth binding, only 50 cents, post paid.

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Workers Wanted .- To secure subscribers for the HERALD OF TRUTH. Remember, that every family should have their church paper, and everybody is interested in the church news By all means send for it. A number of new subscribers have been added to our list lately. Price \$1.00 a year.

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on sale. 6 cts. 45 cts.

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Our new catalogue is bringing us many orders for hooks. The reason for this is obvious. People buying from us find our prices so low that they save money by placing orders here. Look through it and see if there be not some books you would like to read during the long winter evenings. Send us your order and it shall have our careful attention. If you have no catalogue, send for one.

Letters on Baptism, by Edward B. Fairfield, D. D. 245 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing

This little work contains 15 letters on the mode of baptism, by the author

who was once a Baptist clergyman and through a careful study of the subject he was ied to change his views, and be came an earnest advocate of baptism by affusion.

HERALD OF TRUTH

The Words of Cheer.-Is one of the very best illustrated Sunday school and family papers published. It should be in ail the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

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ling. No. 18. The Demon of Vanity.

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No. 30. Idle Words. No. 3i. The Warning.

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Bible Outlines .- We desire to call special attention to a book which just came under our observation, under the title of "Bibie Outlines for Bible Meetings, Bible Institutes and Bible Corres pondence," by E. S. Young, Professor of "Sacred History and Theology," author of the "Life of Christ, Harmony of the Four Gospeis," etc. We have given this little volume a thorough examination, and can conscientiously say that it is a spiendid work for all who desire to study the Bible systematically. It is an outline of the Bible teachings arranged in such a simple way that any one can

readily comprehend it. Sent postpaid

to any address for 40 cents. Address, Mennonite Publishing Co., Eikhart, Ind.

OUR LETTER BOX.

M. L.-Your informant is certainly far from right, and I hope he will be told the facts before he or she spreads the hurtful errror much further. Evil reports fly fast and some of the most ridiculous stories are readily believed when "They Say" says it. "They Say," you know, is always absolutely relia ble (?) No, the workers are living in crowded quarters, living on diet that would surprise a poor workman. What do you think of rice and hot water for a meal? They are consecrated, devoted souis, working hard without pay, other than the reward of knowing that they are humbly and earnestly following their Master in uplifting the faller

R. H.-No general rains can be expected in India before the end of May or beginning of June. The present outlook in many localities is very sad. Cattle die by the thousands, which will greatly lessen the acreage that can be prepared for crops when the rains do come. The greatest distress will come after these rains, when the relief af-

S. Y .- The shortest distance from Yokohama, Japan to San Francisco, California, is 4536 miles. The trip is a continuous one, there being no islands in the path of ocean steamers plying between these ports. A more southern route is via the Sandwich Islands (Hawaii), 5,534 miles. Bro. Wenger will probably take the latter route.

1500

in sight.

L. B .- You take a truly charitable view of the shortcomings and imperfections of the HERALD and extolits virtues beyond what they deserve. The HERALD is what, by the grace of God, the friends of the paper make it; an enemy is seidom the proper person to judge impartially, not to say char-

B. Y .- "What is a gossip?" Read Paul's description of one: 2 Thess. 3: 11, 12; 1 Tim. 5:13. Earnest Christians mind their own business (1 Thess. 4:11); our Savior gave us an example (Luke 2:49). A gossip is one who tattles idle or mischievous tales about others, one who in a half confidential way repeats scandals or ili-founded personal remarks about, or criticisms of, others. Gossip never elevates morals; it always degrades. A gossip in a neighborhood is a moral pest. Gossiping may become a habit just like chewing, smoking, drinking, swearing, etc., and from which nothing but the grace of God can free the victim. A very large part of common conversation even among professing Christians, is, when put under the test of gospei and apostolic teaching, but very little better than common gossip. We should prayerfully strive to keep ourselves free from it and discourage others from it. Psa. 141:3; Prov. 10:19.

E. I .- Shares of stock are property. as any other property and may and does change hands. There are always those who want to sell and those who want to huy. There are now several estates of deceased stockholders to he settled up and these stocks must be soid to close up the estates. There are others who are pressed for money in one way or another and want to sell their stock to help them out. writes us that he wants to build a house and needs the money for that, Some had considerable amounts and having use for money for other purposes desire to sell a part of their stock, and in this way it comes that there is considerable Mennonite Publishing Co. stock for sale, and that we publish it in the paper that any one having money to invest and desiring stock in the Publishing House may have the opportunity to ohtain it. And so the same stock is often resold, but always in a legitimate way. It is only transferring or selling the same stock to other par ties, and this stock is just as good and of the same value as it ever was

SUNDAY SCHOOL LESSONS.

LESSON VI.-FEBRUARY 11. JESUS AND NICODEMUS .-John 3:1-18.

[Read John 2. Memory Verses 14-17.] GOLDEN TEXT. - For God so loved the world, that he gave his only be-

forded by the growing crop is virtually gotten Son, that whosoever beileveth in him should not perish, but have everlasting life.-John 3:16.

INTRODUCTION.

TIME. - April A. D. 27, about the time of the Passover, which was April Probably about two months af-9-16. ter He had chosen His first disciples, as recorded in our last lesson.

PLACE.-Jerusalem, probably in an upper chamber of the house, where Jeans was the guest.

PERSONS.-Jesus, Nicodemus.

NICODEMUS. - A believer in Jesus Christ, a Jew by nationality, and by sect a Pharisee. A ruler of the Jews, one of the senators of the Sanhedrim. He at first concealed his belief in the divine character of our Lord. Afterwards, however, he avowed himself a bellever. After the crucifixion he came with Joseph of Arimathea to pay the last ioving duties to the body of Christ, which they took down from the cross, embaimed, and laid in the sepulchre.

LESSON CONNECTION. - In our last lesson Jesus had chosen five disciples whom He began to train. He spends several months in Galilee where He wrought a miracle at Cana, which proved His authority and revealed His glory. He afterwards went to Jerusaem to attend the feast of the Passover. He cleansed the temple hecause the Jews had desecrated it; the cleansing of the same was a type of Hls work for the Jewish nation. These things having awakened an interest among ail es of people, they began to inquire into His doctrine. He with authority propounds unto them the essential and fundamental truths of the kingdom of God, the most important of which are given in to-day's lesson, in the interview that He had with Nicodemus.

HOME READINGS. 5. M .- Jesus and Nicodemus.

6. T .- Born by the Word. 1 Peter 1:17-25 7. W .- Of His own will begat He us. Jas. 1:16-27

8. Th.-Called the sons of God. 1 John 3:1-10

9. F .- A new heart will I give you. Ezek. 36:21-32 10. S .- A new creature in Christ.

2 Cor. 5:11-21 11. S .- Saved by grace. Eph. 2:1-10

LESSON VII.-FEBRUARY 18. JESUS AT JACOB'S WELL. -John 4:5-26.

(Read John 3:22-36, Memory Verses 11-14.1 GOLDEN TEXT. - God is a Spirit:

and they that worship him must worship him in spirit and truth. -John 4:24.

INTRODUCTION. TIME.-December, A. D. 27. About eight months after the last lesson.

PLACE - Samaria, at Jacob's weli near Sychar at the foot of Mt. Gerizim. PERSONS.-Jesus, the disciples, the Samaritan woman.

THE SAMARITANS both in blood and religion were mongrel Jews, the posterity of those colonies which the king of Assyria planted there after the captivity of the ten tribes, with whom the tory." Psalms 98:1. poor of the land that were left behind and many other Jews afterwards incor-

porated themselves. They worshipped the God of Israel only, to whom they erected a temple in Mt. Gerizim in competition with that at Jerusaiem. There was great enmity between them and the Jews. The Samaritans would not admit Christ when they saw He was going to Jerusalem (Luke 9:53); the Jews thought they could not give Him a worse name than to say, He is a Kreider continued with us. Samaritan. When the Jews were in prosperity, the Samaritans claimed Medes and Persians; see Josep. Antiq. lib. XI. cap. 8, lib. XII. cap. 7.-Henry.

CHRIST'S WORK IN SAMARIA.-Our Lord's field of labor was principally in Judea and Galilee, and as He passes to and fro from one to the other, He must needs go through Samaria, as the road from Judes to Galilee isy through the country of Samaria. Christ charged His disciples not to enter into any city of the Samaritans (Matt. 10:5), that is, not to preach the gospel or work miracles among them, but to go principally to the jost sheep of the house of Israel Nor did Christ preach publicly or work any miracle among the Samaritans, of which we have any record. What work He did there, as recorded in our to-day's lesson, was but incidental as He passed through. It was only a crumb of the children's bread that fell from the Master's table.

FEB. HOME READINGS

12. M .- Jesus at Jacob's Well. John 4:5-26 13 T-The Water of life, John 7:37-44 14 W -God must be worshipped in

Acts 17:24-31 spirit. 15. Th.-Jesus the Bread of life. John 6:27-40 16. F .- Water out of the Wells of Sal-Tan. 12

vation. Isa.
17. S.—Let him that is athirst come. Rev. 22:12-20

John 3:1-18 18, 5.—Come ye to the Waters. Isa. 53

CORRESPONDENCE.

Кокомо, Ind., Jan. 15, 1900.—The Howard and Miami Co. congregation has again reasons to rejoice. On the 14th of January (Sunday) four persons were received into church membership by water baptism. Another young sister that had been converted a little over a year ago when Bro. M. S. Steiner held a number of meetings at this piace. but who had fallen back into the "beggarly elements" of this world, came by the mercy of God, and the prayers of His people at this place, confessed her sins, and renewed her covenant with God and was again received into the church. When the angels in heaven rejoice more over one sinner that repents than over ninety and nine that need no repentance, why should not God's people greatly rejoice upon such occasions? Let us not cease praying for these dear souis, that God may enable them to walk in the light.

G. W. NORTH.

PLEASANT VIEW CONG., HOLDEN, Mo., Jan. 17th, 1900 .- "O sing unto the Lord a new song; for he hath done marvelous things. His right hand and his holy arm hath gotten him the vic-

from Marion Co., and Bro. Joe C. done. Let us all remember the dear

Driver from Morgan Co., Missouri, on their return from the Bible conference in Cass Co., stopped with the Pleasant View congregation.

The first evening was devoted to in structing the five young converts here. Sunday was held the first of a number of meetings. Bro. Driver proceeded on his homeward journey Monday, Bro.

The roads were quite bad the first few nights and therefore the attendkindred to them (Ezra 4:2), but when ance comparatively small, but the the Jews were in distress they were weather turning favorable the roads soon improved, and each meeting had the effect of swelling the number of hearers. Bro. Kreider labored convincingly in behalf of the salvation of unsaved people. His earnest admonitions will be long remembered, and we again extend the invitation to our minister ing brethren to come.

But above all do we thank and praise God that eighteen more young souls became willing to stand up for Jesus We are convinced that God has heard our prayers. O what rejoicing in heaven over souls saved! And what comfort to praying mothers, fathers, hrothers and sisters to see their prayers heing answered! Indeed it makes us to praise with the heavenly host "Glory to God in the highest."

But O they are yet babes in Christ, and their spiritual and youthful bodies should be tenderly and regularly nourished lest while in their fatigue which so many of us have experienced and still sometimes do, they may not be able to ward off from vitality the flery dart of Satan. Or he possibly rather as an angel of light, may lead them into byways where life is endangered. Therefore brethren we ask you who are in sympathy that you will intercede in their behalf at the great throne of the King of kings. And not only for them, but for all of us that we, as said Paul to Timothy, by them might war a good

COR.

FROM NORTH LAWRENCE, OHIO .-We were blessed with a very interesting baptismal service in the Pieasant View congregation, Sunday January 7th, Bro. V. B. Shoup of Mt. Eaton, Ohio, assisted the home ministers Bro. David Martin and Bro. I. J. Buchwaiter on this occasion. Two persons were received by water baptism and one by letter. We feel sure that others are 'aimost persuaded' to take up the new life. Let us pray earnestly in behalf of them as well as all who are yet without Christ.

LADD, AUGUSTA Co., Va., JAN. 18, 1900 .- Greeting: On the 29th of Dec., I accompanied Bish. A. P. Heatwoie to Fauquier Co., Va., for the purpose of ordaining a deacon. We arrived at Calverton, the same day, and were met by Bro. Andrew Shifflet, who conveyed us to his hospitable home. Next morning Bro. and Slater Shifflet accompanied us to Bro. H. L. Rhoads' home. In the afternoon at two o'clock the neighboring hrethren and sisters came to gether for the purpose of selecting s candidate for the office of deacon Three brethren were presented. Sunday the 31st at 11 o'clock, we met at the meeting house. The lot fell on Bro. II. L. Rhoads. We believe it was the January the 6th, Bro. J. M. Kreider, Lord's will, and what God does is well

prove faithfui to his cailing, and help to build up God's kingdom on earth and be the means of bringing many souls from darkness to the true and marveious light of the gospel. Sunday evening we again met at the church with the members and a goodly number of friends and filled an appointment, which we greatly enjoyed spiritually The following day Bro. Rhoads conveyed us to Bealton, where we met with friends, and in the evening we had meeting in the Bealton meeting house. Bro. Heatwoie spoke very encourageingly to the congregation present. How pleasant it is to dwell with brethren in the unity of the Spirit. After services we were very hospitahly entertained at the home of Bro. and Sister Hershberger, where we met Bro. and Sister Benjamin Smucker, also two brethren from Pennsylvania. The time of our stay with the dear friends seemed short and the hour soon came for our de-

We hoarded the train at Beaiton the same morning and arrived safely at home about 5 o'clock P. M., thankful to our heavenly Father for His protecting care and gnidance.

May the grace of God ever be with us all and direct so that when the time comes for us to leave this world we may he ready to meet Him in glory.

S. H. WEAVER.

PICKERINGTON, OHIO, JAN. 19, 1900. When we read of the showers of blessings the Lord is scattering among . His people eisewhere we feel like telling others that some droppings have failen on us. Our little congregation was visited lately by Bro. C. B. Brenneman who preached three able sermons. The first week of the new year Bro. L. J. Lehman of Cuilom, Iii., was with us. He preached every night until Saturday the 6th, when Bro. Amos Mumaw of Wooster, Ohio, came and assisted him, and they together held another week's meetings leaving for their respective homes on the 13th. The attendance, though not so large as we might wish, was good, and the hearers very attentive. We trust some good seed has fallen on ground that may produce some fruit later on. Pray for us, brethren and sisters, as this is an old failow field that has long lain idle It will take deep plowing to hreak it up and get it into condition to produce a harvest, but we are leaning on God's promises and trusting Him for the increase of our lahors.

J. K. HOOLEY.

FROM JOHNSTOWN, PA.-The hrotherhood in the vicinity of Johnstown has had a season of rejoicing. On the 25th of December the Bible conference in the Thomas meeting house was opened and continued for five days. It was a hiessing to the community.

On New Year's evening, Bro. S. F. Coffman, from Masontown, held the first of a number of meetings in the Stahi meeting house, and Bro. Abram Metzier heid meetings in the Weaver meeting house. The result of these meetings was the conversion of a num-

Brethren and sisters, let us not for get to pray for one another and for those who are in a foriorn and discouraged condition, for some of them may feel like David when he says in Psaim 142: "No man cares for my

brother at a throne of grace. May be soul." When we see the amount of work that ought to be done for the tinued for about a week, were held in Lord it oftimes makes our souis feel sad indeed to think of how little we get done and how fast time is passing away, and time once lost is lost forever May the Lord heip us to make good use of our time and talents.

LEVI BLAUCH.

WAYLAND, IOWA, JAN. 8th, 1900 .-Sunday January 7th, Bro. John P. Smith of Metamora, Iii., and Samuel Gerber of Groveiand, Ili., preached interesting sermons to us. The meetings were well attended and a good interest manifested by the people. January 8th the brethren started for Manson, Iowa, where they will labor with the church. May the Lord biess the brethren who have so kindly remembered us and en-L. G. couraged us.

McEWEN, TENN., DEC. 10th, 1899 .-We have recently enjoyed a season of refreshment. The ministering brethren J. M. Shenk and H. H. Good came into our midst November 21st, and held a number of meetings in which they earnestly instructed us from the word of God, in the way of peace and rightousness. We hope that much fruit will result from their labor, and that the church will prosper. Tuesday afternoon December 5th, we had the privilege of commemorating the suffering and death of our Saviour by partaking of the sacred embiems of His hroken hody and shed blood. On the morning of the 6th the hrethren left for Knox Co. May God hiess the dear workers P. J. BLOSSER. in His cause.

DEGRAFF, OHIO, JAN. 22d, 1900 .-Mennonite Puhlishing Co., Eikhart, Ind. I have been questioning for some time what course to pursue to get those having hooks borrowed out of my library to return them. I have finally decided to ask through the HERALD, all those having books horrowed of me to return them as soon as convenient. By so doing they would be doing me a great favor as I am needing some of them and have forgotten who the persons are that got them. Some have been away for one, two and even three years and more. J. J. BONTRAGER.

FROM THE C. EBY CONG., BERLIN, ONT .- On the first of January haptismai services were held at the above place. Eleven young persons were baptized and received into the church, and one was reciaimed. Bishops Elias Weber and Jonas B. Snyder officiated. May the good Lord give grace and steadfastness that they may prove true to their yows.

BERTIE, ONT., OCT. 22d 1899 .- Bro. E. S. Haliman of Berlin was with us recently, and on account of rain we had hut one meeting, but which will long be remembered. November 19th Bro. and Sister Bearss and Bro. Burkhoider of Markham were with us. Bro. Bearss preached in the morning on obedience, and Bro. Burkholder preached in the evening, from John 5:39. These sermons were full of the Holy Spirit power. and there were many to hear. Bro Burkhoider made some visits and on Wednesday evening he preached again. From here he went to Clarence Centre, N. Y., thence to Jordan, Ont., for Tuesday evening. May the Lord be with B. P. S.

MIFFLIN Co., PA .- Meetings conpravers. each of the churches at McVeytown, Believille and Allensville, beginning December 31st, and closing January 18th. By request Bro. D. J. Johns con-

ducted these meetings, but he was assisted by our own ministers. The attendance and interest were good throughout. In the church near McVeytown, many who have lived away from God attended and gave close attention to the word, with the result by God's blessing, that at least one is fully persuaded and probably several more are "aimost persuaded," and we still hope may yet come. The results upon those in and out of the churches have been COR.

SUNDAY SCHOOL ITEMS.

good for which we praise God.

TUB. SOMERSET Co., PA .- The Chestnut Spring Mennonite Sunday school on January 7th, 1900, elected the following officers: Supt., Edward Miller; Asst. Supt., D. W. Maust; Sec'y, Sally Milier: Treas., Norman Maust; Librarian, Tilile Miller. The teachers were also appointed by a committee. The Lord has given us many biessings through the Sunday school, in the years past. Many a truth has been implanted into the hearts of the little ones that will remain with them for life. Year after year we see pupils of the Sunday school uniting with God's people and becoming earnest workers in His vineyard, which brings joy to fathers, mothers, sisters, brothers, and aii God's children, and even the angels in heaven rejoice

The total enrollment for the year 1899, was 131 pupils

We pray that the Lord may heip others to take an active part in the Sunday school work, and the amount of good that may he done will not he realized until that Great Day when we shall know all things.

FROM ROSELAND, NEB .- The Rose iand Mennonite Sunday school elected officers for the year 1900, on the 17th of December 1899 as follows: Supt., Samuel G. Lapp: Asst. Supt., Charles Burkhard; Sec'y, Anna Hoyleman; Treas., Edwin Ebersole: Chorister, Christian Snyder. May the Lord hiess the work. Cor.

BIRCH TREE, Mo., DEC. 25th, 1899 .-The following were elected as officers of Berea Sunday school: Bro. John Unruh, Supt.; Bro. Thomas Brubaker, Asst. Supt.; Sister Hannah Brubaker, Sec'y. Report of past year: No. of sessions held 51, average attendance 37 amount of collection \$6.23. SEC'Y.

FROM MIFFLIN Co., PA .- A local Sunday school meeting, held in the meeting house near Believille, Decemher 27th and 28th, was attended by large and interested audiences. The brethren and sisters present from other counties contributed much to the life and interest of the meeting. Ten ministers were present and we trust that their good counsel and wise admonitions will be duly remembered. In the devotional exercises there was manifested a fervent desire for the presence things it ought not, for it does not suit and guidance of the Holy Spirit and we

feit that God heard and answered these

BRESLAU, ONT. JAN. 20th, 1900,-On the 25th of December our annual Christmas exercises in the Bresian Sunday school, were held in the Cress man meeting house. It was a day of giadness for young and old. Our little folk received their rewards for their work during the year in the shape of books and cards of various kinds. Short taiks were given by all the teach ers and the superintendents and encouraging words were spoken by some of the visitors. The program was interspersed with singing, and an enjoyable and we hope profitable afternoon was spent. The following Sunday the following officers were elected for the ensuing year; Supt., J. Z. Koib; Asst. Supt., Ephraim Cressman; Sec'y, Laura Sherk; Treas., J. Cressman; Chorister, T. L. Koib. The teachers were also appointed. The average attendance for the year was 143. We are using the Lesson Helps puhiished by the Mennonite Publishing Co. and find them very satisfactory.

BEREA, SHANNON Co., Mo.-We thank our Heavenly Father for the past year's Sunday school work. Our Sunday school was reorganized for the ensuing year as follows: Supt. Bro. John Unruh; assistant Supt. Bro. Thomas Brubaker; Sec'y. and Treas Sister Hannah Burbaker. Let us ask God to biess those of our Sunday school that have been chosen officers for this coming year. May God give us to realize the amount of good that is done through a Sunday school working earn estiy for the cause of Christ. Lord give us the "earnest of the Spirit," that our work may be effectual.

HENRY UNRUH.

LORETTA, SOUTH DAK., DEC. 27, 1899.-Dear HERALD Readers:-Standing upon the threshold of a new year, I greet you with Psaim 37:4: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." This afternoon officers and teachers were appointed for our Sunday school for the ensuing year. Our Sunday school exercises on Christmas were weil at tended the weather having been favorahie, and oid and young enjoyed them seives. It is a pleasure to see the advancement our children make from year to year in the study of God's word and to see them with hearts full of innocent happiness as they receive the gifts as a reward for their attendance and to remind them of God's wonderful gift to man.

OUR CHURCH PAPER.

RY LEVI BLAUCH.

The HERALD OF TRUTH has always heen and is yet a dear companion of mine. I can scarcely wait till it comes with its cheering and uplifting words, for they do cheer and help me on my way to the heavenly land, and my prayer is that every Mennonite family might read it instead of finding fault with it. I'm indeed sorry to know that some who do read it have become its enemies and claim that it contains them. Well, if it does hring some few

have a little patience. It may suit the structed by the North America Land mind of some one eise and do them good, and besides that, iet us take it to the Lord in prayer; He may change our

1900.

minds so that we can have patience. This matter of fault finding is an evil thing in the sight of God and has never done good, but a great deal of harm. Many a person's character is ruined by it. Many a family might read the HERALD were it not that some one has found fault with it. Brethren, I would just as soon quit going to church as to quit reading the HERALD, for therein I get the news of the church, and many good sermen that cheers my soul. Then there are the "Notes by the Way." and we can hear about India and the missions in the cities, etc. Oh hrethren, who can he without his church paper? Not I. It seems to me if we would after we have read the paper, put a one cent stamp on it and send it to some one else, even a stranger, we could do a great deal of good. Brethren, let ns not despise the paper.

Johnstown, Pa.

OBSERVATIONS.

BY JOSIAH J. KEIM.

I was requested by a number of the brethren and sisters whom I met in my traveis to write an article for the HEBALD. I will note a few thoughts by the way, and answer a few questions to the best of my knowledge. In traveling through a few of our States find that some people are a little inquisitive and would like to know where would he the best place for our peo pie to locate, or colonize. -It depends largely in what climate people desire a home. If in the North, Jackson Co., Minn., would he a real good place. A few of our brethren are there. They have organized a church and arefull of The country is a level prairie zesi. and the soil is good. Land can he bought at a reasonable price. For fur ther information inquire of John R. Snyder, Aipha, Jackson Co., Minn.

If you desire a home in the South, Harris Co., Texas is a fine country. A few Mennonites live there. They would appreciate it very much to have some of our people come there. Land seils at very reasonable rates. Fairbanks is located tweive miles north-west of Houston on the Houston and Texas Central Railroad, and on the main county throughfare cailed the Washington County Road. This is now macadamized out from Houston to within three miles of Fairbanks. Work is rapidly progressing on about five miles more. The land in that vicinity is a black sandy loam mostly prairie, with strips of timber along the The slope is from five to sight feet to the mile which affords excellent drainage. In connection with the railroad and county road ditches run through the center of the property, and there is a creek on either side. Farm work may he carried on the year round with hut little interruption from severe storms. Anybody desiring further information inquire of Lemuel Rohre or David N. Hamilton, Fairbanks, Tex.

Louisiana is another good place for those desiring a warmer climate. Ten thousand acres irrigated rice land are

things that do not suit our mind, let us for sale. The Farmers' Canal conand Timber Co., Ltd. Lake Charies, La.

The Farmers Canal is being constructed according to the best modern scientific principles, profiting by all that experience has taught in reference to irrigated rice culture. The canal with iaterais will be about twelve miles long. The company offers for sale 10,000 acres subject to irrigation along this canal at \$10, to \$15, per acre. This is a good prairie country about eight or ten miles from a good timber country of very good pine, etc. Anybody desiring to know more about this place might write to Bro. Cyrus Schrock, Iowa, La.

I will change the subject. I am very thankful for the hospitality which received from many brethren and sisters in the different states, and Canada. I wish you ail God's blessing. Many of you dear souls I shall never meet again in this world, but we have the promise if we are faithful unto the end we shall meet again in the world beyond where there is peace, joy and happiness forever. I can not thank you brethren and sisters enough for your hospitality. I ask for your prayers in my hehaif, we can remember one another and pray one for another. I arrived home on the 20th of Dec. 1899. I traveled through twenty-six different states and Canada. I thank God for His protecting care over me and for the good heaith I enjoyed while on my journey. Stantons Mill. Pa.

REPORT

of Bible Conference held at Bethel M. H., near Garden City, Mo., from Dec. 25th, 1899 to Jan. 5th, 1900.

After opening exercises conducted hy Bish. George Brunk and Pre. D. G. Lapp, the Conference was organized with Bish. Daniel Kauffman as moderstor.

Much regret was expressed by the Conference to learn that J. S. Shoemaker of Iii., one of the intended instructors, could not be present. His vacancy was however ahiy filled hy A. I. Yoder of Iowa.

The following subjects were treated by the four named instructors to the acknowledged pleasure and henefit of those present "Plan of Salvation and Ministry of

the Word," by J. S. Hartzier, Eikhart, Indiana. "History of Christianity and all the ordinances except Baptism," by A. I.

Yoder, Wayland, Iowa. "Baptism, Christian Duties, and Restrictions," by Geo. R. Brunk, Canton, Kansas.

"The Holy Ghost, Christian Graces. and The Future Destiny of Man," by D. G. Lapp, Nebraska.

A motion was carried that Bro-Brunk have his outlines on "Christian Duties and Restrictions" printed, a copy of which, we feel, all would do well to secure.

The following are a few of the possible and probable results of the Bible Conference.

1. A closer union and more common nterest among the members of the church.

2. A more distinct separation frem the world.

3. A better equipment for both the spread and defence of the gospei.

HERALD OF TRUTH.

4. A deeper and clearer understanding of God's Word. 5. A keener realization of our re-

sponsibility as workers. Space would not permit the most essential part of the work done being

printed, but a few general remarks may find room. Those from a distance who attended

the Conference, certainly have many sons to be thankful to the brethren and sisters in Cass Co., Mo., for the kind and courteous manner with which they were treated while there, and also to a kind heavenly Father for such a rich spiritual feast.

At the close the moderator made some appropriate remarks after which a closing prayer was offered by Bro.

Closed by singing "Biest be the tie that hinds."

In addition to the day sessions, the song service, query box, workers' meeting, gospei service, were features of the Conference. The "query box" conducted by Bro. Brunk afforded much interesting and instructive thought. The workers' meeting conducted hy different ones of the young brethren, was a source of spiritual comfort and we pray much good may resuit.

The gospei service conducted by Bro. Brunk and Bro. Lapp was refreshing to the saints and to the saivation of some souls (the exact number is not known to the writer).

"Biess the Lord, oh my soui, and forget not all his henefits."

GENERAL REMARKS.

The fail of Adam and Eve was caused mainly by not holding fast to

God. Mediation of Christ is as general in

its effects as was Adam's fali. Repentance may he impossible, not hecause God will not accept, but hecause man will not repent,-because he has gone too far. Conversion and repentance are a gift from God and a

duty of man. A belief that does not correspond with action is not a living faith. If one's life does not correspond with the word he should not make a profession

Satan takes our knowledge of sin and tempts us. Good hearted people who show kind ness only to their friends expose no

better disposition than the lower animais. Heresies in the church are utilized by God to expose more clearly the evils. Fitting discourses are appropriate,

but are empty without the Spirit. The Lord must have the minister. A hurden for souls in the minister should reach farther than the pulpit. Christianity cannot be united, save hy the Holy Ghost.

The Holy Spirit never guides one contrary to God's word,

The only time in which obedience is possible is in the present tense. Noth- and betrayed us to our ruin. ing is to he observed in the Oid Testaand New Testament-the minister who does not know this does not know his Him to-morrow? This is disobedience. husiness

The Holy Ghost theological school is at any brush college.

Every element of merality in the Old Testament is rewritten in the New Testament.

Seifish people are like the Dead Sea

-want everything to flow one way. That is seifishness which ends in seif, though others are benefited by it.

Good, which ends in others, though it flows through ourselves, is right. Christians are justifiable in fuifilling their natural propensities, only when to

God's giory, and not to seif hood detri We must get close to Christ before

we can get close to one another. That is real charity which picks a man up who is down low, without ask ing any questions. God, when He hired us into His vine

vard, meant that we should work, not sit under the shade trees.

Secretaries { J. B. Smith. N. H. Shenk.

TELL ME ABOUT THE MASTER

Tell me short the Master. I am weary and worn to-night, The day lies behind me in shadow And only the evening is light-Light with a radiant glory That lingers about the west My poor heart is weary, weary, And longs like a child for rest

Tell me abont the Master, Of the hills He in ioneliness trod, When the tears and blood of His anguish

When the tears and notous of his angu-Dropped down on Judea's sod.
For to me life's numerous mile-stones But a sorrowful jonney mark; Rough lies the hill-country before me, The mountains behind me are dark

Tell me about the Master. of the wrongs He freely forgave;

Of the wrongs he freely flagston, Of His love and tender compassion, Of His love that is mighty to save; For my heart is weary, weary Of the woes and temptations of life,

Of the errors that stalk in the noonds Of falsehood and malice and strife. Vet 1 know whatever of sorrow,

Or pain, or temptation befall, The infinite Master has suffered And knoweth and pitieth all So tell me the sweet old story

That falls on each wound like balm And my heart that was bruised and broken Shail grow patient and strong and caim.

WHY NOT TO-DAY?

The voice of God invites men to repentance. The uncertainties that are around us, and the certainties which are before us, emphasize this invitation. To day is the day of saivation. What other day God may give no man can teil. It is for us to improve this present gracious hour as in the presence of God. It is for us to follow now in the path which He points out, and to walk this day in obedience to Him. This very moment He asks us to yield our ail to Him, to consent to do what He requires. to forsake what He forbids, to follow where He leads, to take the Lord to be our portion, and to leave behind us the world which has ever deceived, dejuded

We have just one moment offered us ment that is not written or implied in in which we may serve the Lord, that the New Testament. The main place moment is the present moment. He to divide the Word is between the Oid asks us to obey Him to-day. Do we, instead of doing this, promise to obey We have no to morrow. He does not ask us to ohey Him to morrow. He the best. One can get that education asks us to serve Him to-day. We can do this, or do nothing.

He does not ask us to tell Him what has no advancement, no promise, no we will do sometime, He simply asks growth. us to obey Him now. Shall we hesitate ionger? Shail we refuse to grant what we can bestow, and think to promise what may be beyond our reach? Let us not he ignorant of the devices of our adversary.

Let us remember how many have put far off the evil day, and have perished

Every hour of delay is an hour of danger. Let us this hour make the decision. "As for me and my house we will serve the Lord."

Sel. L. M. J.

WORLDLY CONFORMITY.

The Rev. Dr. James W. Alexander wrote to a friend: "As I grow older as a parent, my views are changing fast, as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious per sons and even ministers.

"The door at which those influences enter, which countervall parental instruction and example, I am persnaded, is yielding to the ways of good society. By dress, hooks, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashlons of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet that regulres more courage and independence than to rise a little, but decidedly, ahove the par of the religions world

around us. Surely, the way in which we commonly go on is not the way of self deniai, and sacrifice, and cross bearing, which the New Testament talks of 'Then is the offence of the cross ceased.' Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us and them.

INSIGNIFICANT WORK.

Big men do big things, but how many big things are hig failures. The higgest ship that ever was huiit was no profit to anybody until it was sold and broken up for old junk. Many a little ship during the same time had made good voyages, and brought profit to Its owner. A man writes a hig hook; he is great man, hut few people ever read his book, yet it is learned and bulky, and perpetuates the man's fame through generations. Another man epistle, which can be read in an hour, arried in the pocket, copied in a little while, sent through the mails, or printed on a few pages, and that little pamphiet ls translated into hundreds of languages, scattered by millions in every quarter of the globe.

Paul, chained to a soldier in his hired house at Rome, wrote no blg books. A dozen pages would contain the iargest treatise he ever wrote, and yet the thoughts there embodied, and the truths there declared, live through aii ages, and go to the ends of the earth. A seed is a little thing, hat in it there is the promise of a waving harvest ite monument is a great thing, but it world, through the discovery of Alcoholi

Let the man who does little things wait on God, who can make little things great, and accomplish his own purpose of grace and goodness, working wonders by means of the feeblest Instruments through His matchiess wisdom and His powerful love.—Christian.

A GOOSE BONE PROPHECY.

Hundreds of Reading people have iong plnned their faith to the weather predictions of Eilas Hartz, aged 86 years, as taken from the goose bone. Saturday he ohtained the hreastbones of three geese hatched last spring. He says that they are the most remarkable he has ever seen, and indicate an unusually mild winter. There will be no storms in this section, he says, at least not hefore the latter part of February, when we are likely to have a severe spell of coid and stormy weather. For the jast fifty years Mr. Hartz has relied on the goose bone as a weather forecaster, and he says he has never known it to deceive him.

SELF EXAMINATION.

"Self-examination," said Mr. D. L. Moody, "is profitable. It is easy to examine others. I, myself, am good to see the faults of others, but every ilttle while I have to stop and examine myself and say: 'Moody, what are your faults?' It is seif, but It is hard to give yourself a thorough examination. But I tell you to examine yourselves. You will find the hest way to do it mapped out in the Bible. I would not give a snap of my finger for you even if you lead in your examinations, if you are not truthful and cannot he trusted.

"I once had a terrible hard thing to do in Chicago. I found myself jeaious of a certain minister, and I determined to cure myseif. I invited him to preach, and then I advertised him and filled the church. I took a back seat and made my human nature squirm. Pretty soon I began to like the man, and have liked him ever since. No man can ever get a grip on conscience if he is possessed with jealousy."

EXPERIENCE OF EVIL.

It was said of some, "They are wise to do evil hut to do good they have no knowledge."

The fatal curiosity to know good and evil clings to the human family, and sible that we cannot perform; to believe writes a little letter, a pamphiet, an beginning with our progenitors, has wrought evil and mischief through ail to expect to be able to nnderstand ev the race. Men are smitten with a de- erything." sire to penetrate the mysteries of the unseen. Man has sought ont many inventions. In a thousand ways sinful mortais have tried their powers in penetrating mysteries which God had wisely valled, and in developing energies which they know not how to use or control. Many a man has been lured to his death by this unhealthy curiosity, meddling with the things which do not concern him. Prying into the mysteries of nature, he has discovered powers which have wrought hls own undoing. How can we measthrough all the years to come. A gran ure the horrors that have come to the

What fear and danger and disturbance have come through the discovery of modern explosives. How many a man by some chemical discovery, or hy the invention of some instrument of evil, has destroyed his own life. "The tree of the knowledge of good and evil" has borne bitter fruit. We are not content where God has placed us. We are not content to know what He has told us. We must understand all mysteries, though when all is learned we may be like sounding brass and tinkling cymbai, because we lack the

charity of God shed abroad in the

heart by the Holy Ghost. It is a biessed thing to learn to wait in quietness of spirit before the Lord; to recognize that secret things belong to God, that there are mysteries o iniquity which do not concern us, that there are depths of Satan which it is not well for us to know, that the man who is to abide in the presence of God, is one who stops his ears from hearing evil. Many a life has been blasted hy the possession of some perilous secret which had far better never heen known. Many a heart has been broken by some revelation which has been unwisely sought, and many a lost soul to-day blackened and stained with guilty experiences of a sinful life, looks hack and longs in vain for the innocence and peace and safety of the days when evil was unknown and unsuspected and when guile and fear were alike unknown .- Sel. bu L. M. J.

MISTAKES OF LIFE.

Somehody has condensed the mistakes of life and avowed at the conclusion that there are fourteen of them. Most people would say, if they told the truth, that there was no limit to the mistakes of life: that they were like drops in the ocean, or the sands of the seashore, in number: but it is well to be accurate.

Here, then, are fourteen great mistakes: "It is a great mistake to set up our own standard of right and wrong, and judge people accordingly; to meas ure the enjoyment of others hy our own; to expect uniformity of opinion in the world to look for judgment and experience in youth; to endeavor to mould ail dispositions alike; to yield to immaterial trifles; to look for perfection in our own actions; to worry ourseives and others with what cannot he remedled; not to alieviate all that needs aileviation so far as lies in our power; not to make allowances for the infirmitles of others: to consider everything imposonly what our finite minds can grasp;

"WE have the greater need to watch iest we forget God in times of prosperity, than in adversity."

IN MEMORY

Of our Dear Mother Margaret J. Rhodes, who died Nov. 30th 1899, aged 56 yrs., 1 mo., 16 days.

Death has visited our circle, Robbed us of our mother dear, In the depth of our affliction, Can we help but shed a tear?

For we miss her, O, so sadiy, When we see her vacant chair, And our home is sad and lonely, For there is no mother the

God His message sent to call her From her labors here below, To the everlasting mansions, Where the faithful workers go.

How distressing when our efforts To restore her seemed so vain,
And those days of anxious waiting
Brought as anguish, grief, and pain

God whose wisdom never faileth. Knoweth what for us is best, He has borne our loving mother Into everiasting rest.

And aithough no more we'll see her. In this vale of grief and gloom, Yet we know, for Christ has said it, We may meet in yon hright home.

Not among the dead we seek her, For she dwells beyond the skies, And if we hut follow Jesus, We shall surely with her rise.

Then fareweil, kind, loving mother, Till in heaven we meet above,
Then we'll join the heavenly music,
And extol a Savior's love Sel, by her Daughters.

ORITHARY.

RISHOP ARRAHAM LEHMAN

was born Jan 17, 1824, in Franklin Co., Pa., dled Jan. 5, 1900, aged 75 years, 11 mos., and 19 days. When five years old he moved with his parents to Waterloo unty, Ont., Canada. They lived there county, Ont., Canada. They lived there ten years and then moved in 1839 to Williams county, Ohio on the farm where he has lived ever since. It was 60 years ago, and this country was then a dense forest, and there were only a 00 years ago, and this country was then a dense forest, and there were only a few settlers. In 1858 he was nulted in marriage to Elisabeth Christophet. To this union were born six sons and four daughters. One son preceded shill be the settlement of the settlement of the settlement of the think wife, nulted with the Mennonite Church in 1861. He was chosen to the ministry in 1862, and in 1862 he was ordained hishop. He was faithful in his attendance at church as long as health permitted. Sept. 10, 1869 he preached his last sermon, taking for his text, Lude at his did father. His aim land the settlement of the settlement of the Piessant Grove U. B. church Mond'ay at 10 c'clock, A. M. and the remains were interred in the Mennonite cemetary on Joseph Burkholder's farm. Fre. Sellers of near Bryan and C. Frenberg of Fulton country, Ohlo, chicked. of Fuiton county, Ohio, officiated

MARRIAGES.

GEHMAN — GEHMAN.—On Nov. 11, 1899, hy Bish, Henry B. Rosenberger, Bro. Daniel G. Gehman of Baily, Berks Co., Pa., to Sister Lizzie L. Gehman of Doylestown, Bucks Co., Pa.

DETWELLER—DETWELLER,—On Dec. 9th, 1899, at the home of the bride's mother, by Bish. Henry B. Rosenherger, Bro, Isaac F. Detweiler of Souderton, Montgomery Co., Pa. to Sister Elia B. Detweiler of Silverdale, Bucks Co., Pa.

DETWEILER—LAPP.—On Dec. 14th, 1899, at the home of the hride's parents, by Bish. Henry B. Rosenherger, Bro. Harvey H. Detweller of Levin, Bucks Co., Pa., to Sister L. Lapp of Line Lexington, Bucks Co., Pa.

EBY-RUTT.—On the 15th of Oct, 1890, at the home of the officiating minister at Kinzers, Lancaster Co., Pa., by Bleh. Isaac Eby, Bro. Phares Eby and Sister Mary Rutt, both of Paradise, Pa.

HERALD OF TRUTH

DENLINGER—LEAMAN.—On the 1st of Nov., 1899, at the home of the bride's parents, near Gordonville, Lancaster Co., Pa., by Bish. Isase Eby, Bro. Frank Deulinger of Gap, Pa., and Sister Ella

METZLER-EBY .- On the 16th Nov., 1850, at the home of the bride's parents, near Leaman Place, Lancaster Co., Pa., by Bish. Isaac Eby, Bro. Aaron Metzler of Buyerstown, Pa., and Sister Annie Ehv

RANCK-GOOD .- On the 30th of Nov. RANCK—GOOD.—On the Soul of Nov., 1899, at the home of the bride's parents, near Gap, Lancaster Co., Pa., by Pre. Amos Hoover, Bro. Milton Ranck of Leaman Piace, Pa., and Sister Alice

HOSTETTER — ALTHOUSE.—On the 30th of Nov., 1899, at the home of the officiating minister at Kinzers, Lancaster Co., Pa., by Bish. Isaac Eby, Bro. Jacob Hostetter of Strasburg, Pa., and Sister Minnie Aithouse of Lancaster,

HOOVER-EBY .- On the 30th of Nov. Hoover Learner Hoover House Hoover House Hoover House Hoover House Hoover House Ho

GOOD-HERSHEY .- On the 7th of GOOD—HERSHEY.—On the tride's parents, near Gordonville, Lancaster Co., Pa., by Pre. C. M. Brackbill, Bro. Edwin H. Good of Landisville, Pa., and Sister Annie M. Hershey.

DENLINGER-EBY,-On the 12th of DENLINGER—EBY.—On the 12th of Dec., 1893, at the home of the hride's parents at Kinzers, Lancaster Co., Pa., by Bish. Issac Eby, Bro. Nosh Den-linger of Learman Piace, Pa., and Sister

BURKHART-KEENER,-On the 14th BURKHART—KEENER,—On the Island of Dec., 1899, at the home of the b ide's parents, near Strasburg Lancaster Co., Pa., by Bish. Isaac Eby, Bro. Eiam L., Burkhart of Lancaster, Pa., and Sister

AXE—WEAVER.—On the 18th of Dec., 1859, at the home of the officiating Inhister at Kinzers, Lancaster Co., Pa., by Bish, Isaac Eby, Bro, George Axe of Leaman Place, Pa., and Sister Mary Weaver of Leacock Twp, Lancaster

ROHRER-MELLINGER .- On the 21st KOHERE-MELLINGER.—Of the 21st of Dec. 1859, at the home of the bride s parents, near Paradise, Lancaster Co., Pa., by Bish. Isaac Eby, Bro. Isaac H. Rohrer of Paimyrs, Mo., and Sister Frances S. Meilinger.

WEAVER - BURKHARD .- Dec. 10th Bish. Jonas H. Martin, Levi Weaver to Susie Burkhard of Blue Bail, Pa.

WEAVER-GERMAN.-Dec. 10, in Weaverland, Lancaster Co., Pa, hy Bish. Jonas Martin of Goodville, Benj-amin Weaver to Katle S. Gehman of Hinkletown, Pa.

GOOD—HOLLINGER.—Jan. 7th, 1900, at Lichty's M. H. in Caernarvon Twp, Lancaster Co., Pa., by John M. Zimmerman, Bro. Mahlon Good to Sister Lydia Ann Hollinger, both of East Earl Twp., Lancaster Co., Pa.

GOOD-HERSHEY,-Jan. 10th, 1900, GOOD—HERSHEY.—Jan. 10th, 1500, at the home of the bride's parents in Intercourse, Pa., hy Pre. Amos H. Hoover, Bro. Isaac M. Good of Salisbury Twp. to Sister Anna M. Hershey of Leacock Twp. We wish them God's richest blessings.

OESCH-SALZMAN.—On the 26th of Nov., 1899, in the M. H. near Hopedaie, Ill., by J. C. Birky, Emannel T. Oesch Bina Saizman.

SOMMER-SPRINGER.—On the 7th of Jan., 1900, in the M. H. near Hopedaie, III., by J. C. Birky, Joseph C. Sommer of Belleidower, McLean Co., III., to Fannie Springer of Hopedaie, III.

LITWILLER — NAFZIGER. — On the 24th of December, 1899, in the M. H near Hopedaie, Iii., by J. C. Birky, Amos Litwilier to Barbara Nafziger.

BIRKY-SCHERTZ.-On the 14th of Jan., 1900, in the M. H. near Hopedale, Ill., by J. C. Birky, Daniel Birky of Wisner, Neb., to Lydia Schertz of Hope-

MADLEM-HARTMAN.-On the of Nov. 1859, by John Hygema, Allen Madlem to Dora Hartman. May their lives be spent in holy consecration to the Lord.

John Hygema.

LEICHTY-WENGER,-On the 2ist of LEIGHTY - WENGER. - On the list of Dec., 1899, at the home of Christian Leichty, near Wayland, Iowa, by S. Gerig, Bro. J. R. Leichty to Sister Emma Wenger. May G. d. grant them a happy and prosperous life

SCHERTZ-BELSLY .- On the 7th o SOHERTZ—BELSLY,—On the full of pec, 1839, at the home of the bride's parents in Metamora, iil., by John Smith, Bro. Benj. Schertz to Sister Katle Belsly. May God's richest blessings

SMITH-SMITH .- On the 28th of Dec. 1899, at the nome of the bride's parents near Metamora, Ili., by Andrew Schrock, Bro. John J. Smith to Sister Katie Smith both of the Roanoke congrega tion. May God grant them a happy and prosperous life.

STEIDER-SCHERTZ,-On the 4th of STEIDER-SCHERTZ,—On the 4th of Jan, 1900, at the home of the bride's parents near Eureka, 1ii., hy Andrew Schrock, Bro. Samuel Steider to Sister Emma Schertz, both of the Metamora congregation. God grant them His richest hiessings.

SUMMER-SCHERTZ-On the 11th of SUMMER—SCHERTZ.—On the 11th of Jan, 1900, at the nome of the hidde parents near Cazenovia, Ili., by Andrew Schrock, Bro. George H. Summer to Sister Minnie Scheriz. May God bestow upon this union His choicest blessings and may their lives be crowned with joy and peace in the service of the Lord.

SOURETZ-III.RICH -On the 16th of Jan., 1900, at the home of the hride's parents near Metamora, Ili, by Andrew Schrock Bro. Andrew Schertz to Sister Barbara Uirich, May their lives he

STROHM-HORST .- At the home of STROBE THORST.—At the home of the hride near Sippo, Stark Co., Ohio, Jan. 11th, 1900, by I. J. Buchwalter, Bro. Elmer Strohm and Sister Anna Horst, both of the Pleasant View congregation.

YODER-YODER.-On Dec. 24, 1899, near Belleville, Pa., by C. J. Yoder, Joss J. Yoder of Bertrand, N. b., and Nancy E. Yoder of Belleville.

HARSHBARGER-SHELLY.-Dec. HARSHBARUER—SHELLY.—Dec. 14, 1899, near Thompsontown, Juniata Co., Pa., by William Aucker, Ahram Harshbarger of Mifflin Co., Pa., and Pearl S. Shelly of Juniata Co., Pa.

HOSTETLER-YODER,-Jan. 4, 1900, in Mifflin Co., Pa., hy Menno Yoder, Reuhen Hostetler and Selina B. Yoder,

Peachey—Bawell.—On Dec. 28, 1899, in Armagh Twp., Mifflin Co., Pa., by Benjamin Y. Hertzier, John Peachey of Kishacoqulilas, Pa., and Rebecca Z.

PEACHEY-SHARP.-On Dec. 14, 1899, in Union Twp., Mifflin Co., Pa., by Benjamin Y. Hertzier, Reuhen K. Peachey and Nancy K. Sharp.

YODER-STREID,-On Jan. 1, 1900 Meadows, Ili., Joseph K. Yoder and Maggie M. Streid.

DEATHS.

CHARLES.—On the — of Nov., 1899, in Manor Twp., Lancaster Co., I'a., of general debility consequent to old age,

Joseph Charles, aged 74 years. He was born in Lancaster Co., and was a mem-ber of the Old Mennonite Church. He had been in feeble health for about a had been in feeble health for shout-year. His wife and eight children sur-vive him. He died on Saturday and was buried on the following Tuesday. His funeral is said to have been the largest ever held in the neighborhood.

MARTIN.—On the 10th of Jan., 1900, near Hopedais, Ill., after protracted suffering of consumption, Bro. Joseph Martin, aged 40 years, 3 morth martin, aged 40 years, 3 morth protection of his departure. He was a faithful Christian from his youth and ammber of the Amleh Mennonite congregation near Hopedale. He was married in 1853 to Hannah Hanneh, two brothers children, his aged mother, two brothers and many friends monrn their loss, yet not as those who have no hope. Buried at Hopedsie A. M. meeting house on the 11th. Funeral services by John Egii, Joseph Litwiller and J. C. Birky.

Harshbarger.—In Wayne Twp., Mifflin Co., Pa., Jan. 1st, 1900, Lydia, wife of Danlei Harshbarger.

GLICK.—On Nov. 6, 1899, at Menno, Mifflin Co., Pa., Isaac Glick, aged 59 years, 9 months and 22 days.

MARTIN.—Dec. 29th, 1899, in East Earl Twp., Lancaster Co., Pa., of can-cer of the stomach, Nancy Martin, aged 55 years, 2 months and 12 days. She was a daughter of the late Jonas Same was a daugater of the late Joint Martin, deceased, and died in the same house where she was born, being the old homestead now owned by her brother Abraham. She was for many years a member of the Mennonite Church at Wesverland, and died with the name of Jesus on her lips. She leaves four brothers. Her funeral ieaves four brothers. Her funeral took piace at the new meeting house at Weaverland on Jan. 2, where Joseph Wenger, John Kurtz and Menno Zim-merman preached from Gai. 4:27-29. She was of a kind disposition and leaves many friends; especially will she be missed by her nephews and nleces.

HOLLINGER.—Jan. 1, 1900, in East Earl Twp., Lancaster Co., Pa., of stom-ach trouble, Sister Amanda Hollinger, daughter of Bro. Samuel and Anna daughter of Bro. Samuel and Anna Hollinger, aged 39 years; month and 20 days. She was long a faithful mem-her of the Mennonite Church, and a regular attendant at Lichty's Sunday school for the greater pare parents, three brothers and one sister. Her tuneral was held at Lichty's M. H., where Bros. Benj. W. Weaver and John M. Sauder preached, the former from Rev. 3:11, latter from 2 Tim. 4:15. One chair was an in the Bonds, one and One chair vacant in the nome, one seat less occupied in the meeting house, and one more place to fill in the Sunday school, where our young people and children take the first steps in learning of the wonderful works, laws, and love

GREASER -On the 5th of Jan., 1900. GREASER.—On the 5th of Jain, 1800, near Weilersville, Wayne Co., Ohio, Bro. Peter Greaser, aged 46 years, 1 month, 11 days. He was a faithful memher of the Amish Mennonite Church. Buried In the Paradise cemetery. Services by Benj. Gerig in German and J. S. Gerig in English. Text, 2 Cor. 5:1.

Kindy. — Sister Susanah Kindy, widow of the late Jacob Kindy, died at the residence of her son, Jacob Kindy, Mongolia, Ont., Tuesday, Jan. 2, 1900, aged 85 years and 4 days. She was burled in the Wideman cometery, Markham. Services were conducted by Bro. John G. Hoover in English. Text, Heb. 9:27. A large concourse of friends. and relatives assembled to pay their

SCHRAG.—On the 8th of Dec., 1899, three miles northwest of Shipshewana, Ind., at the home of her son, Cornelius, of the Infirmities of old age, Sister Veronica Plank Schrag, aged 94 years, months, 9 days. She was a member the Oid Amish Church. She bad

been unable to go out for some time and needed much care, which was lov-nigly bestowed by those with whom she lived. She was conscious to her end, and looked forward joyfully to the three of her departure. She due to the con-tellowship. She leaves air sons and many grandchildren and great grand-children "unto the fifth generation." n "unto the fifth generation children "unto the first generator." Her remains were laid to rest on the 10th in Elkhart Co., near her former home. Funeral services by J. E. and M. J. Borntreger from John 11:20-45.

SHANTZ .- Jan. 12th, 1900, in Berlin, SHANTZ.—Jan. 122h, 1900, in Berlin, Waterioc Co., Ont., of consumption, John S. Shantz, aged 33 years, 1 month, Sdays. Burted at Cressman's M. H., Brasisu, on the 14th. Many friends and the state of t lees by H. Hallman and Ramer from Phil. 1:21. He leaves a widow, one son and four daughters, the three eldest grown np.

Shank.—Jan. 3d, 1900, at Bestrice, Neb, in the Home for the Feeblemind-ed, Tillman, son of the late B. D. and Anna Shank of Roseland, Neb, aged 18 years and 2 days. Interment at Bestrice, Neb. Services were held in the Rose-land Mennonite M. H. on the 21st by A. Shifler, Text, Itom. 8:18-24.

iand, Iowa, Anna Base, daughter of John and —— Base, aged 2 years, 10 months. Buried at the Sugar Creek

SHANTZ.—On the 15th of Jan., 1900, n Waterioo Twp.; Waterioo Co., Ont., of liver complaint, Sister Barbara Rudy) Shantz, beloved wife of Menno (Eury) Shantz, peloved wire of shemo E. Shantz, aged 57 years, 6 months and 28 days. She was horn June 18th, 1842. She leaves behind a husband, six chil-dren and nine grandchildren. She has tren and nine graductures. Sue assets the member of the Mennonite Church for many years. During her last iliness she bore her allicitions with Christian patience and was waiting for the summons: "Come up higher." Although mother will be missed greatly at home, still the Lord will never leave at home, still the Lord will never leave us nor forsake us. Funeral services were held in the D. Eby M. H. by E. S. Hailman in English from Rev. 22:14, and Jonas Snyder in German from Rev. 21:7. The meeting house was probably never so crowded as upon

KENNEL. — Magdalena Kennel was born Oct. 12th, 1805, died Nov. 4, 1899, aged 94 years, 22 days. She came from aged by years, 22 days. She came from France at an early age and resided in Woodford Co., ill., ever since. The son, Christian Camp, where she died. Three children, there year a factorial three children, the year and children where the children was a faithful member over eighty years. Funeral services were held at the Metamora M. H., conducted by Peter Sommer, Peter Zimmen and Andrew Schrock in German, and John Smith in English.

HERSHEY.—Elizabeth A. Johnston, wife of David Hersbey, was born March 24th, 1819, died De. 7th, 1899, aged 50 years, 8 months, 12 days. She was united in martimony to David Hersbey Feb. 15th, 1870. To this union were born six children, of whom two preceded her. She was a faithful member of the Kliver Brethren Church, an earnest Christian devoted mother and earnest Christian, devoted mother and loving companion. She was more or less afflicted for a number of years, but bore her affliction with patience and Christian fortitude. Her last sickness was of short duration, and her end was

FINANCIAL REPORT

OF THE MENNONITE EVANGELIZING

AND BENEVOLENT BOARD FOR

THE MONTH OF DEC., 1899.

India Orphan Mt. Plsgah Cong., Mo., A Brother, Inman, Kans., Anna Lapp, J. H. Price,

YOU are going South this I winter for recreation, rest, relaxation. The winter resorts are open now.

You can ride over the Queen and Crescent Route

and Southern Ry

from snowy north

to sunny south, your sleeper, diner, smoking room, easy chair, all at hand. Many travelers will this

rear add a short

sea voyage from Miami or Tampa for a visit to Cuba or Puerto Rico

to their itinerary

Havana on a Queen & Crescent Route. Southern Ryand connecting lines, include meals and berth on steamers. We haves very interesting booklet on Cuba and Puerto Rico now in press We will gladiy send it to you.

NAVINAMORIE.—Jan. 4th, 1900, In East Leaft Twp., Lancaster Co., Pa., of consumption, Peter M. Newwanger, aged 33 years, 8 months and 20 days. He was sick and sling for over a year, and last spring he moved on the peter of the hopes of regarding great the but the Lord of auffering. He leaves a sorrowing widow and rive small children, the youngest being only 1 months old, Tuneral was held at the where Jonas from Phil. 21:22, 23. Ille was a member of the Mennonite Church for many years. vears.

MOYER,-On the 5th of Jan., 1900, at MOYER.—On the stn of Jan, 1800, at her residence in Souderton, Mont-gomery Co., Pa., of paralysis, Mary Moyer, aged 74 years, 6 months, 10 days. She was a member of the Dunkard denomination. Buried in the Souderdenomination. Buried in the Souder-ton Mennonite cemetery on the 10th. Funeral services by Joslah Ciemmer and Hillery Crouthamel. Text, Heb.

STEINER.-Maria Steiner was born in STEINER.—Maria Steiner was born in Wape Co., Ohio, Sept. 17th, 1840, died near Sterling, Wayne Co., Ohio, Jan. 6th, 1900, aged 59 years, 3 months and 19 days. She was married April 20th, 1863, to J. C. Steiner, who died March 1863, to J. C. Steiner, who died March 1864, to J. C. Steiner, who died March 1864, to J. C. Steiner, who died March 1864, to J. C. Steiner, all living, excepting one who died in infrancy. Funeral union seven children, all living, except-ing one who died in infancy. Funeral services by Christian Steiner in German from 2 Cor. 5: 1, and J. S. Gerig in Eng-lish from Isa. 35: 10.

Our mother has crossed the river, he is with the angels now, She has laid aside earth's cross And the crown is on her brow.

She is waiting in the city,
Where the saints and angels wait,
And we'll know thee, dearest mo h r,
When we reach the pearly gate.

PATTERSON.—On the 27th of Dec. 1899, near the Forks M. II., Lagrange Co., Ind., Simon G. Patterson, aged 24 years, 5 months and 6 days. He leaves a mother, three brothers and seven sleters to mourn his departure, but they need not mourn as those that have no hope. Services at the Forks M. H. by need not mourn as those that have no hope. Services at the Forks M. H. by D. D. Miller in English and J. D. Mil-ler in German from Rev. 14:13.

Death has robbed us of our Simon Whom we loved and cherish It was Simon, yes, dear Simon, Can we help but shed a tear?

Yes, we miss him, oh we miss him When we see his vacant chair;
And how sad the room without him
For there is no Simon there.

Had God asked us, "Shaii I take him, We had said," oh spare the day!"
Yes, with streaming tears entreat Him
"Lord, we love him, let him stay."

SHANK.—Annie M., little daughter of hro. E. C. and Sater Ids Shank, de-parted this life December 27th, 1899, aged 1 year, 9 months and 4 days. She suffered nearly two weeks of menen-gitis of the brain. It is very sad for the parents to be called upon to give up another one of their jewels upon the the fourth one. When the thing the with David, W. W. and not bring them with David, which we can on where they SHANK .- Annie M., little daughter of with David, "We can not bring them back to us, but we can go where they have gone." For Christ has said, "Suffer little children to come unto me, for of such is the kingdom of hesven." Services at Spring Dale meeting house on the 28th by Bro. A. P. Heatwole. Text, i Cor. 15:26.

Four little angels now on high,
They hand in hand together roam,
Four links now hind us to the sky,
Four fingers beck'ning us to come.

Lord, give us strength our loss to bear, And lead us in the heavenly way,
Oh! may we meet our children there,
In reaims of everlasting day.

MUSSER.—On the 11th of Jan., 1900, near South West, Elkhart Co., Ind., Leah (Curtis) wife of Joseph Musser, aged 55 years, 7 months and 14 days.

She was born in Waterloo Co., Ont., came to Indians when she was 13 years old. She had month or he was 13 years old. She had month or more, but not seriously ill. Shortly atter going to bed the evening before she died ane was stricken with paralysis and was unconscious till death retieved he had of the serious of the serious of the serious section to the serious the serious till death retieved he had of the serious the serious till death retieved he had of the serious till death of

Dearest mother, thou hast left us, Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee
When the day of life is fled;
Then in heaven with joy to greet thee
Where no farewell tear is shed.
Selected by the Daughter.

RHODES.—Sister Margaret J. Rhodes departed this life the 30th or November 1899, near Pleasant Valley, Rocking ham Co., Va. of pneumonia and had trouble, aged 30 years, divide. Her days. She and (John A. Diver) died in 1878. Twelve years later she married David Rhodes who survives her. She was left a widow with four children. The youngest and only son died in 1881. The three daughters of the she was left a side of the she was left a side of the she was left as her widow with four children. The youngest and only son life in 1882 for the she was left a side of the she was left as the she was less than the she was taken yery unexpectedly. She was taken very unexpectedly. She was taken very unexpectedly. She was taken yery unexpectedly. She was taken yery unexpectedly. She was taken the she was taken were the short of the she was taken sick; the following Thursday at seven o'clock, that beautiful Thanksgiving morning, she quiety and peacefully passed away to her eternal reward. She who did which was the she was the she was the wood in which was the she was the she was present the she was the she was present the she was the way that the she was the way the she was the way the she was the was taken sick; the following Thursday at seven o'clock, that beautiful Thanksgiving morning, she quiety and peacefully passed away to her eternal reward. She was only the way the w missed in the losques many relatives whom she itsed and always welcomed with a low-appear of the Menonite Church and the series of the Menonite Church since her youth. Let us follow her as she followed Christ. It is sad to know that she is gone, but comfort comes when we know that our loss is her better a since the second of the second part of the secon

Through all pain at times she'd smile,
A smile of heavenly birth,
And when the angles called ber home,
She smiled farewell to earth.
Heaven retaineth now our treasure,
Earth the lonely casket keeps;
And the sunbeams love to tinger
Where our sainted slater aleaps.
(By her Niece)

YODER.-On the 30th of Dec., 1899, 1 ODER.—Un the sufn of Dec. 1839, in Lagrange Co., Ind., after protracted suffering from an internal tumor, Sister Catharine, wife of Dea. John C. Yoder, and W. Washell, March 18, days suffering from an internal numor, safer, Catharine, wife of Dea., John C. Yoder, aged 80 years, 8 months, 18 days. Heaves her aged compatible and great and many gradient and great of the place where they have since lived. She was a faithful sister in the Old Amish Church, a helpful companion to her bushand in his office, a forling mother and an esteemed office, when the place when the place with the place with the place when the place with the place wi

LUTHER.—On the 7th January, 1900, at Scalp Level, Somerast Co. Pa., of spinal of ease, stanch Amelia, closer conid and only daughter or Hugh and Mary Level, and the spinal of the spina

SHANTZ.—On the 12th of January, 1900, at Williamsburg Wilmot Tup, Wateriot Co., Ont., of blood poisoning, from an injured for one of the control of the largest ever witnessed in the locality, and the services were held in the Latschar M. H. by Daniel Wismer and Tobias Bowman, and inthe school bouse adjoining by M. Cressman and I. A. Wambold. SHANTZ,-On the 12th of January,

GARBER.-On Dec. 26, 1899, in Clinton mourning friends.

BYER.—On the 20th of Oct., 1899, in Adams Co., Pa., David R. Byer died of consumption at the age of 60 years, 5 months, 28 days. Funeral services were held at the Mummasburg M. II. by Martin Wisler of Hanover, Jacob Bucher and Martin Wisler er. Jacob Bucher and bear of the deceased man bear for a number of the deceased to the second control of the se years and up to his death.

ESCHBACH.—At Millerville, Lancaster Co., Pa., Dec. 21, 1899, Sister Barbara, wife of the large Eschbach, departed this fie god 43 years, 3 months, Dec. 2 by the brethren Lehman and Hertzer, from Rev. 13: 12, 13, followed by Bish. Issac Eby, from 1 Thess. 4: 13, 14. Sister Eschbach was an exemplary Christian woman and led a life worthy of imitation. Her sweet, gentle dis-Circuitino woman and led a life worthy of imitation. Her sweet, genite disposition endeared her to all whom she met, and those who knew her best loved her most. She is gone, and to how we miss hereal, was never vacant while health permitted; even in death she hore that same sweet placid lock, expressive of the life she led and the death she died. Death yilks stepping to ber, and suffering into eternal bilise.

"Oh the biiss of loved ones resting By the crystal river bright, Neath the shade of trees immortal, Where no shadows dim the light.

For this rest she longed and waited; For this rest she longed and water,
Heaven's glory was her song;
Living faith now bids us hear her
Singing with the blood washed throng.
Oh the peace and rest in heaven,
Oh the bilss of loved ones there;

Love divine now bears us upward All their biessedness to share.

ITEMS.

The PREFARATION and printing of "The Expositors' Bible" cost the Eng-lish authors hundreds of thousands of dollars. An unauthorized reprint of this work has been undertaken by an American reprinter, a reprinter we are informed, in servicing made under being of the control of the control of the control of dollars. The control is not have any control of the control of the dollars their consent; nor have any editor-in-chief, or of the other authors, nor with their consent; nor have any arrangements been made by the pro-moters of this reprint to make any pay-

ment for the authors' rights. The right of literary property should be held to be as sacred as that to other property, and (in the reaim of conscience) a moral wrong should be avoided as zeai ously as a legal wrong.

THE Topeka Daily Capitol, of Topeka, Kanasa, makes the following aniouncement: "The Rev. Charles M. Sheidon, author of 'In Ilis Stens,' will on March 13 next assume the entire ditorial and business control of this paper. For six days he would be control to the control to the control to the control to discretishing. In a word, he will embody his idea of what a Christian daily newspaper should be." The will empous his idea of what a Chris-tian daily newspaper should be." The editor will put every item under the test of "What would Jesus do?" It is test of "What would Jesus GO?" It is presumable that there is not much question as to what Jesus would do with the larger part of the matter appearing in the dally papers in our land. What Mr. Sheldon will accomplish, and what view he will take of many things in general and some things in particular in a daily paper, will be awaited with much interest. with much inter

AN EQUIENICAL CONFERENCE on Protein Missions, representing the Protestant Missionary Societies and Missiona or Missionary Societies and Missiona or Missionary Societies and Missiona or Missionary American Conference of Missionary American Conference of Missionary American Conference of Missionary American Conference of Missionary Office of Mis AN ECUMENICAL CONFERENCE OR the preparatory work was begun.

> METEOROLOGICAL RECORD, 1899.

> > BY MOSES B. WEAVER.

	Cloudy.	Rain.	Clear.	Snow.
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Goshen, Ind.

Orphans' Home, Ohlo

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Mr., J. 8109 93 Total. India 81000.00 J. A. Ressler for famine work, G. L. BENDER, Treas.

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Sami-Monthly

ELKHART, IND., FEBRUARY 15, 1900.

VOL. XXXVII. No. 4. The strange corners into

ABRAM B. KOLB, Editor

Entered at the Post Office at Elkhart, as

Contents of this number.

Incidents.
On the Kond to Ruin.
Hints to Ministers.
The Mennoulled Hoppie's Home and
The Mennoulled Home.
Spurlous Liberalism.
The Battlement Around the Home.
Gifts of Heaven.
Marriages, the Bible. Marriages. Deaths. Freewill Offerings for Orphans' Home. Report of M. E. & B. B. Report of M. E. & B. B. Report of M. E. & B. B. Weish Monntain Industrial Mission. Freewill Offerings for Tract Fund.

EDITORIAL NOTES.

WIII Sister Amanda Beachy kindly send us her address?

He who wants to rule or ruin will usually ruln even if he rules.

Let our charity extend until lt reaches the dimensions bounding the Lord's prayer.

Our people in the "Buckeye State" are making arrangements to open a city mission in Dayton, Ohio. May the good work prosper.

Some prayers are almilar in tone and manner to that which tramps assume when they ask for a "bite" at the back door. If we are God's children, why not ask our Father as an obedient chiid would of its loving earthly parent?

All whe love peace and harmony

and who are interested in the prosperity of the church and all her interests will no doubt read with interest and satisfaction what is said in another column under the heading "Things that make for peace," Let us thank God and take courage, brethren, let us be more forgiving, let us pray more for one another, let us seek to live in closer accordance with the Golden Rule as specified in Phil. 2:2-5. One word, brethren. Have patience with us. We will do our best. Will you help us?

The report of the Mennonite Book one, can bring any relief, while the govand Tract Society shows that since ernment is already taxed to the utmost. October 1st, 1897 to January 20th, 1900 The number who will need help will in-\$185.23 was contributed to that fund Some people say that the distribution of months. Bro. Ressler's plea to our readtracts is aimost as good as throwing ers to save every grain for India's sake away the paper. Granted that ninetenths of the tracts distributed are it is sincerely to be hoped that contrinever read and that but one in a hundred makes a good impression, is not that sufficient to warrant the expense? How many tracts the Book and Tract MISSION. Society and the Mennonlte Publishing Co. alone have distributed is not known to the writer, but it is known that by this means, souls have been saved, and that surely is sufficient argument in favor of tract distribution. How many sermons are preached from which there are no "visible results." Should sermons be therefore discarded? Eternity alone wlli reveal the amount of good which the slient messengers of God's love and saving power are doing as they are dis-

"A Taik with Church Members" is the title of an excellent little book of 142 pages by Bro. Daniel Kauffman, and published by that is just off our presses and will be there are still some who, possessing the should be in every Christian home. The with the things they have, and for the for it wide circulation.

the fact that there are still four months and he that giveth to the poor, lendeth hearts as they should be, overflowing before the new harvest, if there will be unto the Lord.

crease enormously during the coming is pathetic, but it is full of meaning and butions for the famine fund will continue to come in abundance.

At a recent meeting of the Evangelizing

Board at which Bro. A. H. Leaman of Chicago Mission was present, a number of changes were suggested as being a means of making the mission work more effectual. It was proposed to rent the whole of the second floor of the mission bullding instead of only the rear half as at present. The workers have been living in crowded quarters and the additional room is greatly needed. The proposal to open a kindergarten for little ones was also fatributed by those who are interested in vorably considered. The German aerthe welfare of men. The editor would vices held every Monday evening will untii further arrangementa be heid like to ask every reader who has been brought to a saving knowledge of the every two weeks. The Board also detruth or at least greatly benefited in clded that frequent change of workers his or her Christian life by the aid of a was not to the best interests of the Mistract to lnform hlm of the fact in a sion and steps were taken to secure, if short letter. The letter itself may be possible, workers who would remain not helpful to others. In writing kindiy less than a year. Other matters were give the title of the tract to which you discussed which will find room in a later

Amldst the scramble for THE LORD'S wealth, honor and position, that plays so prominent a part in the life of all classes of for sale within a few days. The book is blessed virtues of humility, benevofull of instruction and wise counsel and lence and charity, and who are content cents, board cover 35 cents) places it their fellowmen, both by personal has blessed them. Not long ago a devoted sister whose heart yearned for

which tracts may find WORK. their way and the means which God in His providence may use in disseminating literature are exemplified in an instance of which a brother gives a short account. This brother whenever and wherever be travels-and he travels much-is always well supplied with tracts on different subjects and deals them out as opportunity offers. He says of one tract in particular: "When I was in the West it took well. I distributed it in railway depots and such places. One policeman read it with much interest to a young man who had been to a midnight carousal and was in the tolls of the minlon of the law." That policeman knew and did his business better than some of us know and do ours, ministers not excepted. Why not place suitable tracts into the hands of those who can place them within easy reach of the captured offenders of the law, or better still, why not, with permission of the authorities, distribute tracts in prisons? This, we are glad to say, is done by a few, and has no doubt proven a blessing to many, but it should be more generally done. It may be a greater blessing under some circumstances to give a man a tract than it would be to give

David said, "I was IN THE LORD'S glad when they said HOUSE unto me. Let us go into the house of the Lord." Every true Bro. J. S. Shoemaker, of Dakota, Ill., men, It is a sweet relief to learn that child of God will delight himself in the worship of the living God, but we often find many who feel it a severe task to attend regular public services of the church, and to justify themselves in it, low price of the book (cloth binding 50 love of Jesus are ready to do good to they have the most trilling excuses. In winter the weather is too cold, in sumwithin easy reach of all. We bespeak effort and the means with which God mer it is too warm; it is too far, or the roads are too heavy, or they feel just a little indisposed, or they are too tired, or A dispatch from Bombay the suffering and distressed, purchased something else does not suit. All dated Feb. 7, states that Mennonite Pubg. Co. stock to the those who are inclined to absent themdestitution and deaths from amount of one thousand dollars, the selves from the services for any cause starvation are on the increase in the income of which is to be applied each should remember the old adage, "Where famine stricken district of India in year to the relief of suffering and there is a will there is a way." If those spite of the gigantic efforts for relief distress wherever needed. This is a people would feel like David, "glad to made by the government. The state is commendable act, and there are no go to the house of the Lord," hungernow feeding 4,000,000 natives. The condoubt many others who could do like ing for the bread of life, have their ditions are indeed alarming in view of wise. The Lord loveth a cheerful giver, affections set on heavenly things.

C. H. Parkhurst, the well-PARKHURST known minister of New ON WAR. York City, is one of the men in the ministry who not only sees no good in war but ls not afraid to raise his voice against the crime of war and the unchristian attitude which many men take who claim to be Christ. In a recent sermon he said:

"When all those matters (economics, etc.,) are put one side and we come on to ground that is distinctly my province as a representative of Jesus Christ, then I do not yield to you; and I am going to say to you, without any 'buts' or 'wheresoevers,' that to promote civilization by the use of swords and artillery is false to the word, exampie and life of Jesus Christ and of ail His apostles, and alien to the entire genlus of Christlanlty. If yon say to that, that there are places in the world where Christlanlty has sprung up as an and make night glorious for the world aftergrowth of military conquest, undoubtedly; but that does not alter anything so far as relates to the point I have just made. It does not relieve filthy soil that flowers grow out of it. God is all the time doing that thing. . . . Or you may claim that the powder and shot method of extending civilization is more feasible, works with greater promptness. A Krupp gun does quick execution; a missionary and a Bible are slow. I do not dispute that. I am not here to claim that Christianity is feasible. A great many Christians, laymen and clergymen of our own and past year confessed that Christianity is - among professed followers of the Lord, not feasible. Thousands of ministers world these last twelve months that Christ's way of saving the world will not work . . . Perhaps they are right; at least I am not here to say that they have to conclude that the gospel is inadequate without gunpowder to support it, and when I do conclude that, I shall stop preaching out of self-respect; at least I shall stop calling myself a preacher of the gospelI have simply dropped all questions of gold and diamonds and commercial Now you can ignore that mind and adopt that mind and promote civiliza-

gospel way.

NOTHING NEW that which is done, is that which shall able to cause the old things to pass be done, and there is no new thing away and to make all things new-new under the sun. Is there anything to a life of truth and righteousness whereof it may be said, See this is and purity. Let us labor and pray

HERALD OF TRUTH.

time which was before us." (Ec. 1: Notwithstanding these words of the preacher, we talk of new things con- and that grace which bringeth saltinually. The latest news, the latest discoverles, inventions, etc., and they the earth "even as the waters cover are things that, to us, are really new,

because we never knew of them before, ministers of the Gospel of Jesus or because things of this kind have not occurred in our time: but this does not prove that things of this kind did not exlet before

eyes of Adam and Eve in the Garden of Eden, the same bright, twinkling stars, that brightened the heavens in the days of Abel and Enoch, Methuselah. Noah and Abraham, and upon which gazed the shepherds as they watched their flocks on the plains of Rethlehem, when the advent of the lnfant Savior was announced by the angels, spread out their broad expanse

The animal, the vegetable, and the mineral kingdoms are the same now as ever, and, since the fall of Adam and Eve, and because sin entered into the world, all have the same deformed, sin-loving nature-love darkness rather than light, refuse to accept the gnidlng Spirit which our Heavenly Father is so willing to bestow, and in consequence the world is full of the same slns, the same crimes-the earth truly to-day, as in Noah's time, is filled with violence. Wickedness and unrighteousness are rampant not only in the night other denominations, have during the but in broad daylight, so that even we find a degree of unfaithfulness, have practically been confessing to the impurity and corruption that would certainly cause our Savior to weep over the desolation of the modern Zion with a deeper grief and a more intensified sorrow than He did when He saw are not right. I should be sorry to before Him the terrible doom of Jeru-

In Nosh's time, when God saw that the wickedness of man was great on the earth He said, "I will destroy man -both man and beast, etc., for lt repenteth me that I made them." Through the mouth of the prophet the Lord spake, "The soul that sinneth perquisites, of which I know little, and shall die," and under the Gospel we have stated to you the mind of Jesus have the solemn declaration of the Christ, of which I do know something. same import: "The wages of sin is death," but fuil of grace and comfort promote civilization by killing,-which are the words which follow: "But the may be the best way,-or you can gift of God is eternal life through our Lord Jesus Christ,"

materiai world, in the principles of one of the most prominent men among

new? It hath been already of old that the power of God may renew the world, and that this great work of renovation, by the grace of God, may go on until the knowledge of the Lord, vation through Jesus Christ, shall fill the sea

PERSONAL MENTION.

BRO. A. H. LEAMAN, superIntendent of the Chicago Mission, spent severai The same blue sky that greeted the days in Elkhart the first week in Feb-

> THE ADDRESS of Bro. D. C. Amstutz, to whom Bro. M. S. Stelner refers enquirers regarding the Old People's Home, is Marshallville, Ohlo.

> BRO. ANDREW SHENK left Elkhart for home, Oronogo, Mo., on the 26th ult. He will spend two weeks in Shannon Co., Mo., in February.

THE BRETHREN J. S. Shoemaker of Dakota, Ill., and L. J. Lehman of Cullom, Ill., are at present in Elkhart Co., holding meetings, the former at Yellow Creek, the latter at the Olive meeting-

BRO. A. D. WENGER hopes to reach San Francisco, Cal., about the middle of the present month. Up to February 20 his address will be San Francisco, Cal. Care of Thomas Cook and Son.

BRO. M. S. STEINER closed his work in Markham, Ont., on the 25th of January, and after spending a few days at home he visited the Old People's Home and Orphans' Home, of which institutions he is president, to attend a meeting of the Directors. From there he expected to go to Virginia early in the present month.

THE BRETHREN Moses C. Bowman of Mannheim, Ont., and Moses Hoover of Selkirk, Ont., visited the churches in Virginia the latter part of January and the beginning of February. Bro. Bowman will visit the churches farther west, while Bro. Hoover, whose health is considerably impaired, will seek recuperation in the baimy Southland among the pines and lithia waters in the vicinity of Austell, Ga.

BISHOP LEONARD SUDERMANN of Whitewater, Kansas, passed suddenly away at his home while he was conversing with friends who had come to visit tion by making alive, which is the only If indeed there is nothing new in the him, on the 26th of January. He was

The wise man says: "The science and philosophy, it is a grand those who for conscience' sake left thing that hath heen, it is and glorlous fact, that in our hearts, Russia about a quarter of a century that which shall be; and in our souls the divine grace of God is ago and settled in America. An obitnary notice will prohably appear in our

> IN A CARD from Hongkong, China, dated January 12, Bro. A. D. Wenger says, "This evening I sall for Shanghai, China. Strange costumes and customs again greet me at every turn. The weather here is much cooler, but we are still snrrounded with tropical vegetation. I look hopefully beyond the Pacific," It might be added that those in the West who have desired him to stop with them on his way eastward, had better communicate with him direct at San Francisco, Cal., care of Thomas Cook & Son, as soon as they receive the HERALD.

> > For the Herald of Truth. NOTES BY THE WAY.

> > > No XXI

RV A. D. WENGER.

Kandy, Ceylon, Dec. 25th, 1899. In this letter, I do not feel that I should undertake the details of some thousands of miles in the great country of India and of the rough voyage across the channel to Ceylon. All along by iand I was deeply impressed with the myriads of unsaved souls that stand like a ilving wall in opposition to Christlanity. Think of it, more than four times as many of them just in Indla as there are people in the United States! At the oldest stations where missionary work was begun about one hundred years ago only a few of the people comparatively have accepted Christ and they are principally of the lowest castes, Yet I think God has used many of the plesionaries to point more sinners to salvation here than had they been in home fields. Almost all over the land Christ is ignored or unknown and the people are in great darkness. Large towns are without a representative of Jesus and large districts with scores of villages are untouched with the Gospel. Cenerally in a shady grove by a village where a school-house and a churchhouse onght to stand you find only heathen temples with their horrible

Brother, sister, If you wish to bury yourself away from the world, its society and refining influences, and shine alone for Christ ln a dark place, come out to India or some other heathen country and locate about fifty miles from any rallroad where no Bible has ever been seen and the story of redemption was never told. However, it takes much trust and grace to stand firmly on the Rock where all your surroundings tend to drag you down and there are no up lifting influences.

Distance sometimes lends charm. It is rather romantic to work for the degraded and sinful heathen when they are ten thousand miles away. We may often pray for the foreign missionaries and for the conversion of the benighted souls and give a mite for the support of the work. We tell others too by song "Throw out the lifeline, across the HERALD OF TRUTH.

dark wave," "Speed away on your mls slop of light. To the lands that are lying in darkness and night." But it is quite another thing when the heather become our next door neighbors and we must dally deal with a people who have very little sense of honesty and morality and who most frequently return evil for good. The wickedness in these lands can

not he wondered at so much when we remember how long the prince of darkness has reigned over the people. We In Christian lands recall happy days at school where under good influences we were taught to think and act intelilgently. Especially too has our Chrlstian home been a great source of light and improvement. Parental nurture and admonition in the Lord, the word of God, sacred songs, the Sunday school and the church service have all been a means of character building to many of us and a preparation for the reception of the Words of Life engrafted by the Spirit of God. With much praise to Him and joy in our own hearts we turn back to the time when we accepted our Savior by faith and found Hlm so precious to our lives. To the multitudes here all these opportunities and blessings of Christian land are unknown. Their lives seem an awful blank. Shall we hearken to the voice of Jesus and be need to fill their ilves with good things? It would be unwise to neglect home work and take np foreign work in undue proportions to the strength at home, but certainly we should do more to extend the kingdom of Christ at home and abroad. The foreign field especially appears white to harvest and is in sore need of faithful laborers.

The island of Cevlon is two hundred miles long and more than a hundred wide It lies in the Torrid Zone near the Equator. The heat would be very great were it not for the constant reezes that come over the land bringing coolness as well as showers. Having not witnessed a thunder shower since the summer of '98 it seems quite a treat now to see great banks of thunder clouds rolling up into the heavens and

giving us heavy rains.

While walting for my ship to arrive at Colombo I am spending Christmas at Kandy in the central part of the island Some of the Buddhists are keeping Christmas by loudness with firecrackers and tomtoms (a rude kind of drum) and a general revei in sin. They have no Sunday and appear anxious to keep feast days and holidays. We have no objections to their keeping of our Christmas if they will go quietly to some Christian Sunday school or Gospel service held by the missonaries and learn how to be saved. Some travelers and planters from Christian countries have not given these natives good examples for celebrating the birth of

Near here are beautiful gardens of cinnamon and tea and many kinds of tropical fruits. Wild parts of the island are interesting. There are dense jungles consisting of many kinds of trees and vines in which roam herds of wild elephants. The vines are neither grape nor other familiar kinds, but there are numerous kinds of spiral climbers reaching with their grasping tendrils beyond the topmost boughs and from dangerons reptlles such as the cobra and

the pithon. Flowers of almost every shade and tint are upon plant, vine and tree, glvlng grace and loveliness to wlnerless and sunny Ceyion, Clear stream leaning over cataracts and loudly rushing on converge from the mountain sides and form rivers with banks fuil of growing things. In the lowlands there are creeks creeping sluggishly along impeded by vegetation and aimost hidden by a thick cover of vines interwreathed with pending limbs making favorite haunts for scowling monkeys, wlid parrots and summer songsters.

Then hy the roadsides and in the vards are beautiful grasses and in the fields the cattle eat themseives satisfied and lie down in deep green pastures. Many fields of rice are just heading out. Long leaves from several kinds of tali and slender palm trees meet across the ways and give shady ianes and highways. This is a home for spices, cinnamon nutmeg, clove, pepper and ginger; also many fruit-bearing trees, such as mango, breadfruit, slime appie, guava, lemon, orange, ollve, pomegranate, almond, plneapple, banana, cocoa-pain with sometimes a hundred large nuts clustering right at the top, and the jak tree with its frult the size and shape of good-sized watermelons. This fruit is by far the largest that I have ever seen growing upon trees. It hangs by very thick stems from the trunks of the larger limbs. The conspicuous palmtrees seem everywhere present. By the lagoons, in the flowery dells, upon the hills, against the mountains, all the way from seashore to mountain top, you find them. Often upon the same acre many different kinds of useful trees are found and the eye can pene trate the evergreen verdure only a short distance until it appears to meet a solld wall of llving green in which is embedded the tempting frnit.

All this seems perfectly enchanting at this time of year to one accustomed to bleak winter with her mantles of snow. Such a gift of nature to heathen Ceylon at Christmas time forcibly suggests the grace and heauty and loveli ness of Jesus to a world of wretched sinners. Through Him we are now made partakers of all the fruits of the Spirit and shall be transported to partake of the healing leaves and all manner of fruits on the tree of life by the crystal river near the throne of God

Buddhism is the chief religion of Ceylon. Its adherents worship idols hut are not as much given to idolatry as the Hindus. The Buddhists do not belleve in the existence of a creator of the world and its fullness. They, like the Hindus, believe in the transmigration of souls and like all other heathen care nothing for Christ.

Ceylon seems best summarized in the words of a hymn:

"What the' the spley breeze Blow soft o'er Ceylon's 1s,e, And every prospect pleases
And only man is vite?
In vain with lavish kindness
The gifts of God are strewn. The heathen in his blindnes Bows down to wood and stone

I now feel that my mission to the East is almost completed and shall be glad, the Lord willing, to reach home after spending a few weeks yet ln China, the same in Japan and a number tree to tree. Ferns, mosses and abund of weeks on the sea. It is my in ontion ant grasses clothe the earth and conceal to sall soon on the German ship "Sach-

"FAITH looks straight to the command in order to obey lt, and takes the promise for her support. Moses must 'Go forward,' though the next step lead the people into the sea. Whatever appearances may say, it is only by advancing in the way of ohedlence that we prove the truth of the promises and the power of our God."

For the Herald of Truth.

THINGS THAT MAKE FOR PEACE.

Peace on earth, good will to men. It is good will to men that brings peace, and this, in turn, brings glory to God in the highest, for peace among men is a glory to our God. What we say, often still more how we say it, but most of all what we do and how we do it, is a power that makes for peace,-or strife. But if we have love one for another, and show our love in a prudent, loving way, then will our words and actions promote peace. All our words and actions may not be understood, yet the power of love, and the consciousness and confidence that love is the motive. will insure peace. Love forgives, for bears, is patient with error, is concerned for the interests of all, without partiality, is full of good will, is wise as a serpent, but harmless as a dove, and therefore "never faileth" in its alms and objects. It is this Christlike spirit, I have the confidence to belleve, that suggested the following

TO THOSE IN AUTHORITY AT THE MENNONITE PUB'G CO.

DEAR BRETHREN, Greeting: - We desire to offer a few thoughts with ref erence to your appeal for harmony. We say "amen" to the idea that one paper conducted according to and in harmony with the principles of the church and the teachings of the Gospel, and supported by the whole church, can do more for the cause of Christ than two papers, each supported by only part of the church, and each in turn opposed by the other part. That you may know our attitude with reference to the publishing interests of our church, we have concluded to place our thoughts on paper, and submit them for your prayerful consideration.

There is no desire on our part to work against your interests in any way, nor is it our desire to reject the HERALD OF TRUTH as the mouth piece of the church. But we very much wish that an nnderstanding may be reached wherehy the whole church may be able conscientiously to support your publi-

If you look to the church for support, it is but reasonable to expect that you conduct your work in accordance with the wishes and convictions of those to whom you look for support. We recognize your rights to conduct your bus ness just as you think best. What we have to say, therefore, must not be considered as a demand, but a mere expres sion of how we look at things. But should your manner of work fail to meet the approval of the church, we trust that you may recognize the right of the church or any brethren in the church to assume the same privileges of publications which you now assume.

It is the conviction of the great body of our people, East and West, that the foilowing should characterize that part

of your work which relates to the interests of the church

1. That the HERALD OF TRUTH be kept free from advertisements of secu lar hosiness

That all the institutions in our church should receive proper recogni tlon

That no literature he sent out that is contrary to the doctrines of our church

4. That the Young People's Pa-PER be so reconstructed that it will answer the purpose for which it was originaily intended.

It is the general conviction of our people that our church publishing company should be in the hands of the church, and devoted exclusively to re ligious work; but we as individuals, for the sake of peace, hereby give you onr assurance that we will stand by you as iong as you will conduct your work according to the lines herein indicated.

Under these circumstances, you may count on us to do what we can toward contributing to the columns of the HERALD OF TRUTH, and extending its circulation as far as possible; to give you the preference in the book trade so long as your prices do not range ahove prices elsewhere; to do what we can in helping you restore the Young Pro-PLE'S PAPER to the confidence of our people; and to stand by you in all cases herein your interests coincide with the interests of the church.

With an ardent wish that this may receive your prayerful consideration, and that the wishes herein expressed may meet with your approval; with an assurance to you that what we have written has been out of a spirit of brotherly love, and good will toward you as individuals, and with the hope that soon a united church may stand hehind a church paper devoted to all the interests of the church, we subscribe

ourselves.

Your friends and brethren, DAN'L KAUFFMAN, Versallies, Mo. GEO R. BRUNK, Canton, Kans. S. C. MILLER, Monltor, Kans. R. C. YODER, Inman, Kans. ANDREW GOOD, Roseland, Neh. N. H. SHENK, Neutral, Kans. J. M. KREIDER, Palmyra, Mo A. I. YODER, Kalona, Iowa. JOE C. DRIVER, Enid. Mo. C. S. HAUDER, Garden City, Mo. J. C. DRIVER, Enld. Mo. D. F. DRIVER, Enid, Mo. D. G. LAPP, Roseland, Neb. I. B. King, Garden City, Mo. J. B. SMITH, Garden City, Mo. D. Y. HOOLEY, Garden City, Mc L. J. MILLER, Garden City, Mo. DANIEL BURKHARD, Ayr, Neh. ALBRECHT SCHIFFLER, Roseland, N'b M. NUNEMAKER, Roseland, Neb. L. J. LEHMAN, Cullom, Ill.

I am glad for the tone of the shove letter. It is written in a key in which I believe we can all sing, if we have grace in our hearts (Col. 3:16), for the text to it is found in Col. 3:12-15. believe, moreover, that I can assure those who endorse the above letter that all who are connected with the management of our publishing interests will faithfully endeavor to carry out their suggestions so far as It is in our power consistent with proper regard for the nterests of our beloved church.

Regarding the discontinuing of secular advertising matter in the columns of the HERALD, I am sure our people will

have patience. We have aiready The usefuiness of a church paper dedropped some, refused more, and will continue other matter as soon as the contracts expire and sooner if we can make satisfactory arrangements to cancei the present contracts. This, of course, does not include such matter as raijway time tables, which are of continual use to our people. We shall try to so "reconstruct" that the HERALD may render the church the hest possible service. To this end, my hrethren. I ask for your prayers, contributions, suggestions, encouragements, and your heip in increasing the circulation. The HERALD should have two thousand more subscribers right in our own denomination. The discontinuation of outside advertising matter will he a pecupiary ioss, of course, but I would a hundred times rather receive support from an increased subscription list than from advertising matter, and I helieve every loyal brother says "Amen" to it.

We hope also soon to be able to put the editing of the Primary Lesson Helps entirely into the hands of one of our own denomination. Thia, with a number of other changes not mentioned in the suggestions of our brethren, wiii, I hope, meet the approval and merit the support of ail.

Other papers who carry a large amount of weil paid advertising matter can afford to give you a far more attractive paper than the HERALD will be so far as outward appearance is concerned, but remember that such papers are not your church paper, and that the iiterature they advertise is not your church literature, and every dollar you spend for that kind deprives your own church and her publishing interests of the ability to furnish you with the hest that can be procured at the lowest possible price.

Brethren, we heartily appreciate your pledge of support, your expression of good will, the evidence of a desire for harmonious working upon a hasis suggested by the Goiden Ruie. May we as a united hody stand together as never before for the upbuilding of God's king-A. B. KOLB. dom upon earth,

The foregoing article, presenting a subject which vitally concerns our whole church, should be carefully read by all our people. That all has not heen as it might have been concerning the subject under consideration, is a weii-known fact. That there is a general longing to get away from the controversies of the past, and from now on to stand together in a prayerful effort to promote the cause of Christ, is a matter for mutual congratulation. God grant that the spirit manifested in Bro. Koih's article may be reciprocated by all who have hitherto feit called upon to criticise some features of the Menno nite Publishing Co., and that from now on the spirit of good will and perfect harmony may prevail throughout

Whatever may be our individual opinions concerning the ownership of our publishing house, it is evident to my mind that in view of existing circumstances and in view of the present attitude of the M. P. Co., as outlined in the article already referred to, the interests of our church demands that we turn our hacks upon past dissension and misunderstandings, and unite in a hearty support of the HERALD OF

We know that to strengthen a church paper means to strengthen the church. churches of the Roman Empire, there

pends, (1) upon its editoriai management. (2) upon the character of the contributions to its columns, (3) upon the extent of its circulation. The editor has given us the assurance that he means to perform his part of the work in a way that is satisfactory to the church and uphuilding to the cause Let us, as workers together with him, do our part in contributing to its coiumns, and iet ail parties interested in

vancing the cause of Christ, unite in an earnest effort to extend the circulation. I am glad for the conciliatory attitude of the HERALD OF TRUTH, and hope that a hearty support may he the DAN'T. KAUFFMAN.

the uphuiiding of our church and ad-

For the Herald of Truth.

THE MENNONITES AND EDUCA-TION

BY N. S. GINGRICH.

[The following essay was read at the special Bible Term held at the Elkhart Institute. Through the kindness of publish it.—Ed.1

It is very commonly believed that the Mennonites are a quiet, homely people, harmiess, ignorant and conservative, and that they have always been so. Their origin and history are compara tively unknown, even to many of their own people, and few there are who regard them as of much consequence. Other people respect and trust Menno nites because of their invariable honesty; they envy them for their industry and thrift: they tolerate their refusa to hold offices or swear oaths; they smile at their plain clothing; but they pity them for adhering to what they term an old fashioned creed, and for their iack of education.

In this country, perhaps more than in Europe, we have, in the past, de served to be called ignorant, but it was owing to historical and natural con ditions. Our forefathers, driven out of Switzerland, Germany and Holland by the fire and sword of persecution deprived of home, property and friends, found it hard work to carve new homes out of the Pennsylvania whiderness But they finally succeeded, though with each successive Westward migration a new struggle for existence and a home followed. This state of affairs has continued to a greater or less extent until the present day, when our people can be found from the Atlantic to the Pacific. But under these conditions, education was naturally negiected by the majority, and an era of formal religion set in, not marked by the anthusiasm and zeai of our Euro pean forefathers, an era from which we are only beginning to emerge.

The wonderful awakening among the Mennonite people during the last fifteen years is only a revival of that intense enthusiasm, that untiring zeai, that eagerness to know the truth and spread the truth, which was the chief characteristic of our ancestors in the Old World.

It is a weii-estahiished fact that ever since the Church and State were united hy Constantine, and pagan ceremonies were introduced into the Christian

existed Protestanta, people who protested against these errors.

HERALD OF TRUTH.

Prominent among these isolated groups in the 12th century, were the Waldenses of Northern Italy and Southern France, a people who preserved in all purity and simplicity the ordinances of Christ and the Apostica But the Popes regarded them as troublesome heretics, since they would not serve in the army, nor conform to the practices of the Romish church. The order went forth to the soldiers to exterminate these defenseless Christians if they would not conform. Like wild beasts they were hunted down and killed: many were burned at the stake; those who could, fied north to Switzeriand, Germany and Holland. These noble people, by their pure lives and heroic endurance of persecution unto death, made a deep impression on the people around them, and thro' their great literary activity, and personal work in teaching a pure form of Christianity, they prepared the way for, and gave quickening impulses to the Reformation.

At that time, outside of the Romish prieathood, these Waidenses were aimost the only people who could read they gave much attention to education hence they could read their Bihles and think; they were a thinking people. The rest of the common people had no Bibies, they were steeped in gross ignorance and auperstition, slaves to feudai jords and to their priests. Even the church services were in Latin, and the great mass of the people, sunk in the deptha of sin, understood no true means of saivation.

In the midst of this world of dark ness gleamed the little light of the Waidenses, and from the 12th to the 14th centuries it shed forth far and wide hrighter gleams of hope and truth, for in that period they were eminently true to their watchword, "Let there be light in the darkness. They copied and zeaiousiy circulated the Bibie; they translated the edition cailed the Codex Tepiensis, which formed the hasis of all the German Bibles until 1522, and which was used by Luther in his translation though he forgot to allow them any credit for it. They also wrote a great many episties which helped to enlighten henighted minds. Under flerce persecu tion they acattered, aiwaya in ilttie groups, into the large cities of Germany, Bohemia and Holland, where they pursued some trade, meeting reguiarly to atudy the Word, and teaching privately at every opportunity. These men and their converta known by different names at different times as "Apostolic Brethren," "Friends of God," "Baptista," and "Anahaptists," (since they rejected infant baptism and re-baptized such converts on confession of faith,) and were the ancestors of those brethren in Holland and Northern Germany, afterwards organized into churches by Menno Simons and named after him, though they cailed themseives "Brethren."

The name "Mennonite" was then nickname applied in contempt to these despised people by their enemies, and it has clung to them until this day, though Menno Simons was not the founder, but a successful organizer and prominent leader among them.

When the Reformation was finally accomplished, and two great parties,

that of Lutber in Germany, and that of Zwingli in Switzerland, had broken away from the Catholic Church, these still practiced Infant haptism, believed in the unity of Church and State, and upheld the principles of carnal warfare These and other teachings prevented a union with the "Brethren" who still ciung to their high ideala of religion Dehates and controversies resulted, and then both the followers of Luther and Zwingii, who knew not religious toleration, cailed upon the authorities to force these people to conform or be punished

One nobie, true-hearted man who auffered persecution at the hands of these bigoted Protestants, deserves to be more widely known. Hans Denck was born in Bavaria ahout the year 1495, and studied under

Erasmus, the greatest scholar and teacher of the times, at Basei, where he took his degree of M. A. with high bonors in Latin, Greek and Hebrew. He continued his studies by taking a post graduate course, while acting as proof reader for a large publishing honse in that city, which was then the centre of the book trade for Germany. At the early age of twenty-five his scholarship and taients were recognized by an appointment as Rector of the Academy at Nuremberg. About this time, after reading Tauler'a works and "German Theology" his religious convictions became settied, and a de hate ensued with Osiander the leading preacher of the Lutheran party in that part of Germany. Osiander contended that faith sione was necessary for sai vation, and that all works were useless. Denck said this produced too much freedom and sinfui indulgence, and that faith must be followed with works, in the form of living a pnre, mannerly and decent life, marked hy brotheriy love and piety. Osisnder denounced Denck to the city authorities who were under his own influence; hut so skillfully did Denck conduct his defence, that it was decided it would be useiess to try to cope successfully with him in public debate. However, seven Articles of Faith were submitted to him, on which he was required to state his belief in writing, Osiander promising to reply. The writing, however, was handed to the different preachers instead, who decided that it would do Denck no good to reply to it, so they answered to the city council only, stating their objections. The result was that Hans Denck, the brilliant young scholar, teacher, and debater, daring to oppose, for conscience' sake, those high in authority, was banished from the city that very day. Behind him was his home, his sphere of influence his life work which he loved, and hril iant prospects for advancement; he fore him ail was uncertainty. He became a wanderer, driven from place to piace, because he advocated a purer form of religion than his persecutors.

It is one of the bitter ironies of fate that Osiander taught the same doctrine about twenty four years later.

But from this time Denck became a marked man. His wonderful abilities were well recognized by his enemies at Nuremberg, who dared not meet him in fair and open debate, so they sent abroad all manners of false reports and evil accusations regarding him. For this reason he was looked upon with distrust and auspleion in a great many piaces. Coming soon after to St. Gaien, he wrote a short work defending his beijef, and arguing against some of Luther's teachings. Luther taught that man was totally depraved and sinfui, that there was not a particle of good in him, ail was of the devil; Denck argued that there was a germ of good in every man. Luther in mon with the Romish Church taught that only the Church Fathers could be enjightened by the Holy Spirit; Denck argued that He enlightens all good men. One of his hest works "Die Ordnung Gottes and der Creaturen Werk," sets forth in a connected manner the doctrines in which he believed and which he taught. Of this book, Dr. Ludwig Keiler, the eminent historian, says, "I have read many, but never found any work of this kind that approaches it in depth and purity." It was a wonderful hook, and it hecame a source of courage and consolation to our German forefathers in the hitter persecutions

which soon followed. From St. Gallen, Denck went to Augsburg and became a teacher there. In this city the three parties, Luther ans, Catholics, and the followers of Zwingii, engaged continualiy in bitter disputes and quarreis; spiritnai iife was at a low ehh. One of their ministers, Dr. Nachtigail, said from the puipit, "Wenn's lang so fort geht, schlagen wir haid einander todt; ich hahe mein Messeriein bei mir." ("If these evila continue, we will soon be killing each other; I have my knife here.") Into this confused and sinful community, came Denck with his high ideals of seif-deniai and hrotheriy love, and here he found a few kindred spirits, deacendants of the Waidenses, calling themseives "Apostolic Brethren." Af ter some discussions with their minister the learned Dr. Huhmeier, Denck was induced to join them and was haptized. Soon he was one of their most gifted preachers. A congregation was organized which soon grew to a membership of 1100.

Many members of the leading Angahurg families were won over. The work spread rapidly; and many churches were organized in outlying towns. These "Brethren" were distinguished from other sects by their pure lives and true brotherly relations toward each other. Denck's high ideals, diffused by his eloquent preaching, and his clear, logical writings, wrought marveious results. His influ ence hecame ao strong that his party conid have successfully opposed the authorities, when they threatened to step his iabors; but to his lasting honor and credit he it said, that not one proved untrue to his teachings, and Denck quietly left the city without a hand being raised in his defence. Again, as at Nuremberg, so powerful and influential had this meek sou become, that his enemies feared him and could not endure his presence.

Fieeing to Strashurg, and allowed to remain there only a few weeks, he next went to Worms where the "Brethren" or "Anahaptists" were very powerfui, and engaged in literary work there. About this time he wrote a reply to Luther's work, "The Servitude of the Wiii," and wrote another book, "Vom Gesetz Gottes" showing how the Mo saic Law was done away with but yet fuifilied. Here also it was that he and Ludwig Hetzer translated the Booka of

the Propheta into German; a work his influence is still feit, and his work which is a worthy memorial of his deserves the admiration of every true genius, liberal education and love of parent and teacher. trnth. This work passed through thir Christopher Dock came from Gerteen editions in three years, and was many to l'ennsyivania as a young man used without allowing credit by other in the year 1714. For ten years he translators belonging to the State taught school in the Skippack vailey, Church, Ail over Germany this hook and then took to farming. But so of the despised "Anahaptists" was eagstrongly was he convicted that he erly read and highly revered. Even ought to he in the school room that he Bnt soon opened two schools; one at Skiptheir relentiess persecutors in the State pack and another at Salford. The first Church induced the Grand Duke of the he taught on Mondays, Tuesdaya and Paiatinate to use the military power of Wednesdays, then waiked to the other the State to destroy these hooks and achool a distance of twenty miles and make war on the "Anahaptists." The taught there the remainder of the iarge congregation at Worms was scatweek, returning to Skippack Saturday tered, and we next find Denck at Augsburg, moderator of a General

HERALD OF TRUTH.

Luther spoke favorahiy of it.

Conference of the leading ministers of

and Switzerland. As so many mem-

hers of this Conference suffered soon

after for their faith, it has been called

the Martyrs' Synod. Here subjects of

common interest were discussed and

fifty evangelists, or aposties, were sent

out. Denck was sent to Switzerland,

but arrived in Basei worn out and iii,

his gentie spirit heing harassed heyond

measure hy persecution, and his hody

exhausted by ceaseless wanderings,

often aione, deprived of home, of

friends and of ordinary comforts.

Here he died, after writing another

iast confession of his faith, a reformer

who had lived before his time.

Through his early death, Europe lost

one of her master minds, the great

apostie of peace and the pioneer of

religious toleration. Nearly three cen-

turies were required to make room for

his ideas of freedom of conscience, and

as jong as his words were not heeded,

"that in matters of faith all must be

free from coercion," just so iong was

Germany under an uniucky star. The

terrible religious wars drenched North-

ern Europe in blood before these con-

In spite of the infamy and disgrace

heaped upon him hy his enemies,

Denck was free from hatred or a desire

for revenge. He said at one time, "I

pray my enemies hy the grace of God

to forgive me for what I have done

against them unknowingly and unwill-

ingly." He was a shining example of

what he taught in his book "Von der

The historians of Europe, following

in the prejudiced wake of the State

Church writers of Denck's time, have

accorded to Luther and Zwingli the

credit for the Reformation, but Hans

Denck was a greater reformer than

either, for they bitteriy opposed his

teachings of justification, seif denial,

brotheriv jove, peace, and religious toi-

eration,-principles which are now ai-

chosen to stifle his convictions, and

seek favor of the party in power, he,

too, might have had his name written

high on the scroll of fame, for his

taient and education were of the high-

est order. Instead he became a wan-

derer, and though his influence will

never die, his name is practically un-

known, for his enemies used every

means to destroy his power, his influ-

most universally adopted.

ence and his works.

Had be

Wahren Liebe," "Trne Charity."

people's minds.

the brethren from Southern Germany

night or Monday morning. Thia was a nohie example of the higher sacrifice to the divine cail of duty. Dock was a very modest man, and his peaceful community, composed of Mennonites, Dunkards and Quakers, were not given to advertising, nevertheiess his fame as a teacher spread and Chr. Sauer, the Germantown pubiisher, induced him through Dleiman Koih, a mutuai friend, to write a book describing his methods of teach ing and school management. This work was finally published in 1770, with a long title, and was generally known as "Die Schuiordnung." It was the first American work on the art of teaching, and gives us the only picture we have of the colonial country school. He also wrote a hook containing "A Hundred Rules of Conduct," the earli est work on manners and etiquette published in this country. Late one evening in the year 1771, he was found in his school room, on his knees, dead, having heen called away while communing with his Maker, and praying for strength and inspiration for the morrow's work, according to his daily

Dock taught "in the age of flogging," when the common helief was, that the victions forced themseives upon the amount of education received depended on the amount of flogging given. It was a time when timid, awkward, or stupid pupiis, and had pupiis, were aii flogged. The rod was a panacea, a cure for all school evils.

Dock's hook reveals to us that he made careful distinctions between of fences of different kinds, and very seidom inflicted hodlly punishment more severe than a sharp rap on the hand. The object of all his punishment was reform. He recognized that the first and prime duty of the school is to turn out honest, truthful and decent men and women. The different punishments he used were a means to prevent the breaking forth of more evil.

If a boy swore or lied, Dock talked to him privately and showed him how wrong and sinfui it was. Were the of fence repeated, the boy was required to give hail, and the pupil who became his security was required to watch over him and remind him not to do it again. Here we have the germ of the modern theory to make each pupii feel that he is part of the school, and individually responsible for its good name, which theory has developed into a method of school self govern ment which is widely advocated to-day.

Dock made use of the advanced pupils to teach the heginners. Fifty And now iet me draw your attention years later this idea was seized upon to another reformer, who iived and by Lancaster and Bell who made it isbored in our own country in the last the basis of a movement which shook century. He, too, was one of those un-

known to fortune and to fame, though to the very centre, educational circles in Europe, tho' Dock never carried it to such extremes. In the city of Lancaster, Pa., named after the chief advocate in the Lancastrian movement, this system was used until about 15 years

Five or alx years ago a woman in Eastern Indiana introduced into her achool the study of Geography by means of writing letters to pupils in other schools and receiving answers from them. Great interest was aroused, and the educational journals pro claimed it to be a new and wonderful thing in education. But 150 years ago Dock regularly carried letters hack and forth between his two schools, letters pertaining to school work in general as well as to Geography.

This father of American pedagogy was really far in advance of the teachers of his times, and some day the unblased historian will give him his due rank as a progressive educator, one who deserves to be widely known and appreciated. He has been dead for 130 years, but his impress still remains on the Skippack community. He com hined the piety and thoroughness of Dr. Taylor of Andover, and the gentieness and earnest purpose of Dr. Arnoid of Rugby. He shows an enthusiasm for culture and education that makes his quaint writings an inspiration to every teacher who shall live after him In this short address, I have drawn

your attention particularly to two men of whom our people should know more, Hana Denck and Chr. Dock. Both were well educated, and hoth were leaders in thought and practice far in advance of their times. Surrounded as we are in these last days of the nineteenth century, by the knowl edge and experience of all the past by wonderful inventions and discoveries; by the quickening impulses of a progressive age; by encouragement without end;-may we not hope, should we not expect, to produce from among us worthy successors to these? These are only two; I might have chosen others who are hetter known; men who were well educated, and who zeajously used their developed talents to spread the truth. Contemporary with Denck were Felix Manez, Conrad Grebel, George Blaurock and Wm. Reuhlin, in Switzerland, ali schoiarly men from the best families. Balthasa Huhmeier, once Pro-Rector and i'rof. of theology in the University of Ingoistadt (Munich) gave up his position to preach for the "Brethren" in Southern Germany. Others in Germany were the poet Hetzer, the learned and influential Jacob Kautz, Michael Sattler, moderator of the Conference at Schieitheim which drew up and adopted the seven Articles of Doctrine, the two hymn writers, Saiminger and Dachser, Leonard Schiemer, Bishop of the congregations in Austria, and Hans Langenmantel a nohleman of Augsburg. In Iloiland we have in the same century, Menno Simons who had been educated as a priest, was then converted, and hecame the great organizer of the "Brethren" in Holland and Northern Germany. He wrote more than any other i'rotestant author of his time, and skilfully adapted his writings to the wants of the common people. His works deserve the careful study and appreciation of modern Christians especially those of the Mennonite faith. Co-workers with him were the eminent writer and preacher Dirk Philips, the talented Gillis Van Aachen, and the great evangelist Leendert Bouwens who is said to have haptized 10,000 persons. In 1660 Galenus de Haan founded a Seminary at Amsterdam which proved a hiessing to the church, as a jack of well trained ministers had iong been feit. Only a year before this, Thieiman Van Braght compiled the "Martyrs' Mirror," which soon found its way into every Mennonite home, and has always been a source of deep inspiration to our people,

In the 18th century, John Decknatel was one of the noted ministers in Hoiiand, and an active supporter of the Mennonite Seminary; he was especially interested in assisting poor students to obtain an education. Gerhard Roosen, a hishop at Hamburg, Germany, was a preacher of great power and wrote several articles regarding the origin of the Mennonites, as well as some reiigions works.

During the last century our own people in Pa., were not without literary men. Dielman Kolb and Henry Funk supervised the translation and publishing of the "Martyrs' Mirror" in German The latter also wrote a work on baptism which went thro' 5 editions, and another on the Mosaic Law, which was reprinted in Switzerland in this century, in the year 1844, and again at Lancaster, Pa., in 1862.

During the present century, Biaupot ten Cate, editor of the "Zondagsbode," and the learned historian and teacher Prof. De Hoop Scheffer, were prominent Mennonites in Holland, Benj. Ehy, a zeaious minister in Ontario, took great interest in education, and wrote "Confession of Faith" as well as a History of the Mennonite Church. John Geil in Pennsyivania and Peter Burkhoider in Virginia were both active ministers; the former was a warm friend and supporter of education; the latter wrote some good hymns and other works. Thus our people have always had among them true educators, men who believed in the education that prepares for a life of usefulness, and for the life to come.

The Mennonites in the Oid World recognized the value of denominational schools for higher education, and have made more progress than our branch of the church has in this country. The Seminary at Amsterdam, which has been mentioned, is still a flonrishing and powerful institution, and possesses a magnificent library.

In Southern Germany there is a large College at Weierhof, near Marnheim supported by the free will offerings of the Mennonite people and small tuition fees. The aims of this school are simiiar to those of the Eikhart Institute; ail classes are admitted, but the principai object is to have the Mennonite young people educated there, so it will hecome a bond of union for the scattered churches in Germany, and thus hecome a real and lasting benefit.

The Mennonites in Russia support High Schools and a School of Pedagogy, thus offering a five years' course of advanced work, similar to courses offered at the Eikhart Institute. These schools are not self-supporting, as the fees are very small, but free-will offerings by the different congregations, and the interest on an endowment fund, pay all expenses. Poor students whatever.

are often supported while at school by certain congregations, in return for which, after graduating, they teach the village school of that congregation, and thus pay them back in installments.

Among the most powerful educa tional influences during recent years, among our people on this side of the water, are the literature issued by the Mennonite Publishing Company, and the evangelistic work of the late John

Wonderful revivals in many of our churches East and West, the introduction of Young People's Meetings, S. S. and Bible Conferences, the founding of the Eikhart Institute, Home and Foreign Missions, Orphans' and Oid People's Homes, regular evangelizing tours, the Mennonite Book and Tract Society, the "Young People's Paper," and the "Institute Monthly," new books and other literary work by our own people,-all these, within a few short years, show the fruits of these great influences, and of many years of preparation and toil.

We are now working to make this revival something permanent; this era of activity should never see its close. The world, with ail its boasted progress, is still, in part, densely ignorant, and even the civilized nations are in dire need of spiritual enlightenment. Our forefathers did what they could, and they did it nobly. Let us take their motto, that inspiring watchword of the Waidenses, which expresses the true spirit of Christianity, and zealously make it our own "Lux incet in tenehris." "Let the light shine and enjighten the darkness."

Elkhart Institute, Feb. 5, 1900.

For the Herald of Truth. PROVERBS ON REPROOF.

DV I II SHENK

The following references compiled by our brother will form an hour's instructive study for any who wish to investigate the subject. Ed.

Proverhs 1:30, 31; 3:11, 12; 5:12, 13; 6:23: 9:7, 8; 12:1; 13:1, 8, 18, 24; 15: 5, 10, 12, 31, 32; 17:10; 19:25; 25:12; Palmyra, Mo.

> For the Herald of Truth. REFLECTIONS.

BY J A. RESSLER

In a letter which I was recently permitted to read there is a description of a journey in the rain on a dark night. "At one place it was so dark we couldn't see the horse and I didn't know whether we were moving or not." The foiks were going to a mountain home which they reached in safety.

It is now nearly fourteen months since we were appointed to come to this great land to begin in some new field the work of holding forth the religion of the Lord Jesus Christ. Ignorant as children of the way we should go, and knowing nothing of the and to which we were going, we were often in dark places. But an unseen force drew ns on even though we often thought we were making no progress

The rain of sorrow has accompanied us much of the way. Misunderstood in our motives. Separated from our dearest friends. Denied privileges of social intercourse with those we love. Meeting in this land a hearty welcome to me-and pass on. Official rebuff and neglect of our most urgent petitions. Later facing the realization that another famine was upon us and still iater piunging into the work of relieving the suffering. Some sources of

But "experience worketh hope." For every time of darkness there is the dawning of a brighter day. We look forward now and do not know what day the order will come to close our work as a government work thus throwing 1000 heipless people either on the resources sent from America or on their own resources-and they have none. The tank work near here has its limit of 3000 persons nearly full and the persons in charge sent word that if more came they would send them to us. The work on the road four miles from here has its limit of 6000 fuli. The kitchen here in charge of Dr. Page feeda between 800 and 900 poor people twice a day. Five persons have died on our works. One had fever, the others died of what the police returns wiil call bukhar (fever) bnt ought to be only bukh (hunger). Two were small children, one an old woman, and the other a man who just had strength enough to drag himself to the kitchen and died within half an honr after he came. His body was buried at an expense of twenty cents without coffin or shroud. But that man had a soul as precious in the sight of God as yours, mine, or that of the man we read f who was carried to a place of rest. Oh how I wish that those who die here had the assurance of rest in the world

It is two days after Christmas. The heat is sufficient to make ns perspire freely hat the dry air absorbs the moisture like a sponge and no moisture is perceptible on the body. At night is quite cool at this season but not nearly cold enough for frost or ice. These poor unciothed people shiver in the cool mornings till their teeth chatter. But it would spoll them to give them too many clothes so we let them

I was asked in a recent letter whether we onrseives have enough to eat. Yes. So far we have pienty. When the first real famine cases came pleading we weighed the matter. It seemed hard to allow another to go hungry while we had plenty, but we feit that we are in a position to help thousands who will go heipiess but for us, and we owe it as a duty of real kindness to these very people to provide for our own health. So while we have means we can provide ourselves with food. There is pienty of food in the country, but it is not in the hands of the people who snffer. If after ail our precautions God smites us down we can only meekly submit to His will and iav down the heavy cross even with joy and trust that more worthy cross-bear ers shail follow in the path where we were the first to tread. We came here as the entering-wedge of a great work, It gives us some hope to think that the entering wedge may be quite smail no how great the final resuit may be.

Only those who have seen heathen lands untouched by Gospel effort have any idea of the vastness of the fields. O brethren, sisters, pray for iaborers and pray with that spirit which places seif in the right way of answering its own prayer.

Dhamtari, C. P., India, Dec. 27, 1899. Bro. Wenger is now on his way to the dear Home Land. His stay with us was pleasant but he dld not remain long enough to see the reality of fam-It is getting worse week by week May God prosper our brother on his journey and bring him safe home

> For the Herald of Truth. ENDURANCE.

BY MAGGIE DRIVER.

To endure, is to bear with patience, to suffer without opposition, or without sinking under the pressure. Because of sin, and the evil in this world the peo ple of God must endure many things But thanks be to God, we have One who endured the reproaches of a sinful world for us. In Heb. 12 we have an account of where to look for the endur ance that will stand through all the coming ages. Look to Jesus the author and finisher of our faith; who for the joy that was set before Him endured the oss despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. When trials and difficulties come

(which are sure to come) if we would but take a look at our hlessed Jesus, we certainly would be encouraged to press onward and unward toward the mark for the prize of the high calling of God in Christ Jesus. When we think of what Jesus endured for the sins of the world, our afflictions which are for a moment, are nothing in comparison. We are told that these light afflictions work for us a far more exceeding and eternai weight of giory; while we look not at the things which are seen, but at the things that are not seen. The Psaimist David could fuily realize in his life that the anger of the Lord endurath for a moment: but in his favor is life: weeping may endure for a night, but joy cometh in the morning. Jeremish tells us of the cities that were made desolate in the captivity that in them again should be heard the voice of joy and giadness, the voice of the bridegroom, and the voice of the bride. and the voice of them that say, praise the Lord of hosts: for the Lord is good: for his mercy endureth forever. For I will cause to return the captivity of the land, as at the first, saith the Lord.

In Eather we see how she was willing to risk her own life for the sake of he people, when she came before the king at a time that she was not called for in order to plead for them. Her love for her people was what moved her to do all she could for their sake. Her own iangua ge fully tells her interest in their For how can I endure to see the evil that shail come unto my peopie? or how can I endure to see the destruction of my kindred? Ail those that have come to the time of accountability toward God and have not accept ed the means of grace as He has given them unto us in His holy word, but are overshadowed by an evil, and unless they are roused from the lethargy of ain into which they have fallen destruc tion is only a little way off. Let the followers of the lowly Lamb follow Eather's example and use the powers that God has given to labor for the saivation of souls. Christ teils His fol lowers that "ye shall be hated of all men for my name's sake," but "he that shail endure unto the end, the same shaji be saved." In John 6: 27, He says, Lahor not for the meat which perish eth, but for the meat which endureth unto everiasting life, which the Son of man shail give unto you : for him hath God the Father sealed."

Paul comes with his warnings and says: "For the time will come when they will not endure sound doctrine; but after their own justs shall they heap to themselves teachers having itching ears; and shall turn away their ears from the truth, and shail he turned unto fabies." In Hebrews 12 we have the test of who are the children of God, "Whom the Lord loveth he chasteneth, (or discipiines-Ed.) and scourgeth every son whom he receiveth. If ye endure chastening God dealeth with you as with sons, for what son is he whom the father chasteneth not"? Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of iife, which the Lord hath promised to them that love Him.

Enid. Mo.

For the Herald of Truth.

A KINDLY CRITICISM.

BY DAVID BURKHOLDER.

Let us be careful as to how we quote scripture. In the February 1st HER-ALD OF TRUTH, in the article entitled "Love Your Neighbors," we notice a misquotation in which the writer states that Adam said, "The woman whom thou gavest me beguiled me," which I fail to find in the Bible. When we closely examine the history of the deception and fail of man we see that the serpent did the beguiling and Eve was the victim, instead of Adam as stated in the above named article. Paul at ieast also looked at it in that light, 2 Cor. 11:3. And again, 1 Tim. 2:11-14, the same apostie takes up the same subject and puts the greater blame upon the woman, declares her unfitness as a teacher or a usurper of authority over the man, for this reason, because Adam was first formed, and then Eve, and because Adam was not deceived, but the woman being deceived was in the transgression. I know that it is enstomary or ministers and Sunday school teach ers to say that Adam put the hiame upon the woman, but I could never see it in that light. When God asked Adam how he found out that he was naked and whether he had not eaten of the forbidden fruit, it seems to me Adam frankly confessed, "I did eat," and then simply said how it happened. Of course Adam transgressed too, but the woman was the leader. He was punished because he hearkened to the voice of his wife and did eat of the tree of which God

had said "thou shalt not eat thereof. Now, in conclusion, I would say that I have not written this to find fault with the article above referred to or to critcise the writer. I am glad for the

iiving on in their sins, are certainly article. I simply thought perhaps some young minister or Sunday school teacher who is not so well posted in the word of God might copy after it, and make the same mistake

Nappanee, Ind.

For the Herald of Truth.

DECEIVED BY APPEARANCES.

F. B. P.

Appearances often deceive us in such a way that we can not in any manner realize that the appearance is not after all the reality.

I was riding on the cars. I had taken an east-bound train, and feeling somewhat wearied I soon feil into a sound sleep. When I awoke the train was stopping at a station and most of the passengers had left the car, and were taking iunch in the dining haii near

I looked about me, and apparently the train was standing headed toward the west, exactly the opposite direction from that in which I desired to go. But as I weil knew that I had taken an east bound train when I started, and that I had not changed cars since starting, I was confident that though my train was apparently headed the wrong way, she would finally hring me to my desired destination. I was sure there could be no mistake in the matter.

I quietiv and without any concern whatever waiked out into the lunch room and after refreshing myself with a cup of coffee and a sandwich, returned to my seat in the car, but my train was still headed west.

The twenty minutes allowed for lunch were up; the passengers had mostly resumed their seats; the con ductor called out: "All ahoard," and the train moved out toward the west.

It appeared to me very remarkable, but as I considered it a delusion, I feit no concern or anxiety whatever.

I made a careful observation a num ber of times to see if I could not, in some way or other, rid myseif of this contrary appearance of things, but my efforts were vain. For all I could do my train kept going the wrong way, but not withstanding this contrary appearance of things I never doubted the reality. My confidence was never shaken, and though everything looked so contrary, I felt sure that eventually I should find myseif ail right; and I

By and by, as the morning clouds dispersed, the sun came out a little clearer, and I looked again to the right and to the left, and, behold! gradually the dejusion hegan to disappear, and the points of the compass presented themselves in their proper places, and our train, as I felt sure it would, was and had been all the time rnnning in the right direction. Only it seemed to me as though it was running the contrary way, and I was myseif lahoring under Just such delnsions sometimes pre-

sent themselves in our experiences in Christian life. We can not always see, as plainly as we would, the evidences of conversion and acceptance with God. We are not aiways able to lay hold of the promises as firmly as we ought, and doubts and fears beset onr way, and we feel that our spiritual train has sudden-

ly taken a wrong course—everything we ook at seems, to our heclouded vision, going the wrong way.

Sometimes, indeed, the Christian is overtaken with cloud and darkness to such an extent that under the delusion that everything is going the wrong way, he becomes discouraged, grows weak in the faith, and is filled with doubts and fears, wavers and turns aside. He gets down into the valley of the shadow of death, and the pitfails and chasms of destruction open up be fore him to such an extent that he can go no farther. The passage way is cut off. Then when he calls on God and learns fully to trust Him, the way opens and he goes on. The train was on the right way, and in the right course ail the time-it was for him the house of God and the gate of heaven, but he knew it

But the Father above knew Ignorance came back in the King's Highway, and told Christian and Hopefui there were ilons in the way, he thought, too, his train was rnnning the wrong way; and he could not reach the desired haven; because the llons standing in the way would devour him. Christian and Hopeful were not so easily deterred; if it did appear as if the train was going the wrong way, they knew they you certainly would have been more had started right; they were on the King's Highway, and that must bring them to the heavenly city; and if there were dangers in the way the Lord could protect them and hring them to the desired haven, and they would go on in this way until they were sure, at least, that they could not get there in the way they had chosen. But when they came to where the lions were, they found them chained, and a safe passage way was left them and they passed by unharmed. The delusion had vanished. They found in this instance as the poet said :

"Things are not what they seem." When you know that you have the light; when you know that you have tasted in your soul the love of God; when you realize in your heart a love for God, love for His word, and for His people; for more Christ-like living. when you are seeking with all your My friend, you and I sometimes for heart to be liis faithful and obedient chiid; when you realize a willingness in yourself to do God's will, to deny your-

days and weeks feel that but few people or no one at all is interested in us. Indifference and carelessness are apt to seif, to follow Him and hear the cross; induce us to act in accordance - we when you realize that you love the think no one will notice us. What fearbrethren, and delight yourself in the fui foily if we let coh-webs drape our law of the Lord and in His word, and in windows,-our windows of love, kind-His worship and His service as your ness, sympathy, truth, nohleness, loyalty chief joy, do not allow the devil, with and in fact all the Christian graces his deinsions, to lead you astray, to Ail these are windows of warm goiden make you helieve that you are in the sunlight, if we brash from them care wrong way, that you are not haptized fully, the needless accumulation of right and that you must go and join darkness producing impediments another church, and then turn round through which those who know us and and siander and ahuse your former those who see us, look down into our brethren. If you are even tempted to hearts-whether we know it or not. do this, then you are surely on the

Close hy or at a distance others are standing looking at these windows. If they are darkened they turn away and pleasant, and the "Morning Star" is not eally bright.

on the other hand if those around us see the golden sunlight of God's love flowing from our windows in streams flowing from our windows in streams of loving helpfuiness and holy living and giving, we will light to heaven many who stand and look upon our and giving, we will night to heat of many who stand and look upon our windows when we are not aware of it. It is so easy to be good. The doctrines of the Gospel become fixed habits to us if we live and practice them. These habits are God's gift to like

faithful children and what a gloriou

Berlin, Ont.

tronbling, and the weary are at rest. STILL IT IS SIN.

wrong track and the wrong train, and

that train will land you in outer dark-

ness where there will be weeping and

When you have once tasted the sweet-

ness of His love and grace, stand fast ;

press onward, iet no man deceive

Watch ! pray ! read ! meditate ! go for-

ward as the Spirit leads, and you will

soon land where the wicked cease from

The evil spirit cailed sin may be

trained up to pollteness and made to be

gnashing of teeth.

ous and revolting crimes of the world.-For the Herald of Truth YOUR WINDOWS OUR WINDOWS.

genteel sin; it may be elegant, culti

vated sin; it may be very exclusive

and fashionable sin; it may be indus-

trious, thrifty sin; it may be a great

commercial operator, a great inventor

it may be learned, scientific, eloquent

highly poetic sin! Still, it is sin, and,

being that, has, in fact, the same

radical and fundamental quality that

in its ranker and less restrained

conditions, produces all the most hide

Horace Bushnell.

Has it occurred to you recently that this "house of clay" which you occupy is not a darkened prison enclosure, but instead it is a "lighthouse" and one that has many windows? You look out through these windows many times, unconsciously, and just as often wiii other eyes turn on you and peer through the transparency-ail too frequently without your knowledge. For in numberiess instances if you had suspected that few or many eyes were looking through the windows into your house,

careful of your doings. This morning just at sunrise I stood and looked ont of an insignificant window facing north ward on the third floor of our house. I looked out into the distance and several miles away a window in somebody's house was all agiow with fiery light from the rays of the glorious spiendor of the sun. sun had just risen above the horizon and its light, in all its grandeur, struck this window. I thought, how glorious the reflection of the light of the sun, even though I do not see the sun himseif -

and how suggestive. The owner of that house does not know that far away at least one was looking upon the golden light on his window, and that she turned from the scene with new resolutions in her heart

HERALD OF TRUTH.

February 15, 1900.

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BUSINESS NOTICES.

Several new books have heen added to the Colportage Library.

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hy express, not paid 2:50 Address all orders, Mennonite Puhiishing Co.

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18.00 not prepaid. Even at the above prices the book is cheap, considering the grade of music and the fine quality of paper and workmanship. It is giving satisfaction wherever used, and all Sunday schools contemplating making a change in song books this spring, should by all means examine the merits which "Gospel Call" possesses.

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Bible Outlines,-We desire to cal special attention to a book which just came under our observation, under the tltie of "Bible Outlines for Bible Meetings, Bihle Institutes and Rible Correspondence," by E. S. Young, Professor of Sacred History and Theology," author of the "Life of Christ, Harmony of the Four Gospeis," etc. We have given this little volume a thorough examination, and can conscientiously say that it is a splendid work for all who desire to study the Bible systematically. It is an outline of the Blhle teachings arranged in such a simple way that any one can readily comprehend it. Sent postpaid to any address for 40 cents. Address, Mennonite Publishing Co.,

February 15.

Eikhart, Ind.

OUR LETTER BOX.

S. M .- The HERALD is not a dump ing piace for men's literary or theologicai monstrosities. Such articles do not constitute the food upon which religion of the Jas. 1: 27 pattern thrives; it is the religion of Jas. 1:26. I should be glad to be spared the unpleasant duty of returning matter which the writer knows would not receive commendation from his own congregation and minister. I have the charity to hope that such articles are sent thoughtlessly, and not to harass the Editor. Vain and doubtful disputations are not edifying. The HERALD has learned that. Again to write an article that invites a return and costs a return stamp besides and then publicly and privately herate the Editor for returning it is some more of the Jas. 1: 25 variety. Read Matt. 7: 12 kind. Or, must I think that your intimation is a rather ciever scheme to make the HERALD suffer?

SUNDAY SCHOOL LESSONS

T WOODN VIII _FEBRUARY 25.

JESUS REJECTED AT NAZARETH -Luke 4: 16-30.

[Read John 4: 43-54. Memory Verses 17-19.1

GOLDEN TEXT.-He came unto his own and his own received him not. -John 1:11.

INTRODUCTION.

TIME.-After the Passover In April A T) 28

PLACE.—Nazareth and Gaiilee. PERSONS .- Jesus and the people as embled in the synagogue.

CHRIST'S FIRST SERMON.-We have in our today's lesson an account of our Lord's first public discourse, delivered on the Sahhath in the synagogue at Nazareth. Before He would publicly preach the gospel of the kingdom to others, He must needs tell His friends and acquaintances at Nazareth His divine mission. It was prohably a trying and difficult duty to preach to those whom He had known from His youth, among whom He had lived for twentyeight years, and had labored with them and probably worked for many of them, as a carpenter. In the audience un doubtedly were many with whom He

had associated in His boyhood days

and they looked upon Him as the car-

them to accept Him as the Messiah. ianguage that He is the Messiah according to the prophecy of Esalas. But as one might expect of those who are carnally minded, it was difficult for them to realize that one with whom they had lived and worked, whom they had seen in ordinary dress and surroundings, one without rank, wealth or education, could be so superior to them as to he the promised Messiah. It is a true saying, "Truth embitters those whom it does not enighten." Thus these people whose minds were sceptical became angry at the pointed and personal discourse of our Saviour. Their anger or fury was so intense that they determined to destroy His life, expect ing, as many do, that by destroying the preacher they would destroy the truth. They however failed in their attempt.

HOME READINGS. 19. M.-Jesus rejected at Nazareth. Luke 4: 16-30. 20, T.—Behold my servant Isa. 42:1-15

21. W.-His second rejection. Mark 6: 1-6 22. Th.-They were offended at Him. Matt. 13:53-58

23. F.-Listen, O isies, unto me. Isa. 49:1-12

24. S .- David's prayer ln affliction. Psa. 69:1-11 25. S .- The Text. Isa. 61

LESSON IX .- MARCH 4. JESUS HEALING IN CAPERNAUM

-Mark 1: 21-34. GOLDEN TEXT. - And he healed many that were sick .- Mark 1 : 34. INTRODUCTION.

TIME-On the Sabhath day, time in April A. D. 28, soon after the rejection of Jesus by the cittzens of Nazareth.

PLACE .- Capernaum, on the northwest shore of the Sea of Galilee. Jesus shode here at this time, it was His principai field of labor in Gailiee.

PERSONS.-Jesus. The man with an unclean spirit. Simon, Andrew, James, John, and Simon's wife's mother.

MARK.-The author of our to-day's lesson was probably one of the seventy whom Jesus sent out two and two to preach the gospel, heai the sick, and cast out devlis. He was of Roman descent, the son of that Mary at whose home the disciples at Jerusalem were assembled (Acts 12:12). He labored much with Paui, Barnahas, and Peter. He was Peter's Interpreter. After Peter's death at Rome, he is said to have preached the gospei at Alexandria in Egypt, where he founded a church. He wrote his gospel to the Romans, who worshiped Rome more than God. He proves to them that Jesus of Nazareth was all powerful. In the first verse of chapter one he strikes the key note which is heard throughout his entire

CONNECTING LINKS.-When Jesus had passed safely through the angry mob at Nazareth who were attempting to throw Him down from the ciff which pernaum, which He made His home prophecy of Isaiah 9: 12.—Peloubet.

would make it difficult to tell them the shore of the Sea of Galilee, on the bortruth concerning Himself; and for ders of Zebulon and Naphthali, where our Saviour spent much of His time He however tells them in no uncertain during the three years of His public ministry. Matt. 4: 13; Mark 2: 1; John 5:17. Many of our Lord's mighty works were done at Capernaum, yet because of their pride and worldliness, they were not willing to believe on Him and accept Him as their Saviour. Consequently our Savior uttered His solemn denunciation against the city (Matt. 11: 23.) The same has been literaliv fulfilled many, many years ago; so complete was its destruction and ruin, that to day there is no trace or satisfactory evidence as to where the city once stood.

HOME READINGS. 26. M .- Jesus healing in Capernaum.

T .- Jesus casts out devils. 27. Luke 4: 31-41

hrethren in the East, and consequently 28. W .- He bare our infirmities Matt. 8: 1-17 many do not heartily respond to the cail for help. We only ask for cheer-ful, "freewill offerings." Calls are

2. F.-The Nohleman's son heaied. John 4:46-54

Deut. 28:15-29 dience. Deut. 28:15-29 S -Safe under the shadow of the Pag 91 Almighty.

MENGES MILLS, YORK Co., PA., FEB. 2, 1900.—The ministering brethern, J. H. Martin and Jos. Hershberger of Augusta Co., Va., came into our midst the latter part of January. They visited among the hrotherhood and held a number of meetings, in which they earnestly instructed us from the word of God in the way of peace and righteousness. We trust some good seed has fallen on ground that may produce some fruit later on. They preached at Hanover, Bear's, Gerher's, Bear's Station and Hostetier's. May God hiess the dear workers in His COR.

NAMPA, IDAHO, FEB. 3, 1900. -you ail a satisfying portion. Possibly a few lines from this part of God's

We learn, however, that it is reported in Ohlo and Indiana that the colony is In the afternoon a young man was reevery body in every particular. To escape the ohligation of what God said overlooked their city, He went to Ca- to Adam, "In the sweat of thy face found outside of "Eden;" and those lngs recently conducted by Bro. J. S.

penter's son. It was these facts that CAPERNAUM.—A city on the western who think it is wrong to "irrigate" to Shoemaker of Dakota, ill.: On Jan. ley; and those who cannot feel at home unless they are compassed ahout on every side with people of our falth, will not enjoy themselves here at present; and those who do not love to he where there is much sunshine and no cyclones, must not think of making and man, and we rejoiced to see four, this their home. We are receiving give correctly as nearly as we can, and this world and start for Christ, who yet we prefer to have persons come and see for themselves. We have located the place for the new meeting house just outside of the town limits, which puts it about two miles from the center of Nampa.

urgent for means to heip suffering,

must also endeavor to keep our own

heathen India, which is right, but we

Nation from hecoming heathen. "An

pound of cure." If our work here is

not of the Lord it will certainly come

and if "God he for us," though the "be-

ginning be smail," yet the "latter end

interest in the prayers of all those in-

terested in the advancement of the

cause of Christ. I would again say

that if any contemplate coming out

here about the 1st of March, they

should correspond with Bro. E. Stahly

of Nappanee, Ind., and those who wish

to come about the last of March should

whatever we say, or do, have an eye

Sunday, Jan. 21, 1900, haptismai serv-

received into the church. Bish, I. J.

Buchwaiter of Daiton, Ohlo, officiated.

DAVID GARBER.

single to the honor and glory of God.

foundation and to go on with the work as speedlly as possible. It seems, how-

ever, that the building of a "house of Mark 1 . 91-34. worship" here at this place does not meet the approval of many of our dear

1. Th.-He healeth all thy diseases. Ps. 103:1-18

3. S .- Disease the penalty of disobe-

CORRESPONDENCE.

them received the impression that I am a "Land Agent" or a member of the "Business League," hut such is not the Greeting to all readers of the HERALD case, though they did, without my con-OF TRUTH. Much grace from God the sent, attach my name to an article Father, through Christ Jesus, be to written for the paper. vineyard will be read with pleasure by

some at least. To our knowledge there is no visible mark of God's displeasure upon us, hut on the contrary we realize the truthfuiness of the promise of God, when confessed Christ during these meetings He said to one of His servants of oid: "My presence shall go with thee." And ices were held, when these four were His presence gives us "Good cheer."

not prospering and that haif of the ceived into the church by haptism at colony would leave if they could. So his home. On account of ill health he far as the writer can ascertain, the could not be present at the morning report is not true. There are persons services. May the Lord ahundantiy that are dissatisfied wherever they go, bless these precious souls and may we and this would indeed be an exceptional all strive to attain "unto the measure country if it would be approved by of the stature of the fuliness of Christ," CULLOM, ILL., JAN. 29, 1900 .- For shalt thou eat bread, till thou return the especial henefit of those who may unto the ground," you must not come be interested in us and our work, we Galilee (Luke 4:31), according to the to Idaho, for such a country is not herewith give an account of the meet-

of Canada, he came into our midst, iahoring faithfully for the salvation of the lost, and preaching to us the "Life Giving Word" with such power that sinners hecame awakened to a sense of their duties, which they owe to God whom we have learned to love, willing to break away from the sinfuiness of alone can "save to the uttermost." Among this number was one who had turned back, and we say, Praise the Lord, for by his coming two hrethren have been reconciled. While we have heen made giad, yet our hearts are pained to see the large number who are We are now ready to begin the yet lingering outside the foid, some

> and how sad the thought that they are near to us and in such peril. Dear reader, pray for them. "He who will not, when he may; When he would, he shall have nay."

deeply convicted, others thoughtful

FROM NAPPANEE, IND.-Bish. Andrew Shenk of Oronogo, Mo., came into our midst on the 1ith of January and continued with us two weeks, preaching every evening and also holding sev ounce of prevention is hetter than a eral day meetings. We can say truly that his sermons were much appreciated, being delivered not with entlicing to naught, and we will say amen to it, words of man's wisdom, hut in demon stration of the Spirit and of power as the will greatly increase." We crave an Holy Ghost teaches, comparing spirituai things with spiritual and vividly portraying unto the people the awfuiness and the exceeding sinfuiness of sin as well as God's abhorrence of a formal Christianity and the indispensable necessity of a complete surrender and consecration to the will of God. The interest during all these meetings, regardless of the muddy roads, was very good. It correspond with Bro. David Hitty of was indeed a time of refreshing to the West Liberty, Ohio. In conclusion I would say: May we at ail times, ln congregation here, not only "for the perfecting of the saints, for the work of the ministry and for the edifying of the hody of Christ," but also for the unsaved. God's word, like "a hammer P. S.-Some may have received newsthat hreaketh the rock," feli upon their papers printed at Nampa, and through stony hearts that they were made to "stop and think" to such an extent that nine preclous souls were moved to confess Christ. May God give them grace that they may hold out faithful unto death and then inherit the crown of immortal giory, and may the Lord stlii in the future continue to confer His hiess-WADSWORTH, OHIO, JAN. 27, 1900,ings upon the dear brother in his In December, 1899, Bro. J. O. Biosser of evangelistic work as an instrument ln New Stark, Ohio, came into our midst His hands in the salvation of lost souls and held a number of interesting and To Him be the honor and the praise edifying meetings. Four young people DAVID BURKHOLDER.

SUNDAY SCHOOL ITEMS.

CHERRY BOX, Mo., JAN. 23, 1900 .-Sunday, Dec. 31, our small congregation elected officers for the Sunday school as follows: Supt, Bro. Zook, but as he and his family are about to move to Indiana, we nominated L. J. Johnston to take his piace. Asst. Supt. George Bissy; Sec'y, Ida Blssy; Choir ister, William Detwiier; Treasurer, Saloma Detwiler. We have an "evergreen" Sunday school and change teachers every quarter as we see best. We deeply feel the loss of two of our earnest workers, Sister Laura and Bro Benj. Detwiler, who have moved to

Shannon Co. Our loss will be a gain tank work I heard one of the mates see them leave, but we believe they will he earnest laborers wherever they are. gang, language so vile that it would Bro. D. Driver of Morgan Co., Mo. He home. To day we ordered 400 of our preached earnestly and encouraged us people to go to that tank to work as we to he faithful in working for our Master. Aithough the attendance was not so large as it might have been, on account of the weather, we were encouraged to stand together in the bonds of ahused and heaten. Here we are treatlove. Another year is past, with all its ed with justice." If we have sufficient toils and cares, never to be recalled, and my prayer is that whatever we do to keep some of these people under this year may he done to the honor and glory of God.

SALOMA DETWILER.

EL KHART INSTITUTE ITEMS.

Sister Mary M. Yoder of West Llherty, (), has been appointed by the Mennonite Evangelizing Board to take up mission work in Chlcago. Sister Yoder has been in school two terms ln the Bible department, and her faithful work gives the assurance that she is well qualified to engage in more active service for the Master.

Possibly the most interesting part of the special Bible term now in progress plied with food at the Dr's. kitchen. is the study of Church History. The story of the Waldenses, Alhigenses, Anahaptists, and others, is of intense interest to the careful student, and a hard hillet of wood for hurning, and as It is traced through the dark cen in the other a lot of charcoal and some turies of persecution, war and woe grass rope. He said he had hunted for lt shows the character of the unyielding faith of those who chose to suffer martyrdom rather than conform to the abuses of the Church of Rome. To one who is interested in the history of our people, such a course of study becomes a source of deep satisfaction and Inspiration.

The Mission study class which was organized last year, and led this year hy Sister Mary Yoder, has selected Bro. I. R. Detweiler for leader during the rest of the year. They follow an outlined course which will cover ail important mission fields during four years of study. This work is of great help to all who expect to have any part in the great cause of Missions.

The weekly devotlonal meetings conducted by the students are well attended and are the source of much edification and Instruction. One meetlng each month is given to the subject of Missions. One of the most impressive meetings heid recently was the one just hefore Sister Yoder's departure for Chicago, on the subject of Home Missions The subject was thoroughly discussed and the meeting closed with special prayer for Sister Yoder in her new field of lahor.

For the Herald of Truth

INCIDENTS.

When the S S. Caledonia came to anything of the native language then, so the vile language used on all sides was lost on us. But with a knowledge of the language comes a knowledge of its vuigar and profane words, much as

ear shot could hear, to the women in his have far over run our limit and the other works, too, are full. They positively refused to go. They sald "When we work in the tank our mothers are means from America we can continue somewhat refining influence. We have for them? no authority over the tank work. Do. you see?

The other day an old man with thin. white hair and snowy heard came bringing his three daughters. When questioned he said, in substance, "I am a shikar (hunter) and our business is to catch hirds and other game in the forests. But in this sad time no one can huy, and we are dying of hunger. We heard the fame of your name, great king, (maharaja, a common title applied to a white man,) and are come to ask work from your honor." His three daughters were given work at two cents a day each and the father is sup-

A day or two later a man came with two haskets suspended from a stick across his shoulder. In one hasket was work hut the other works are full, and he had brought these things in the hope that he might be able to sell them to us. We pald him two cents for the lot and put him on our work next morning. He was happy.

Every evening a number of people come to "make a shop" on our works. They have a hasket of rice, a basket of dal, some salt, and some sharp pepper (chilis.) These they sell to the people after the pice are given out. Next morning there is always a crowd of children husy in searching the dust for grains of rice which have been dropped. There ls a hig ring of dust around each hungry little mouth. These children get enough to eat at the kitchen, but they have been on short rations so long that they continue to eat the dust and rice grains from force of habit. And perhaps there is some truth in the statement that they so often make that they "cannot fill their stomachs" with what they get. But they get enough to sustain life. Please don't waste a grain of anything good to eat. It would be precious to these poor children. Save your grains, sell them, and send the money to feed poor children here.

Last Snnday morning the report came that an old woman had died near our As we had never seen a native burial, Dr. and I went out to the burlal piace to see just how such an affair proceeds. We had given a clean sari to wrap the hody in. Two men carried the hody suspended on a pole hetween them. Two coolies had preceded them Bombay iast March the Holl festivities and dug deeper a grave which had been were in progress. We did not know prepared some time ago and fallen in. When the bearers reached the grave they prepared the hody for hurial hy re adjusting the cloth. They then carrled it into the grave, straightened out the form and put in the earth upon it. one might wish to avoid them. The As they were preparing the hody for other day while 1 was going to see the hurlal one of the hearers said in Hindi,

for the people there. We were sorry to (gang hosses) call out, so that all within right, but as soon as yon're dead, what have lost all desire for hetter things. moralization or sermonizing that was We were also refreshed by a visit from never do to repeat even in private at made. The next thing that was said the joh instead of the customary eight annas. Perhaps we should have at least offered a short prayer in Hlndi at the grave-there were about half a dozen persons present-but we wanted to see just how the natives do such a thing without European Interference. With out God-without hope! Who is coming to tell these women there is hope

> I was in the snn too much on Sunday without my umbrella. I felt pain all last night and thought that to-day I must stay indoors all day. But I went out in the early morning and saw the multitude and had compassion on them. I went twice to the tank to get work for those we could not take, and to the the Engineering Department work on the road four miles south of here. I found 14,000 people there at work. The limit had been 6,000, and the officer in charge is worked almost heyond endurance trying to supply the people with work. I felt no pain all day and am well to night.

Two thousand two hundred ninety seven on onr little work yesterday and nearly as many to-day. It costs \$50 a day to pay them. Pray for us.

I A RESSLER American Mennonite Mission, Dhamtari. C. P., India.

> For the Herald of Truth. ON THE ROAD TO RUIN.

BY F. P. P.

A young man, belonging to a highly respected family, started on the downgrade of human life. He hegan to associate with a class of young men who were already advanced in dissolute and sinful lives. He hegan to go to places of questionable amusement, was out late evenings, frequented billlard hails, ten-pin alleys, shows, theaters, dances, blred expensive livery rigs, wore tooth-pick shoes, high standing collars, flashy necktles, gold rings, sported a gold chain and charm, dude cane, a high hat, and a full purse, smoked fine cigars, ate late suppers, drank an occasional glass, and though at first such a thing made him smart beneath the lashes of an accusing conscience, he could now without trouble step up to the har with a crowd of low fellows around him and order the drinks for the crowd. He could now go to the rambling rooms and sit with the scoffers on the seat of the scornful.

A friend who thought that he might vet save him and lead him back to a life of virtue and usefulness, came and had a plain, charitable talk with him. He tried with his hest efforts, to lead the young man to see the folly of such a course to see where it would lead to. and what must finally he the result, hut cold and heartless, the young man recelved the advice of his friend's last solemn appeal, and contemptuously replied, "I can't see it."

Thousands to-day say the same thing; they go into the way of ruln, but they "can't see it." Their eyes are blind. their ears are deaf, and their hearts are

"Yes, as long as you're living you're all seared with a hot iron, so that they

If you should speak to the parents of this young man and show them the danger to which he is exposing himself, and the disgrace that they, on his ac count (if he goes a little further in this course), must suffer, they would he greatly offended. They supply the means and encourage their hoy to the ruin that threatens him, and they are preparing for themselves the heart aches, griefs and anguish that may bring their grey hairs in sorrow to the grave.

Moral: "Train up a child in the way he should go, and when he is old he will not depart from it." Do not encourage your children in bad ways. Be careful that you do not sow a seed that will germinate, and grow up, and bring a harvest of sorrow for old age.

For the Herald of Truth

HINTS TO MINISTERS

The minister needs to order his out ward as well as his inward life, his walk and conversation, so that it may harmonize with the gospel. It is often said: "That if the heart is right all is right." In the light of God's word this kind of teaching falls to the ground. It is true that "if the heart is right, all is right," hut however much men may boast and profess, the heart never is right as long as men do not put aslde their filthy conversation, their disorderly walk, and their induigence in ungodliness of every kind, and manifest the pure light of the gospel.

Prompted by the Spirit of God, a man will he led to do just what the gospel requires of him, and the gospel never requires impossibilities.

In the third chapter of first Tlmothy the apostle speaks of things which apin the outward life, of the out ward characteristics of the man who shall fill the place of the watchman npon the walls of Zion, and the word demands that he should so arrange his temporal affairs, that, according to the word of God, he may be found blame-

His family affairs should he well ordered, and in these he should manifest wisdom, prudence and discretion. He should he the husband of one wife. This of course does not har out from the ministerial office an unmarried man or a widower; hut it does har out one who has more than one wife living at the same time, and it is the writer's opinion that this scripture would har out from the ministerial office, one who has been divorced from a former com panion, even though the civil law conceded to him that privilege.

He should have the ability to govern and direct his own affairs, provide for those who are dependent upon him for support, and to bring up his children in bedlence and in the nurture and admonition of the Lord.

The wife of the minister also is not forgotten in these instructions of the apostle, and she should seek just as earnestly to possess the proper qualifi cations required of her as her husband should seek to attain to the qualifications required of hlm. She should he grave, serions, humble, modest, truth ful, meek, faithful in all things and with her prayers, words of encourage

ment and otherwise, she should continually lend a helping hand.

We sometimes have heard of instances where the wife strenuously opposed her husband's work in the ninistry, hindered and discouraged him in the performance of his most solemn duties, and laid in his way every possible impediment, and thus made his work hard, and destroyed to a large degree the good infinences he might otherwise have exerted in the church and in the neighborhood. This is a wrong course and makes the life of both hushand and wife an unhappy one. The model Christlan woman will accept the position God gives her, as an obedient, consecrated, faithful wife. which she symbolizes by her prayer head-covering, and thus manifests, iu true ohedience to the will of God, her desire to glorify her heavenly Father ln all she does. Every true Christian will rejoice that the gospel is preached and that sinners are converted to the true

In his hahits a minister should he well on his guard. His personal appearance, his attire, his conduct and his conversation should he such as not to cause offense to anyone. Some of the min isters in our church are not as careful as they should he in their adherence to the plain and simple mode of dressing,

common among our people. I have met ministers, who to judge from outward appearance, as well as from their conversation and conduct, I would not have suspected of being members even, much less ministers; indeed 1 was greatly surprised when I learned that they were in the ministry.

Men often do not realize the importance of these little things until it is perhaps too late to remedy the evil. This is indeed a matter of deep regret to all who have the cause of Christ sincerely at heart, because much of the good influence of the church is lost ln just such ways.

Ministers, like Paul, should seek to be an example to the flock, and they are-they are living episties seen and read of all men, but sometimes their example leads away from God instead of to Him; into pride instead of humillty; into sin, rather than to righteous-

A minister, under all circumstances, should appear neat and clean; there is no virtue in filthlness, and no humility in impurity or slovenilness. I have seen ministers, and not only Mennonite ministers, but those of other denominations also, who were so excessive in the use of tohacco, and given to other flithy and nncouth things, that they made themselves quite repulsive to many people.

A minister should he very careful that he ln no wise makes himself odious or repulsive to the people, because this very greatly hinders his influence for good. He should possess a meek and quiet spirit; under all circumstances he should he calm and dignified, firm in the defence of the truth, strong and unwavering in the faith, kind and respectful in his address to those with whom he meets, both in the church and out of it. He should he sober, vigilant, and of good hehavior; not light-minded, not given to jesting, not found sitting for hours, whole Sunday afternoon in talking I would like to. I can say, My Lord is as the servants of God. Not seeking the Lord Jesus cannot recognize any

and other temporal things, without once so much as thinking of Christ and His word, of the church and her interests, of souls and the salvation of men.

The apostle admonishes (Eph. 5: 3. 4), that "neither filthlness nor foolish talking, nor jesting should he once named among the saints." should rather he engaged in giv ing thanks, praising God, etc., etc.

He should possess a large degree of that wisdom which is from above, which is first pure, then peaceable, gentle, easy to he entreated, full of mercy and good fruits, without partiality and without hypocrisy. He should he apt to teach; he should be filled with the Spirit and show himself blameless in ail things, a true shepherd of the sheep, a faithful watchman on the walls of Zion and ln ail things showing himself an approved workman that needeth not to he ashamed.

Elkhart, Ind.

For the Herald of Truth

THE MENNONITE OLD PEOPLE'S HOME AND ORPHAN'S HOME.

MARSHALLVILLE, O., Jan. 27, 1900.

There are continual inquiries as to the prosperity and the needs of the Homes. Several members of the Board and friends of the Homes met at Bro. and Sister Amstutz's this afternoon to look after these things and we are well pleased with the work so far as we have heen able to go, and we have good hopes for the future. The chlidren at the Orphans' Home are well cared for, and like their "new home" very much. Those who have the care of them find great opportunities to do good and some times little inducement for doing it, so far as human reward is concerned, hut with all this they seem in good spirit and happy to serve their Lord y caring for the homeless. We have not yet enough to huy the

ground needed, hut the hoped and much-prayed-for means are nearer heing gathered than at any previous time. The one thing the Home needs is a place sufficiently large to enable the children and the workers to find their living hy the labor of their hands, have not enough funds to repair the building and pay for as much land as is needed. We ought to have 40 acres, and we cannot think of going into deht to get it. Will you help, that we need not go into debt? To this end we toil, and economize and pray. The Old l'eople's Home huilding is plain, neat, substantial and comfortable, a home that speaks well for a people who always believed in caring for the aged and helpless. The location is heautiful, on an elevation overlooking the landscape to the North and West, with the Amstutz cottage to the East. The material, workmanship, architecture and natural surroundings ail comhine their share and display their effort to make it a de sirable place for the aged to spend their last days of pligrimage here on earth. And how these aged ones

KNOCK AT THE DOOR for admittance is enough to make our hearts sad. Says a minister's wife, "I am abie to be about and wait

would like to know what you can do for me. I am willing to pay my expenses and find my own hed, I have plenty of clothes l am the widow of

-; preacher of the Mennonite Church, I am sixty-three years old. I have no family. I trust in the Lord. am an orphan sixty years and a widow eleven years. I went through trials and troubles. We shall have them and shall plead for the widow and orphan."

This is from one who is ready to share her earthly means with those who have need, in return for a helping

hand A brother of our state, alone in the world, remarked to one of his friends who had come to see him from a distance: "I don't know what to do, I have only ten acres with no hulldings, unless I sell them and go to the county home." The hrother said, "And why do you not go to our Old People's Home," to which he replied. where have we one"? He had not yet learned of our bullding one. He rejolced to learn of such a place by our people and is waiting to he admitted.

Several sisters, aged grandmothers, have come to make their home here and have heen with some of the hrethren in the vicinity all summer waiting for the completion of the home. We hear of some who are placed in county homes, for want of a better A brother in Illinois who has wo children and some means wants to he received hecause where he is he is denied church privileges and desires to he with "his own." He will more than pay for his keeping. Why should we mnitiply incidents to convince us of the need of the completion of the Old People's Home?

We have now gone to the full extent of our securities. We cannot think of assuming risks or making dehts. The first storey is completed with the exception of varnishing; the second all except caseing and varnishing, and the celiar except water works and kltchen-ware. We also need a small harn and the like. Who can help, that has not helped? Who will help, that has already helped?

AS TO THE FURNITURE. Several congregations have aiready taken steps to furnish rooms. The sisters have written for the dimensions of rooms and are making carpet, hedding etc., for a room each. A few sisters have each undertaken to furnish a room. Should others prefer to help on this wise, they may write to Bro.

Amstutz. We are thankful for past favors hoth from the Lord and the hrotherhood. God hless you!

M. S. STEINER C. Z. YODER.

For the Herald of Truth. SPURIOUS LIBERALISM.

BY B. F. HERR.

The true Christian stands hiessedly free from any hondage of the "cere-And Is exhorted, Gal. 5: monial law." I to stand fast in the liberty wherewith a false or spurious liherty of which we on myself; I am not destitute, I have a are warned, 1 Pet. 2: 16 not to use our home here, hut I can't attend church as liberty for a cloak of maliciousness, hut

about cattle, horses, awine, farms my Shepherd! I don't suffer want, I our own gratification or pleasure, or man seek his own, but every man another's wealth."

Spurlous liherty seeks to gratify self. True liberty deems it a great privilege to spend, and he spent, in order that our neighbor may be happy and God may he giorified. The consecrated Christian has the true liberty. He is the one that can say with the truth that "he does as he pleases," because, being horn of the Spirit of God and living under the constant influence of the same he will not please to do any thing that will displease God. He will not fall to help where he sees his hrother in need. He will not he limited in his giving to the Lord by the old ceremonial law of tithing. He is no more under hondage to any temporal law. He is free. And "whom the Lord makes free is free indeed." He says to the Lord: Lord, I bless Thy name for the privilege of being Thy child. I am Thine, wholly Thine; of course all my possessions in this world are Thine. Thou lovest Thy children and art pleased that we ase of these temporal things sufficient to feed, clothe and comfort these our mortal hodies. Thou sayest to us, "Thy bread shall not fail thee and thy water shall he sure." But thou doest also lovingly admonish us that, "having food and raiment we should therewith he content." Then, Lord, If Thou hast been pleased to intrust to my steward ship more than I need for unselfish comfort for myself and family, help me to constantly realize that all the rest is Thine. Give me, I pray Thee, the wisdom and understanding I need to use the same to Thy glory and to henefit my fellow man without respect to person or nationality. So the Christian will always have it in his heart to give, and to give liberally according as the Lord has prospered him. Any husiness enterprise he may engage in wili he prompted solely hy a desire to henefit his fellow man and to glorify God. In the church it will not he necessary to lay a tax on him to seenre his charlty. He will always be concerned about the church treasury, and will give freely according as the Lord has prospered him.

Spurious liberty seeks to justify evil things, such as card playing, attending the places of worldly pleasure as the opera, and theatre. It permits taking the social drink; it argues the privilege to take a drink or let it alone. It does not like Solomon's prohlhition idea, which says, "Touch not, taste not, handle not."

True liberty looks wisely forward and avoids all sensual gratification, and rejoices in God the deliverer from all these snares. Spurlous liberty lm agines many vain things, in the way of secret organization and association She argues that hecause of certain good traits they practice, such as caring for the sick and widows of their number etc., the order must be good and should be sustained. True liberty knows of only one organization, namely, the Church of Christ. This order is free, universal and perfectly comprehensive of all good. Christ Himself is the founder of it Christ has made him free. But there is and He has constantly presided over it from the beginning. He is the great Shepherd of the sheep. And there is "One Fold and One Shepherd." Now

blessedly free from any invention that man could possibly seek to substitute. Spurious liberty is willing to gratify a perverted appetite for tohacco in the various forms in which it is used. True liberty says no. My body belongs to the Lord Jesus, and as I am ever seeking to please Him it is my privilege to know His pleasure in this matter.

I look at His sanctified life, bow pure, and clean, and holy. I conclude it is impossible. Jesus would use nothing like a cigar or pipe or anything that would defile His pure sweet hreath. Surely He would abhor the idea of chewing tobacco and becoming a siave to any evil habit and withai so useless as barboring in His pure and holy mouth this miserable invention of beathendon. He would say, Wby spend your money for that which is not bread? And wby defile the temple of the living God, which temple ye are?

Spurious ilberty claims there is no harm in following worldiy styles and fashions in dress. True liberty seeks humility; knowing that God gives grace to the humbie, but resists the proud. She "minds not bigh things, but condescends to men of low estate." She realizes that "The Lord dweiis with them that are of a meek and quiet spirit." And surely there is no company so precious as that of our Lord. Spurious liberty takes pleasure drives on Sunday, enjoys sumptuous Sunday dinners, induiges in conversation that does not edify the soui, even sometimes foolish talking and jesting; attends church or Sahbath school more for pieasure or pastime, than for spirituai biessing.

True liberty is giad and rejoices at the approach of the Sabbath, because it is a day of rest and freedom from ail unnecessary serving. The church, Sabbath school, prayer and praise service aii prove a spiritual feast, and David's experience Psalm 84: 10 "A day in Thy courts is better than a thousand in the tents of wickedness," proves hiessedly true. Spurious liberty is constantly under hondage. It is ever seeking to know just how far we may go on the broad way to he somewhere near right with the commands of God's word. There is therefore no real peace or hlessing to satisfy. True liberty frets not herself for the morrow for she is assured the morrow will provide for the things of itself. She knows that the eyes of the Lord are over the righteous, and His ears are open to their cry. She hegins each day in the name of Jesus whom she is serving. She simply, with fuil trust and confidence, prays, Lead me this day by Thy Spirit. Heip me to realize more and more that my life is thine, hidden with God in Christ.

Whether plowing the field, sowing the seed, or reaping the harvest, merchandising or banking or huilding ouses, whatever legitimate avocation in life she may engage in, she has the happy consciousness of the gracious presence of Him who has promised saying Lo! I am with you always, even unto the end.

This affords in the believer a wonderful freedom from any ceremonial hondage. He will meet with triais, yea perbaps many perplexing experiences during his pilgrimage here; but he is always conscious that to bim ail things must work together for good because

order other than that of His own plant- he loves God. And he sees clearly in the numerous promises, ever ready to strengthen and cheer him on life's journey, that ail will be well at last.

True liherty gives rest. It gives peace. A peace that floweth broad and "deep as a river." A peace that passeth ail understanding.

Dear brethren and friends, in conclusion, may we all truly contrast in our minds and hearts very conciusively the difference between true liberalism and faise liberalism. May we ail seek to he of those who being born of the Spirit of God, shall enjoy more and more the liberty wherewith Christ makes us free.

Lancaster, Pa.

THE BATTLEMENT AROUND THE . HOME.

Deut. 22:8. J. H. HERSHEY, OLATHE, KANSAS.

To understand the text it is necessary to bear in mind that in the East the roofs of bouses are usually flat. In fine weather the inhabitants resort to them to breathe the fresh air in that warm climate; to enjoy a fine prospect, or to witness any event that occurred in the neighborhood. In the Book of Joshua we learn that the roofs were used for drying flax.

Rahab took the spies to the roof of her bouse and covered them over with flax

In 2 Samuel we find that the roof of the house was a piace of resort in the evening time.

David was waiking on the roof of his house when he fell into temptation. In Isaiah we read that in time of battle and siege people fled to the housetops. In Acts we learn that the housetop was a place for secret prayer.

This subject teaches us that God is not indifferent to what men cali trivlal things. He condemns the man who builds a house in such a way as to endanger human lives. There was danger from a flat roof, some one might accidentally walk off and he killed. So Moses directed that a battlement (or guard) should be built about it. But right at this point comes Bunyan's Mr. Worldly Wiseman and asks, What do these things bave to do with the owner or title of the house? in what way can the surroundings of this home invalid his rights or endanger his life or that of others?

If his heart is all right, and his title good by inheritance, what do these outside regulations amount to?

Like many more of his kind in the world he only speaks to mislead and deceive. True the ownership of the house may not appear to he transported or disiodged by a flat roof with no guard around it. Or a cesspool near your well; or a trap door in your floor. But should the owner carelessly walk off the roof, or step through the trap door, or drink the water from a well, with the contents of a cesspool draining into it, by and by whose house wiii it he? The state has a right to protect

human life. A man has no right to build as he pleases even if he does own the ground and possess the material. The law in the city for the protection of life and

and drainage. To comply with the iaw he fortifies his rights, reduces the danger to bis own life as well as that of others; and, in the eyes of the law, he is a law abiding, justified citizen. But if he rejects the law be becomes a reprobate, subject to fine, attachment, and sale. Now, Mr. Worldly Wiseman, do you understand bow the ownership of the house may be affected by what you cail outward non essentiais?

Perfect obedience to all the laws of the United States does not make a foreigner a citizen any more than obedience to religious rites will make a man a Christian. In the former as in the iatter we become citizens by covenant or birth. Abraham being horn before he came to this Christian Kingdom received his citizenship by covenant er oatb. We being born in this dispensation or kingdom obtain our citizenship by birth. Now for the safety, perpetuation and protection of this citizenship there must be a waii or battiement of ohedience to its laws that surround it. No malefactor against state or church can iong enjoy the privileges of bis citizenship.

and happiness, becoming an easy victim to the dangers that continually surround human life. Hence to be in fuil possession of all the comforts and privileges of citizensbip, one can not compensate loyalty on the bleak name f house, home or country, but he must hold perfect allegiance to those laws that make home, sustain it, protect it,

Now in the spiritual realm the facts as here related are univocai.

Our right to that spiritual habitation is by birth and no other way: "Except ye be born again ye can not enter the

kingdom of God." To be born to a right is one thing; to iive in that right is another. For this reason God has given a battlement of ordinances and restrictions to he piaced around this spiritual home to promote its growth and to give it protection.

When Jesus by right of purchase gave us a spiritual inheritance, His part in the redemptive work was for the time being at an end. In John is; 7. Jesus says, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you,' Verse 12 He says, "I have yet many things to say unto you, hut ye can not hear them now." The "many things" referred to here are some of the things that I will soon mention, that the world and even thousands of professing Christians can not bear even now.

But they were given to us by the Holy Ghost. Listen to verse 13: "Howheit when he, the Spirit of Truth is come, he will guide you into all truth,"

God did not only erect the house by the blood of Jesus: but through the Spirit also teaches us bow to put a battiement around to protect it. Now iet me suggest a few posts and stones and rails for a battlement around this home.

First of ail a reverence for God's word. Store the mind full with the precepts and promises of the Bible. Fortify it with its warnings. Do not he satisfied with a full possession of the truth, for this might still lead you things of this world. The hest and to a compromise, but see to it that the

iimb, regulates the material to be used, truth has full possession of you. This ing. True liberty is therefore free, the light of God's word, as be drinks in to save the truth, instead of glving ur truth to save seif. This material is not of that kind which pleads, Ol Lord bow much may I indulge in worldiy things? or, must I do this? or, is it necessary for me to observe that? It is of a kind that says, Here, Lord, take me and use me; let me follow thee wheresoever thou goest, not only

February 15,

Upon Mount Plsgah's lofty beights To view fair Cansan o'er,'

but also to Getbsemane and Calvary. Now a house usually bas four sides On the one side I would observe: (a) Baptism with water as an outward sign of the Spirit's inward work. (b) Communion, with the rails close enough to keep the goats out. (c) Feet washing a positive command. John 13 14. 15. a jesson against seifish ambition, a strong wall against pride coming in and humility going out. (d) Woman's prayer head-covering. This is a power, a mightier hand than iaw against the torturing and slaying of the innocent bird, (e) The holy kiss to remind us that we should love one another.

On side number two I would put a He has neglected if not spurned that wail of restrictions against (a) foollab which was designed for his protection talking, (b) extravagance, (c) worldiy amusements (d) fashlonable adorning, (e) carnai force, (f) swearing oath in lodge or court.

On side number three we will place temperance, i. e., moderation in things iawfui, and total abstinence in things hurtful. Of these, intoxicants, includ ing narcotics, are among our greatest American evils.

On side number four we snggest (a) Sabbath observance and (b) family worship.

The importance of the Sabbath to the weifare of the home can hardly be overestimated. Think of the Sunday school with its boly influences over the young; and the church worship, the sermon, the boly fellowsbip. How long would Christianity prosper were it not for these sacred things? A home guarded and protected with the principles given in the word of God, is thoroughly furnished unto every good work.

Fathers and mothers, let me appeal to you. Protect your bome. You may be heid accountable for the lives of your children. See to it that you are ohedl ent to the Word. Take warning from those who have thrown down some of these wails or commandments. May your home, your life, and its surroundings be so safe, and so clean, that your children and your neighbors may safely follow you. My dear reader, if there is no wall of defense around your home, erect one. Get an honest minister to heip you. See to it that the work is thoroughly done. Then your home will he hoth protected and guarded, safe and beautiful. God help our home Olathe, Kansas.

CIFTS OF HEAVEN

The gifts of heaven are more fairly distributed than we are ready to acknowledge. Things like diamonds and Paris robes are not at all evenly parceled out. But those are the cheap highest things are meted out with a

HERALD OF TRUTH.

generosity and impartiality worthy of the hand of God. For instance, beaith, as Emeraon iong ago told us, is the greatest wealth. It is not ilmited to any favored class men. Those poorest in diamonds

and bonds often possess it in fullest measure, and the wealth and pomp of kings is as nothing in comparison with it. If a man is blessed with health, bis heart, like a fountain, ought to flow gratitude night and day. Count yourself a millionaire, O man, if you are

well and strong.

Sleep is one of the richest gifts of God. Many receive it without a thought of its value. It is never quoted in the stock markets, but it is more valuable than ail the commodities of the earth Rubies and gold fall into the hands of but few, but God gives sieep to the miillons. Many a rich man would give all his gold for the sleep which comes to his coacbman, but which will not come to bim. If you can sleep, O man, give thanks!

What is the worth of an eye? Place it in the baiance and can you pile enough gold in the other pan to outweigh it? He is a rich man who has eyesight. To be permitted to take in the heauty of human faces, and the loveliness of nature, and the printed pages of books, is a privilege glorious beyond description. Better to work hard in some obscure nook for smail wages and see, than to sit on a throne, blind! Broad acres and great mansions are given to few, but the good God gives eyesight to millions. The eye is the most delicate of organs. The world is filled with its enemies who bave power to destroy it. If you have good eyes, O man, bow down and return thanks.

But though sight and bearing both be gone, the heart has reasons still for gratitude. The reason is God's supreme gift to man, and as iong as that is left man can enter into the thoughts and life of bis Creator. The mind can see, even though the eyeballs perish, and the soul can hear when the ears have ceased to be its ministers. It is a great calamity-as we men count calamitie -to lose the giory and harmony of this visible, audibie world, but after it has vanished from eye and ear, the eternal and invisible universe remains, in which the soul can build itself each season more stately mansions and enter more deeply into the joy and peace of God. Heien Keiler is one of the happiest of ail women. She can neither see nor hear, but her reason, clear eyed and keen-eared, roams exultant through the spacious universe, and marveis greatly at the wonderful works of the Almighty.

These are all common mercies, and their continuance is a proof of the wideness of God's love. All the hest things In this world are scattered with a lavish hand, and we do not know how rich we are until we sit down to reckon up our treasures. The love of parents, the affection of brothers and sisters, the help of teachers, the sympathy of friends, the companionship of books, the gift of children, the joys of home, ali these are given to all sorts and conditions of men. If those you love and who love you have heen spared to you another year, there ought to he a

the Holy Gospel wrote,

What is any failure in business or
calamity in fortune, or disappointment

The Acts show God's Apostles owned with in ambition, or weariness in labor, or

infirmity in bealth compared with the loss of a husband or wife or chiid? Into many a bome death has come, and a giory bas vanished from the earth. But even in these homes there is reason for thanksgiving, and the sorrow should not be that of those who sorrow without hope. The promise of the life eternal is ours, and ours the expectation of a

giad reunion. Alas for him who never see The stars shine through his cypress trees Who, hopeless, lays his dead away, Nor looks to see the hreaking day Across the mournful marbles play! Who bath not learned, in hours of falt! The truth to flesh and sense unknown. That life is ever lord of death, And love can never lose its own

Charles F. Jefferson.

THE BOOKS OF THE BIBLE.

In Genesis the world was made by God's creative hand; In Exodus the Hehrews marched to gain the

Promised Land; Levitions contains the law, holy, and just an

good.
Numbers records the tribes enrolled—ail sons
of Ahraham's blood.
Moses, in Deuteronomy, records God's mighty deeds. Brave Joshua into Canaan's land the host of

Israve Joshua into Catalana a last of the State I Farael leads.

In Judges their rebellion oft provokes the Lord to smite,

But Ruth records the faith of one well pleas-

ing in His sight.
In First and Second Samuel of Jesse's son we

Ten Tribes in First and Second Kings re-Ten Tribes in First and Second Rings revolted from his seed.
The First and Second Chronicles, see Judsh captive made;
But Ezra leads a remnant back by princely

Cyrus' aid. The city walls of Zion Nehemlah builds sgain

Thile Eather saves her people from the plots of wicked men.
In Joh we read how faith will live beneath

affliction's rod, And David's Psaims are precious songs to every child of God. The Proverbs like a goodly string of choicest

pearls appear. thiugs here.

The mystic song of Solomon exalts sweet

Sharon's Rose; Whilst Christ the Saviour and the King the "rapt Isaiah" shows. warning Jeremiah - Apostate Israel

scorns; ntive Lamentations their awful downfail mourns. Ezakiel tells in woudrous words of dazzling

While Kings and Empires yet to come, Daniel in vision sees. Of judgment and of mercy, Hosea loves to

tell: Joel described the blessed days when God with man shall dwell.

Among Tekoa's herdsmen, Amos received his

While Obadiah prophesies of Edom's final Jouah eushrines a wondrous type of Christ

our risen Lord,
Micab pronounces Judah lost—lost, hut again Nahum declares on Nineveh just judgment

shall be poured, A view of Chaidea's coming doom Habak-

A view of Chaices's coming doom Passas-kuk's visions give; Next Zephaniah warns the Jews to turn, re-pent, and live. Haggal wrote to those who saw the temple huilt again, And Zechariah prophesied of Christ's tri-

Malachl was the last who touched the high prophetic chord; Its final notes sublimely show the coming of

the Lord.

Matthew, Mark and Luke and John,

signs in every place

St. Paul, in Romans, teaches as how man is saved by grace.
The Apostle, in Corinthlans, Instructs, ex-

horts, reproves, Galatians show that rath in Christ and the Father loves,
Ephesians and Philippians tell what Christians ought to be.
Colossians hids us live to God and for eterlity.

In Thessalonians we are taught the Lord will come from Heaven.

come from Heaven.
In Timothy and Titus a hishop's rule is given.
Philemon marks a Christian's love, which
only Christians know,
Hehrews reveals the gospel prefigured by the

James teaches without holiness faith is but vain and dead;
St. Peter points the narrow way in which the saints are led.

John in his three Epistles on love delights to

dwell.
St. Jude gives awful warning of judgment,
wrath and hell.

The Revelation prophesies of that tremendous day, When CHRIST-and CHRIST alone shall be the trembling sinner's stay. M. R. in Minnesota Missionary.

HUZULITY.

It is only a little slip of paper, yeilow with age, and yet, year after year, as the pigeon-hoies of my desk are reassorted, and what is valueless culled out, this sheet is reread and carefully nut back.

Years ago I was often thrown into close touch with one who showed a Christiike spirit under ali circumstances. Her environment was the reverse of pleasant. She was forced to live with those who were not only narrow, jealous and difficult to please, but who had no love for the things she

loved. But she bore all with patience. "How can you submit, as you do?" queried I, one day, when I chanced upon the scene and saw enough to suggest the thought that patience had ceased to he a virtue. "It is too much for human

endurance!" "You are right there," my aged friend replied, sweetly: "It is heyond human endurance: but the Hoiy Spirit, the divine, enables me to bear patiently what would otherwise crush me. Years bave taught me one iesson, however If one has the true spirit of humility, there is little room for hurt feelings."

When next I called upon this saintly one she handed me the slip of paper which I shail always treasure, saying: "A quotation like this was given to me years ago, by one who awaits me on the other shore. I know not whose words they are, hut I looked upon them as so good that I pasted the one given me on the fly leaf of my Bible. To the frequent reading of it I owe so much that I want you, too, in possession of a copy. Perhaps after reading it, you will hetter understand the secret of my seeming indifference to what would once have made life a hurden. Then, in tremuious tone, she added: "It is littie I can give you, dear, but I copied this with a prayer that you, too, may be strengthened by it as I have been. To be 'clothed with bumility,' as Peter puts it, has iong heen my aim; and I do know, by bappy experience, that be 'giveth grace to the humbie."

Then, with face illuminated from peace within, she placed in my hand the following apt definition of a virtue which is too little sought after:

"Humility is perpetual quietness of heart. It is to have no trouble. It is never to he fretted, or vexed, or irritated, or sore, or disappointed: It is to

expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed and despiaed. It is to bave a blessed home in myself, where I can go in and shut the door, and kneel to my Father in secret, and am at peace, as in a deep sea of calmness when all around and above is trouble."

Helen H. Thomas

MARRIAGES.

IMHOFF-GARBER.-On the 18th of January, 1900, at the home of the bride's parents, near Low Point, Iii., by An-Schrock, Samuel Imhoff to Nora

NISSLEY-MILLER. - On Thursday NISSLEY—MILLER.—On I Islands January 4th, 1900, by Bish. Abraham B. Herr, at the home of the bride's parents, Amos C. Nissley of Manor township, and Eivina Miller of Martic township, Lancaster Co., Pa.

Ambrose—Bigler.—On Thursday, January 1ith, 1900, by Bish. Ahraham B. Herr, at his residence, near New Danville, Pa., Bro. John C. Ambrose and Sister Lizzie L. Bigler, both of Lancaster City, Pa.

BARR-HUBER -On Thursday noon. January 18th, 1900, by Bish. Abraham B. Herr, at the bome of the bride's parents. Charles Barr and Lizzie Huber both of l'equea township, Lancaster

WEAVER-BRACKBILL.-On Thursday afternoon, January 18, 1900, by Bish. Abraham B. Herr at the bride's home, in Lancaster City, Pa., Bro. Ben jamin F. Weaver and Sister Susan E Brackbill, both of Lancaster City, Pa.

ROHRER—SHENK.—On Wednesday January 24th, 1900, by Bish. Abraham B. Herr, at the hride's home in West Willow, Pa., Willis E. Rohrer, of Lancaster and Lizzie S. Shenk of

HERR—HUBER.—On Thursday, Jan-uary 25th, 1900, hy Bisb. Abraham B. Herr at the hride's home, Bro. Jacoh H. Herr of Pequea and Sister Barbara Huber of Martic, Lancaster Co., Pa.

SOUDER—LEAMAN. — On Tuesday, January 9th, 1900, by Benjamin Hertzler, at his residence, Bro. Benjamin M. Souder of Robrerstown and Sister Bar bara Leaman of Lancaster, Pa.

CHARLES-BENDER .- On the 2d of CHARLES-BENDER.—On the 2d of Nov., 1899, at the residence of the bride's parents, in Manor township, Lancaster Co., 1°a., by Blshop Abraham B. Herr, Bro. Christian Charles and Sister Annie Bender, both of the above mentioned place.

STONER-HERR. - On the 30th o Nov. 1889, at the home of the bride, near Quarryville, Lancaster Co., Pa., by Bishop Abraham B. Herr, Daniel B. Stoner and Sadie Herr, both of Lancas ter Co.

ZEUR-WOIBERT-On the 25th of ZEHR-WOLBERT,—On the 25th of Jan, 1900, at the home of the bride's parents, near Mackinaw, Iii., hy Bishop John Smith, of Metamora, Bro. Chr. Zehr to Sister Katie Wolbert.

Myers - Myers. - In Bedminster, Bucks Co., Pa., on Nov. 18, 1899, hy Bro. John Leatherman, Bro. Eli Myers to Sister Barbara Myers, hoth of Pium-

GEHMAN-STROUSE.-In Bedminster Bucks Co., Pa., on Dec. 9th, 1839, by Bro. John Leatherman, Bro. Abram Gehman, of Piumstead, Pa., to Sister Emma Strouse, of Dublin, Bucks Co.,

DERSTINE-BEWIGHOUSE.- In Plum stead, Pa., on Dec. 16, 1899, by Bro. Jacob Rush, Bro. Abram Derstine to

ressman's Cong., Ont., forth Woolwich S. S., Ont.,

Total.

India Orphans. Crèsaman's S. S., Ont., \$12 50
A Sister, Berlin, Ont., 500
Bible Conference, Birasburg, Ont., 507
Mrs. Bi. Z. Feach's, 507
Friends, Waukomis, Okia., 700
[A. M.) S. S., Vandalla, III, 13 25

From Wayne Co., Ohio per Jonas Smoker, \$ 405 200 India Famine.

Mr. and Mrs. E. W. Zooks
South Union & Walnut Grove
From Ohio per J. J. Buch waiter,
A. B. Miller,
A. B. Miller,
A. B. Miller,
B. Mi

Evangelizing.

Smoker, Sonth Union & Walnut Grove Congs., Ohio, From Ohio per I. J. Buch walter, A. R. Miller,

TRAUGER—DERSTINE.—In Plumstead, Pa., on Jan. 15, 1900, by Bro. Jacob Rush, Bro. William Trauger, to Sister Annie Derstine, both of Bedminster township, Bucks Co., Pa.

DEATHS.

LEATHERMAN,-Christian Leatherman was born in Plumstead township, Bucks Co., Pa., Jan. 3ist, 18i5. On Dec. 4th. 1853, he was married Mary Fretz. She died April 13th, 1866. This Fretz. She died April 13th, 1890. Illis-union was blest with six children, five of whom preceded their father. He was married the second time, Feb. 9th, 1868 to Sarah High. One son, who sur-vives him was born to this union. He 1888 to Saran High. One son, we wive shim, was born to this union. He died Dec. 27th, 1899, aged 84 years, 10 months and 26 days. He was buried at Deep Run on the 3ist. Services by Jacoh Rush in English and John Gross German from Psalms 94:19,

JOHNSON.—Lydia Johnson, maiden name Swartz, was born May 11, 1922, died Jan. 14, 1900, aged 77 years, 8 months and 3 days. In 1843 she was united in marriage with Jacob II. Johnson. Their union was blue wof whom sons and four daughter to the life bepreceded their mother to the life be-

SCHRAG.-Michael Schrag died at his SCHRAG.—Michael Schrag dired at home near Taylstock, Ont., Can., Dec. 17, 1899, at the age of 58 years, 6 months and 27 days. Funeral was held in the old meeting-house, near the Schrag cemetery, December 20th. Bro. Schrag cemetery, December 20th. Bro. Schrag company to the schrag day of the school of the scho was a member of the Amish Mennonite Church. He lived in matrimony 34 years and 8 months and leaves a sorrowyears and 8 months and leaves a sorrow-ing widow, two sons, one daughter and two grandchildren to await the sum-mons yet to come. The funeral serducted by Jacob S. Miller and Joel J. Miller. Text 2 Cor. 5:1-10.

HOSTETLER.—Elias Hostetier died at HOSTETLER.—Elias Hostetier died at his home, about three miles west of Elik Lick, Pa, Tuesday, January 23, 1900, after a brief iliness from lagrippe and rheumatism, at the age of 71 years, 10 months, and 19 days. Funeral ser-vices were held in the Amish Mennovices were held in the Amish Menno-nite meeting-house, near Niverton, Pa, and interment in the cemetery adjoin-ing, on the 24th inst. A large number of people attended the funeral. Services were conducted by Elias A. Yoder vices were conducted by Elisa A. Yoder and Daniel S. Beachy, the latter using 1 Cor. 15:30-58. The deceased was a member of the Amish Mennonite Church, for many years. The widow, one son, six daughters, three brothers

MILLER.—Harvey, infant son of Pre. Jacob S. and Anna Miller, dled October 7th, 1899 at the age of 2 years, 8 months and 29 days. He had heen ill a little over three weeks with cholera infantum. o funeral was held at the Mapledal The funeral was field at the Maplicale, A. M. meeting house, near Grantsville, Md., October 9th. The services were conducted by J. B. and J. J. Miller, the later using John 16: 16: 20 as a text. A large number of people were present at the funeral. The bereaved family have the ardent sympathies of the commun-ity, in this visitation of sorrow.

Soverny On the 2d of January. SCHERTZ.—On the 2d of January, 1900, near Washington, Tazeweil Co., Ill., Alvin Lester, son of Andrew and Lena Schertz, aged 4 months and 18 days. Alvin was a bright little twin He seemed to he well until Jan uary 1st towards noon we noticed that he wasn't feeling as usual and the next morning while his sister was holding him the little heart stopped beating him the little near's stopped beating and his spirit was horne away to the realms above. Funeral services on the 5th at the Union meeting house by Andrew Schrock in German and Peter Sommer and John Smith in English.

The tender flower God has given. To bloom with us awhile. God gave to us this jewel rare, He gave awhile into our care, Then took him to Himself above, Where all is joy and peace and love.

Sister Sallie Bewighouse, both of Bed-minster, Pa. His infant voice to us is stilled. The thought our heart with grief has filled.

YUTZY.-Mary, wife of the late Jacob YUTEN—Mary, wife of the late Jacob YUTEN—Mare, wife of the lated at the residence of her son Jonas Yutey, near Sunnyaled, Garrett Co, Md, Au-gust 28th, 1899 at the age of 55 years, 5 months and 25 days, The Tuneral Low-piace Angust 30, from the residence of the property of the place of the property of the property of the deceased sistr, J. S. Miller and J. J. Miller conducted the services in German, the latter using Philippian I. 21-23 as a basis for the services in J. B. Miller spekenses of the property of the J. B. Miller spekenses of the property of the at the funeral. The departed was a member of the Amish Mennonite Church for many years. She is reputzed member of the Amish Mennonite Church for many years. She is reputed as having been highly esteemed by those acquainted with her. She issaid to have frequently expressed a desire to taken hence, from the field of mortally and we trust that she east is a state of the labors" in the time bear is atte of the "dead, which die in the Lord."

"dead, which die in the Lord."

BEITZEL.—Mary, wife of Christian L. Beitzel, died after a brief illness, at the home of her hinband, near blittinger, Md., Thursday, August and sa the home of her hinband, near blittinger, Md., Thursday, August and sa the age of 31 are an unpher of Elias Orendorf. She was married not quite eleven months prior to her death. She became ill in the afternoon and died the following night. The attending physician Per parents, four brothers and two sisters survive her. Funeral was held on August 10th, at the Cherry Glade A. M. meeting home. J. S. Miller and J. J. Miller onducted the sert is more and the serting of death, are wend to exclaim with the author of Ecclesiates ever a vanities "* all is vanity."

SHANN.—Brother David Shank de-

SHAN.—Brother David Shank departed that life the 28th of January 1900. Leitershurg, Washington Co., Md., of a complication of diseases, aged 45 years and 5 months. He leaves a sorrowing widow, one daughter and four sons besides a host of friends to mount their loss. He had heen siling for sometime, but was confined the douly a few willing to leave this world of sorrow and go to his reward; we helieve be in now restling in a loving world or sorrow and go to his reward, we helieve he is now resting in a loving Saviour's care. He was ordained to the ministry several years ago in the Stouffer congregation. He will he missed as a laborer in God's vineyard, also as a a laborer in God's vineyard, also as a neighbor and friend. Flueral sermon and interment at Miller's M. II. Pre. Henry Baer and Blabop George Keener officiated. Texts, Acta and Prov. 14.32. A large number of people met to pay the last compensation respect to one who will be greatly missed. We sympathize with the fam-ily in their heavy loss.

SHANK.-Brother David Shank de-

Death has robbed us of our father Whom we loved and cherished here; It was father, yes, dear father, Can we help but shed a tear?

Myers. - Susanna Myers, maiden Myers, — Susanna Myers, maiden name Minninger, was born December 25th, 1821. She was married to Jeremish Kriebel. To this union two sons were born, one of whom survives. She was married the second time to Jacob Leatherman of Plumstead, who died. On December 20th 1890 of Bedinster. She was a second to be a second to the second second to the second sec aged 78 years and 4 days.

FRETZ.—On January 20th, 1900, Hill-town, Bucks Co., Pa., of paralysis, Bro. Noah Fretz, aged 79 years, 2 months. Buried on the 25th at Blooming Glen. Services at the house by Peter

B. Loux and John Leatherman; at the meeting-house by Ahram F. Moyer and Bish, Henry B. Rosenberger. Text, Isa. 38:1.

' REIDLER .- On the 25th of January, BEIDLER.—On the 25th of January, 1900, at the family residence, 107 South Sangamon street, Chicago, III, of the infirmities of old age, Mary Ann Funk, widow of the late Jacob Beidler, aged 78 years, 3 months and 20 days. Mrs. Beidler was born in Bucks County, on the 5th of beidber 15th. On the 12st of April 1844 she was united in margine with Jacob Beidler of the san praylong. but who for about two years previous to their marriage had resided in Spring-field, Ili. In the fail of 1844, they moved from Springfield to Chicago, making the trip with teams, through an unbroken, and in many places an aimost impassable prairie, a distance of about 150 miles. Her experiences in the new city of the lake, with those of her husband, would make a volume of deep and practical with teams, through an unbro make a volume of deep and practical interest to the present generation. Through trials and self-denials, patiently and quietly sel lived the life God bad appointed to her, and God blessed her in it, until surrounded by the abundant comforts of this life, and a family of four sons and one daughter, who did all that love and trindress could suggest to make her daughter, who did all that love and kindness could suggest to make her last days peaceful and happy, she caimly fell saleep, and went to her rest, as we trust, in the honse of many mansions, where all tears are wiped away, where there is no more pain, nor sorrow, nor death, and where every redeemed soul with the poet may sing:

"There I shall bathe my weary soul, In seas of everiasting rest, And not a wave of trouble roll Across my peaceful breast.

She was in the true sense of the word She was in the true sense of the word a model wife and mother, a true help-mest to her hushand, careful and economical house wife, a keeper at home, and manifested arrar spirit of patistices, thindness and fortherances. Two died in the mother of nine did hody of John was found in the lake nineteen years only how he came to his death is a mystery which probably eternity alone. ago, how he came to his death is a mystery which probably eternity alone will reveal. William died of paralysis in September 1897, and the husband and father of the family passed away aix months later, to the day. The writer feels especial interest in the death of his collect sister for all fee, as a young man the same of the sa as one whom we loved and cherished as a kind mother, a beloved sister and a dear friend. Peace to her ashes.

ZIMMERMAN.—On the 3rd of January, Zimmerman.—On the 3rd of January, 1900, Cumberland Co., Pa, of pleuro-pneumonia, Jacob M. Zimmerman aged 5 years, 5 months and 25 days. He was horn in Lancaster Co., Pa, January, 1914. He was married for hoom five preceded hus for the prece grand children of whom three preceded him. He also leaves his widow, six brothers and tbree sisters. He was a member of the Mennonite Chnrch for

LUTHER.—On the 7th of Jannary, 1900, at Scalp Level, Cambria Co., Pa., Bianche Amelia, daughter of Hugh and Mary Luther, aged 3 years, 9 months and 9 days. Buried on the 9th. Funeral services by S. 6. Shetler and Alexander Weaver. Text, John 16:22.

ALWINE.—On the 30th of January, 1900, near Johnstown, Pa., of dropsy, Slater Mattle (widow of Bro. Ahram Alwine who died about 9 months ago.) She was aged 63 years, 7 months, 10

days. Buried on the 1st of February at the Stahl meeting house. Funeral ser-vices y S. C. Sabter, Jonas Blanch, C. C. Stater, Jonas Blanch, Taxt, Luke 90:36. Slater Alwine was a fathful member of the Mennonite Church for a number of years and we have reason to believe she has gone to rest.

February 15,

HELFRICK.—On January 19, 1900, in Hillstein, Bucks Co., Pa, Lizzie, daugh-ter of John and Reheeca Helfrick, aged 2 years, 4 months, 18 days. Burled on the 23d at Blooming Glen. Services at the bonse by Abram F. Moyer, at the meeting-house by Bibl. Henry B. Ros-enberger and P. B. Loux. Text, John 14:1, 3.

MUSSELMAN.-On January 17, 1900, MUSSELMAN.—On January 11, 1990, Richiandtown, Bucks Co., Pa., of pneu-monia, Bessle, daughter of John and Kate Musselman, aged 8 months. Burled on the 21st at Blooming Gien. Services at the honse by Peter B. Loux, from Paslm 16: 6; at the meeting-house by Bish. Henry B. Rosenberger and Abram F. Moyer. Text, 1 Peter 1:24.

Insisting that there are no beirs to the real cestate of the Seventh-Day Baptist Monastical Society, of Snow Illil, Franklin Co, Pa., the State has seized it and will be sale going to the Commonwealth, and the remaining third to the informer Charles A. Suesserott, of Chambershurg, Pa. The place contains 167 acres, a grist mill, the monastery barne grist mill, the monastery barne agist mill, the contains a possible property of the contains and the second property for a contains 167 acres, a grist mill, the monastery barne and the contains and the second property for the contains and the second property for the contains and the second property for the contains a co pranen of the once wen known organi-zation at Ephrata Pa., founded by Con-rad Beissei, which saw its greatest prosperity about 100 years ago, but which has since dwindled into little more than a memory.

THE ROBOLINK'S VALUE TO

FARMER.—The bobolink's food is chiefly the grubs and other destructive insects of the fields and meadows, and therefore the bird must be henefic ongriculturists. Suppose that a pair of boholinks arriving in the Empire State on the 5th of May remain until the 5th of September before returning to the South; and that by the 5th of the state of th June their brood of four young hreak from the egg shell to tarry with us unti-their parents depart. Let us suppose further that the hirds are awake each day, or mainly interested about securing food, from five o'clock in the morning food, from five o'clock in the morning until six in the afternoon—thirteen hours. At the very lowest average each bird will require one insect every six minutes, or ten per hour, which gives us 103 for the day. Granting that much, both old hirds would destroy 201 nacets in one day; and for the 120 days they abide with us the source of the 120 days they are the contract of the con ends—which is a most doubtful truth— during the ninety days they are present the brood would require 46,800 insects, which, added to that of the old birds, makes a total of 78,000. Insect is a bar of 78,000. Insect is a half cent, one family of its bobolinks would in four months benefit agriculture just 8890. Let us carry the thought still farther. Imagine that a county contains 400 square miles, who on the contains 400 square miles, who are not been still the still the still the still you have a mile that the still the still the still your mile, and the seek family while innks and their sainty of the square mile, and that each family while in the North destroys 78,000 insects. Then the 400 families within the county would slay in the same time 91,200,000 pests of agriculture. Financially, if every insect represents a haif cent of destruction, the bobolinks of that county is the same time of the county of the same time of the same time. ty would in a third of a year be worth \$15,600, while if my estimate was more precise the sum would doubtless he nearer \$30,000. This is merely a representation of the economical value of one of that county's insectivorous birds; and the figures presented will surely furnish thought for whoever belittles the worth of the feathered throng.— From Self Culture Magazine/for February.

1900

ERREWILL OFFERINGS.

RECEIVED FOR MENNONITE ORPHANS' HOME FOR JAN., 1900.

Thomas' congregation, Somerset, Co. Pa	
Blongh Congregation, Somerset Co., Pa	
E. Brenneman, Akron. O	
Susan Gebbardt, Bucyrus, O 100	
F. B. S., per J. R. Suter, Va 10 00 Lizzie Schiffleria S. S. class, Neb. 1 00	
Friend, Orrville. O	
Total, \$37 65	j
Belonds Brotthville O Schlekens	

ends, Smithville, O., 2 chickens, others, Sterling, O., sack floor, other and sister, Smithville, O., 2 chickens, ter, Smithville, O., 4 yds, table linen, Gratefully acknowledged, A., METZLER, Supt.

Norms - In the work of earing for the home-NOTES.— In the work of caring for the nome-iess little ones manifestations of God's approval are constantly revealed to ns. This is what brightens the pathway of the workers whose daily routine of work would otherwise

whose daily rontine of work wonic donerwise doubtless become tedious at times. Last Sunday, on account of inciement weather, we again held our Sunday school at home and all seemed greatly to enjoy the exercises. After singing and devotional exercises Sister Tena gave lesson instructions

exercises Sister Tena gave lesson instructions that were interesting.

How forcibly the fact is daily impressed npon the minds of the workers that children are great imitators and that it is even more ential to teach by example than by

essential to teach by example than by precept. Our works and actions soon become the common property of the little ones in our charge. May all parents profit by the leaders of the little ones in our charge. May all parents profit by the leaders ones, in seeded at the Horne in the line of donations. We can use core, oats, wheat and four, dry goods and provisions; in fact about anything that private families meantly need, the leaders of the little for those at a distance. We do not, however,

for those at a distance. We do not, however, ask for donations nuless they are cheerfully given so the Lord can bless them, for the Lord lovesh a cheerful giver and will bess both the Lord can bless them. It was a considered that the Lord lovesh and the Lord lovesh lovesh and the Lord lovesh l

kindly remembered us in the past. All communications, etc., intended for th Mennonite Orphans' Home should be ad-A. METZLER.

Orrville, Ohlo,

FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR THE MONTH OF JANUARY 1900.

RECEIPIS.		
Evangelizing.		
Mt. Zion Cong., Morgan Co., Mo. N. S. Hoover, A Sister, Philadelphia,	8 00	\$16
Chicago Mission.		

Chicago Mission.		
Cong., York Co., Neb., Sonth Dabrers, Ill., Christmas Exercises, A Brother and Sister, Elkhart, Allenaville, Pa., Bible Chass, West Liberty, Kans. S. S., Moorce Barkholder, Auna Kulp., Friends, Ayr, Neb.	\$4 50 5 30 4 50 9 00 8 "2 1 00 1 00 20 00	\$54 (
India Mission.		

India amora
Levi Musseiman, Pleasant Valley Cong., Kan., Harper S. S., Kans., Cong. York Co., Neb., Goodland Indiana Cong., A Brother,

el Yoder to Mich.. Samnel Yoder to Mich., H. Weldy to Illinois. J. C. Driver for workers in Mo., John McCullough to lowa, Daniel Shenk for workers in O., Andrew Shenk work in Ind-iana & Michigan, Postage, Total. Chicago Mission J. F. Fnnk two trips to Chicago Domestic, Dispensary Repairing Mission Building Gas, Coal, Living, Stamps, Snndries, Total, SHWWARY RECEIPTS. Total, FROM OCT. 1 1897, TO JAN. 20, 1900. DISHURSEMENTS. J. D. Brunk, A Friend. Nappanee Cong., Ind., J. R. Sweigart, Hettle B. Kuip, A Sister. \$120.45 78.84 \$199.29 Hettle B. Kwar. A Sister, Sophia Kurzen, Sophia Kurzen, Sophia Kurzen, Sophia Kurzen, Sophia Kurzen, Sophia Kurzen, G. L. BENDER, Treas. Weaverland, Pa., Snnds E.K. Greenawait, Ezra Good, Bethel Cong., Mo., Scottdale, Pa., Cong., New Stark, Ohio, Cong., Friends, Uhio, S. F. Coffman, Sophia Kurzen, REPORT OF NOAH H. MACK, TREASURER OF THE WELSH MOUNTAIN INDUS-THIAL MISSION, FOR THE YEAR sophia Kurzen,
Mosee Hoove, Soutidale, Pa. Cong.,
A. M. Leskiterman,
A. Metzler,
Friends, Birch Tree, Mo.,
Soutidale, Pa., Cong.,
L. J. Burk bolder,
L. J. Burk bolder,
J. R. Augspurger,
S. Yoder,
S. Yoder, ENDING JANUARY 1, 1900. Balance previous year,
Cash see in store,
Cash see in store,
or healing wood,
for everaling wood,
for overaling wood,
for in the property of in labor,
for in la S. Yoder,
Friends,
teo, R. Brunk,
scottdale Cong., Pa.,
E. C. Shank,
A. Brother, Ind.,
Rockton Cong., Pa.,
J. G. Wenger,
E. L. Fry,
Fniton Co., Ohio, Cong.,
Freeport Cong., Ilis.,
Dividends,
Total \$2786 59 320 51 \$1069.8 Paid orders for labor, Paid cash for labor, Paid for hullding and repairing, provision and feed, hulding and repairing tools, tools, tools, repairing tools, repairing tools, repairing tools, respectively tools, repairing tools, respectively, respectivel D. H. Bender, J. N. Durr, A. Loneks, J. S. Shoemaker, D. Burkholder, E. S. Haliman, Samuel Yoder, Geo. R. Brink, Daniel Kaufman, O. Z. Yoder, G. L. Bender, J. S. Richolder, J. M. Nicht, J. O. Bloss, F. K. Greenawalt, J. G. Wenger, E. J. Berkey, C. K. Hos-teller, David Garber, D. S. Yoder, J. R. Hartteler, A. Metkler, J. S. Harttler, E.

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We, the undersigned anditors, have exam-lned the above account and find it correct. JOSIAH BOOK 859 60 SUPERINTENDENT'S REPORT. | Vaine of contributed articles, | \$216 38 | Namuhar of persons employed, | 1615 38 | Amount advanced beyond earning to the person, | 1615 38 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 1615 39 | 16

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MEMBERSHIP FEES.

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Gratefully acknowledged, JOHN W. WEAVER, Sec'y & Treas

Spring Grove, Ps.

Is the esteem with which the late D. L. Moody was regarded by many people. Now that he is no more, there is a great desire on the part of some people to learn more shont his life work, and the secrets of his success. His son, W. R. Moody, has therefore written a book entitled, "The Life of D. L. Moody" which covers the ground completely and with great accuracy. The reasons for this are obvious: W. R. Moody was his father's private counselior; his father chose him to be his hlographer; he, only, had access to his father private library and letters; no other simi llar work has the approval of the Moody Family or the endorsement of Ira D. Sankey. Agents have been offered lib eral terms on other books purporting to be "Life of Moody," hut they tell us they prefer the authorized work. This book sells at the following prices: Cloth binding, cover design, stamped in gold, 82.50: half morocco, marbled edges, \$3.50; full morocco, pure gold edges, \$4.50; "Million Edition," cloth, plain ink stamping, \$2,00. We want agents everywhere to sell this book. Send us 25 cents for outfit, and begin work at once. Our terms are very liberal, Mennonite Publishing Co., Elkhart, Ind.

Immersion

This subject has been the basis for a great many discussions, and still continues to be such. Sermons have been preached upholding it, while others have been directed to disprove it as the Bible method of baptizing. One

L. Fry, Levi Hooley, M. C. Lapp, S. G. Lapp, L. J. Lehman, Isaac L. Knip, E. U. Shank, M. S. Steiner, J. M. Herr, \$100 cach, Total. Gratefully acknowledged. G. L. BENDER, Asst. Sec'y. & Treas.

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listening to a sermon may think he understands the subject thoroughly, but when brought to the test he finds he has forgotten many of the "best points." In order then to be enabled to study a thorough analysis of this subject one should read "IMMERSION proved to be not a Scriptural mode of Baptism, but a Romish Invention" by W. A. Mackay. This is one of the ablest treatises that has ever been given on this subject, and the book has had a large sale. Price only 10 cents. Mennonite Publishing Co., Elkbart, Ind.

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is often underestimated, and the smail amount of information which many people possess is directly/due to the low value they place upon good hooks. By this we do not mean value in dollars and cents, but real worth. There are many members in the Mennonite Church who are practically unlearned in church history. It would certainly be to their interest to read such books as Martyrs' Mirror; Menno Simons' Complete Works; Manual of Bible Doctrines; Confession of Faith; Plain Teachings; History of the Mennonites; etc. We will offer special terms to any one ordering all of the foregoing in one order, Welte us, Mennonite Publishing Co., Elkhart, Ind.

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EDITORIAL NOTES.

There is a power in Christianity

which if it were used by all or even the

larger part of those who claim Jesus as

world for Christ than all the preaching,

prating and printing does to day. It is

as that of plous example. The hum-

blest man or woman who lives a con-

sistent Christian life, preaches daily a

Are we not just as responsible for

what we do not do as we are for what

we do? Christ says, "Inasmuch as ye

did it not unto one of the least of these,

ye did it not unto me." We may busy

ourselves-even go to great lengths-

with some things which we consider

a unhale gosnel.

argument or power can prevail.

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"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

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VOL. XXXVII. No. 5.

David's joy was to obtain reliable data of the church in THE CHRISTIAN'S

law of the Lord and in His law did he question and yet whose statements meditate day and night. So likewise gain credence and are used sometimes with us, if we are the children of God, in a way that misrepresent our forewe will worship Him in sincerlty and truth, and we will find delight in the worship of God, delight in prayer and praise, delight in all that He requires of us. Our hearts will ever say: "I will praise thee with my whoie heart: **** I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth, for thou hast magnified thy word above all thy name."

Praise God from whom all blessings flow; Praise God from whom an bless Praise Him all creatures here below Praise Him above ye heav'nly host, Praise Father, Son and Holy Ghos

So called innocent amusements are frequently the first steps to sin and a downward course in life. The first game at cards, played ostensibly just for a pastime, has often been the foundation stone for a confirmed gamtheir pattern and leader, would be more bler. The first drink at a social gathering effective in the work of winning the often opens the door to the drinking America? saloon, and leads the way to a drunkard's grave. Staying away from worthe power of a good example. There is ship on Sunday morning to read a no influence so potent and far reaching fascinating novel or atory paper or spend the time in idle gossip, has led many a church member to backslide and become lost to a good and devoted sermon against which no amount of life to God. A man does not become a bad man at a single step; a boy does not become a base criminal in a day. He begins, and step by step is led on

the way to ruin. If then we want to avoid evil, iet us never take the first step; shun evil in every form; turn away from those who would mislead you; don't allow yourself to go one step.

Christian duties, and at the same time INFORMATION There are many matignore other and more important matters of interest to ters. To the Pharisees who made a DESIRED. show of paying tithes and doing other our people, especially matters pertainthings to he seen of men, while they ing to the history of the church in neglected graver matters, Jesus said, the various states, but of which no "These ought ye to have done, and not particular record has been kept. Uniess an effort is made to collect and preto leave the other undone." Some of the most cruel thrusts which Christian serve these records it will he just as principles suffer are given by those who difficult for our church in the coming carefully avoid practicing or preaching century to obtain bistorical facts as it as soon as convenient, will be arranged with the Spirit, read God's word more, has been for us of the present time to and published in the HERALD as soon spend more time in prayer, meditate

and to worship in mercy of historians whose authority able to give a satisfactory report, His holy temple; bis delight was in the and veracity may be easily called into fathers in the faith and their descendants as well. For the purpose of gathering data and of arranging it so as to make it convenient for reference it was suggested that all the readers be invited to ald in the work, for "what one does not know another does," and by thus gathering information from many sources, all may have the benefit. Hence we invite all our readers into the circle and ask them to answer as fully as they can one or more of the following questions:-

1. When were the following conferences organized: Lancaster, Franconia, Southwestern Pa., Franklin Co., Pa. and Garrett Co., Md., Virginia, Canada, Ohlo Amish, Ohio Mennonite, Middle district (Amish), Indians and Michigan, Illinois, Mifflin Co., Pa., Missourl,

Western Amish. Kansas. Nebraska. When and where was the first school established by Mennonites in

3. When and where was the first Amlsh Mennonite congregation estabtished in America?

and where the first Amish meeting suffer, and will eventually lose all her

5. Who was the first Amish bishop in America? Who the first Mennonite Individual members of the church do hisbon? Give date and place of birth and death if possible.

congregation and minister of the outside of the church under her blessed Amish as well as the Mennonite church and life-giving power. in every state where our people are lo-

date of first Issue. 8 Name the first book printed by or

for Mennonites in Δ merica. u Give date and place of the organi-

zation of the first Mennonite Sunday school in each state and province. 10. Give date of first Mennonite S. S.

Conference in each state. The answers, which should be sent in

as desired information is obtained. We sing praises unto God centuries past, and we will be at the hope all will help so that we may be

> CHURCH MEM- From eatlmates made, comparing the number DEDCHID of church members with

the number not members, it was ascertained that out of 600,000 only 90,000 attended churches, and 30,000 were aburch members

We think the number of persons that are members of the Mennonite Church as compared with the proportionate number of the population. is fully as large, if not larger than that of any other denomination. The reasons why there is not a larger percentage of the population in the churches are numerous. We will refer to only a few

1. The natural inclinations of the human heart are evil. Men love darkness rather than light. The pleasures of the world to the natural mind are more pleasing than the comforts of religion

2 There is an undue tendency even among professors as well as others, to seek self-gratification. Entertalnment and amusement are the prevailing ailurements of the age. Men and women the world over, seek after the lust of the flesh, the lust of the eye, and the pride of life, and as long as 4. When and where was the first these passions are permitted to have Mennonite meeting house bul.t? When their sway, the Christian church must spiritual power and her influence.

3. The church in general and the not use their influence as much as they should and do not take the active stens Give name, date and place of first they ought to, in order to bring those

4. In the family and in the church there is a continual bending of the 7. Give names of all the Mennonite mind towards pleasure and self gratifipapers published prior to 1850 and give catlon, and the children grow up, and the older people are trained and habituated to this way of living; and piety. purlty, self-denial become altogether repulsive. They are taught, in this way, to think that religion is a hurden, too heavy to hear and something to roh people of all their enjoyments.

To remedy these things we must become more consecrated; more filled March 1.

more on the teachings of God's word, nearer to Christ, possess more of His and of eternity. mind and His love, and feel a more intensified love for perishing souls.

We often wonder A LIFE OF PLEASURE. Why a certain course of events develop themselves as they do, and the only answer we can give is, that our Heavenly Father, the All wise Dispenser of human destinies, wills it so. Back in the eternal counseis of Hlm whose "judgments are unsearchable and whose ways are past finding out," we find the answer hidden in impenetrable mystery.

Throughout ail the mysterious dealings which present themselves to our consideration, in the dispensations of the providences of God, none appear more strange and inexplicable than the apparently unseasonable deaths which constantly occur, not only within the circle of our acquaintances, but the wide world over.

Why God should call into existence, for instance a little child, subject to all the trials, troubles and afflictions to which human flesh is heir, and then before the chlid knows what the world is, or the purpose for which he is piaced here, death, the unwelcome messenger, comes and removes him into another state of existence, and the grave hides away his mortal remains forever.

Or why should God permit the child to grow up to blooming youth, and then ln his very happlest years cali him to that gloomy prison, the tomb, or as is often the case permit bim to grow up to manhood's years, enter upon the more active duties of life, with the care and support of wife and children depending upon him, to be stricken down by disease, and leave the family circle broken, hopes shattered and hearts bieeding and mourning for the cherished and loved one, so rudely called

God knows our needs. In infinite wisdom lifs jaws are framed for our best interests. Our sufferings are no pleasure to Him. We may not understand why we are afflicted, but we do know that God is love. What we bring upon ourseives by a violation of God's iaws is not affliction sent by God. What (lod sends us for disciplining is sent in

The wise man seems to have understood the disincination of young peopie to give themselves up to serious thoughts and especially to the solemnities of religion. The young mind is not depressed with cares and anxieties; the spirit is free and joyous, and every thing appears in holiday attire. Life and its pieasures are sweet, and the young man and woman oftentimes think only of f present enjoyment, present honor and present pleasure Their bopes are all centered in false

and the great salvation. We must live of death, of the grave, of the judgment gation, who is well known to many

The wise man weil understood this, for none had drank more deeply of of pieurisy. His death was a sad surpleasure's intoxicating cup, than he, prise to the community, especially to and in view of them all, he declares: the church, but be was ready for the "Vanity of vanities, all is vanity."

Because of the temptations of life and inclinations of the flesb, botb young and old often defer this important work until it is too late,

The wise man here warns us of the sad consequences of thus deferring this important work. He wants to say: Rejolce, If you will, O young man, and make pleasure your chief joy. Go on in your way of sin and disobedience; gather pleasure wherever you can; follow the inclinations of your own heart, the justs of the eye, the desires of sinful passions, if you will, but remember that for all these, God will bring thee into judgment in a future day. Whatsoever a man soweth, that shaii he also reap.

PERSONAL MENTION.

BRO. J. S. LEHMAN, who was cailed home on account of the iliness of his daughter, returned to Austell, Ga., on

BRO. E. S. HALLMAN, of Berlin, Ont., beid a number of meetings in Rainham, Haidimand Co., Ont., In February. The interest was good, and four persons decided to live for Christ.

BRO. NOAH METZLER, of South West, Ind., left on the 21st to hold meetings in the Saiem M. H., Ailen Co., Ohio. May the power of the Spirit attend bis BY E. S. HALLMAN IN THE BAINHAM

BRO. L. J. LEHMAN, of Cullom, Iii., A few plain tasks on Bible peculiarities who beld meetings at the Olive meeting house, Elkhart Co., Ind., ieft for his home on the 22d uit. One person confessed Christ.

BRO. A. B. SNYDER of Kossutb, Ont., who attended the special Bible Term at the Eikhart Institute, ieft for home on the 22nd nit. Bro. Kreider of Ohio left on the 23d.

BRO. J. S. SHOEMAKER who held meetings at Yeilow Creek M. H. is at present engaged in the same work at the Shore M. H. near Shipshewana, Lagrange Co., Ind. There were seven confessions at Yellow Creek.

BRO. J. F. FUNK spent several days with the congregation in Bowne, Kent Co., Mich., holding baptismal services there Sunday the i8th uit. From there he went to Chicago to attend the German services at the Home Misslon, Monday evening, Feb. 19.

of our readers, passed away Thorsday Feb. 15th after less than a day's lllness change. The ohitnary will appear in the next No. of the HEBALD.

BRO. A. D. WENGER has reached our own shores once more, as the following letter will show:

SAN FRANCISCO, Cal., Feb. 16, 1900.

A. B. KOLB, Eikbart, Ind. My Dear Bro. :- Greeting in the name of our biessed Savior. After seventeen days at sea I arrived bere from Japan to day. I came by the "Coptic," It being a better ship than the others that follow for some weeks. Seasickness was quite common the first week among the 679 passengers destined for the Sandwich Islands, the United States and Europe. A child died near Honojulu, and a man was very sick with fever when we reached here. I am so glad to be once again in my native country-a country in many respects the best of all. May God be praised for bringing me safely over the great deep. I have been drawn to rely more upon Him, and by His grace I want to render Him more faithful service in the future than in the past. On Monday morning I expect to leave for South English, Iowa. By Sunday, March 4th, I expect to be in Eikhart. Will you have time to talk some with me? The four HERALDS you sent were received ln Japan.

Yours for our Master, A, D. WENGER

DOCTRINAL.

For the Herald of Truth.

A SEDMON

M. H., HALDIMAND CO., ONT., FEB. 14, 1900.

as viewed by the society cailed Mennonltes

As announced a few evenings ago, will attempt to speak on this subject this morning to the consideration of which I ask the prayers of ail God's people in my behalf. The reason why I speak on this subject is because I wa asked several questions by a young lady a few days ago in regard to our nonconformity principles, and hy prayer I decided to venture to speak as God gives grace. After my conversation with his young lady she said "I nnderstand it now, and I am decided in my mind to -accept these principles." I rather feei ilke Jonah to witbdraw my message, but being prompted by the Spirit, and while I contend for these principles, I know I shall have the needed grace. I have chosen no particular text, only the teachings of Christ and the Apostles, however as a guide to other scripture texts, I will use as a central text a few words which you will find in Matt. 7 . 94

"THESE SAYINGS OF MINE". You will notice that these words

Amid these things it is bard to think BRO. HERMAN YODER of our congrediscourse in His Sermon on the Mount which includes Matt. 5, 6, 7. Christ crowns His teaching with benedictions upon those who bear and do "these sayings." Christ's followers are to be listinct people as we infer from Matt. 5: 13, 14, in which we with His chosen disciples are to he the "sait of the earth and "the light of the world." This light which we are to reflect is to be the Spirit filled life, life and light within to shine out a righteous life even to ex ceed the righteonsness of the scribes and Pharisees, or eise we cannot enter into the kingdom of heaven. Then we must have a "Christ righteousness" in us which alone enables us to live out "these sayings of mine."

He who lives out Christ's teachings is considered "peculiar" by the carnai mind, as also by those professors who give no attention to the words of Christ There are several themes in Christ's teachings which we wish to notice, and shall comment briefly on the same.

1. Brotberly forgiveness Matt. 5:24. We are in danger of hell fire (v. 22) if a disposition of hatred is lodged and fostered in ns.

2. Adultery. Evil passions must be controlled by Christ's spirit and we are commanded to be crucified in our flesh "to die daily." Adultery is also com mitted by compromising with the world.

3. "Swear not at ail." What can be plainer more easily understood than the simple language of Christ? Even our communication shall be yea, yea nay, nay. We should be thankful to our government that we need not swear but that we may affirm. This also relates to secret societies, etc.

4. Non-resistance, not to resist evii with force, or return evil for evil. I will speak later on this theme.

5. Perfection (V. 48). The principles of Christ's teachings are carried out by a perfect Christian, one who has within hlm a perfect "Christ righteousness," not in the same fullness as God's perfection, but of the same kind, even as the Spirit is fuiler in giory and extent In Heaven than in a believer, but still it is the same Spirit.

6. Our charities (6:4.) Not to make a display of them as with the sounding of a trnmpet, but to let our aims be without notice of men and newspaper paragraphs, and God shail reward us. Giving is commanded.

7. The model prayer. Matt. 6:5 rives an outline for an effectual prayer. It can be used word for word if de sired.

8. Fasting (V. 16.) When we fast we are not to be hypocritical. A long face and sanctimonious expression is not fasting. Let our sacrifices in fasting be accompanied with cheerfniness to our God.

9. Our treasures. They are not to be earthly, which corrupt, but heaveniy, which will be appreciated by us in all eternity.

10. No worldly compromises. Of this I will speak later or

11. We are not judges (7:1). God's word jndges. Let us aim at the stand ard of "these sayings of mine."

12. Ask-receive, A large store-house of biessings awalts ns. Oh let us come to the throne of grace and make onr requests known. Ask iargely. God desires to enrich as with the were spoken by Christ in His closing spiritual life. "How much more" willing and able He is to give to us than is any earthly parent.

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"Strait gate" or narrow way. Sinjess, void of worldiness and sin, too narrow for sin, but sufficiently wide for those who leave all and receive all. 14. "Faise prophets." If the primi-

tive church had triais with these, we have certainly to do with them. Yea, they are at our very doors. "Ye shail know them by their fruits,"

15. "Two foundations," Christ, the foundation of "these sayings," will stand like a rock which winds, storms floods and tempest cannot move. Hearing but disobeving them puts us on a foundation built upon the sand and we will fall, and the fall will be great.

Then there are ordinances to be ob served. If we love Him, let us keep His commandments. There are also restrictions. We are to keep ourselves pure and unspotted from the world and not touch the unclean thing. I will mention a few of these and as time is bastening I will be brief. 1. Baptism. Matt 3:11 and Acts 1:5 and compare with Joel 2:28 29 and 1 Peter 3:21. There is a baptism with water, ilkewise a baptism with the Spirit. One is a figure of the other. Above all seek the bantism of the Spirit. Water or hap tism with water has no saving virtue The blood which Christ shed alone atones for sin.

2. Close communion. Turn to 1 Cor 10:21 "Vecannot drink the cun of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." I shall use only this one text, although there are many showing that Christians should not commune with those with whom they cannot agree in Christian feilowship. By inviting all Protestant denominations to partake of the solemn embiems of communion, at the same time disagreeing in one or another point that makes denominational distinctions, bow can we have a common nnion where no such intimate unlon exists? How can we commune at the sacred table with people who profess to be Christians but who follow a muititude to do evil, who follow the world in business, in fashions, in secrecy? When our heilef is of such a vast difference there can be no common union

3. Feet washing, John 13:1-17. A very simple, plain command. We have many, ilke Peter, who do not wish to humble themselves to the act. It is not popniar, too humiliating. Some say an oid custom. We notice that in the old custom they washed their feet upon entering the house; on this occasion it was after supper. They had clean feet. Christ our leader and pattern has given us an example. Let us foilow His steps,

4. Prayer head-covering, 1 Cor. 11: Notice (1) Nature's covering verses 14-16. For man it is a shame to have jong hair. For woman It is a giory to have long halr, for it is her natural covering. (2) A distinct covering in praying and prophesying (V. 3-13) called prayer head covering. Notice woman not to be covered in praying or prophesying It is a giory to man to be uncovered as he is the image and giory of God, etc., etc.

Secret societies. Ye are the light

word. "Let us do good unto all men," sister, who was loath to leave Sodom: ls the Christian principle; that of the "As long as the bead committees, Pressecret society: "We will help those who help us." Pay your dnes first. Combines of capital or of labor are not safe. They results in strikes like the railroad strikes in Buffalo and Chicago. Governments dread the secret dens

6 Non-resistance Rom, 13:10. This is a chapter showing our duty to governments, showing bow we are to render to ail their dnes; but "iove worketh no ili to his neigbbor, therefore love is the fullfilling of the law" "We ought to obey God rather than man." God first, foremost. Christianity loves and saves The world hates and klils, 7. Non-conformity to the world. Let

us read 1 John 2:15; Rom. 12:2; 1

Peter 1 : 16: James 4:4: James 1:27.

To my mind this is the most important

anbiect which we wish to consider. I

do ask you all dear friends that we may

have the spirit of charity, a chapter on

which was read in our opening lesson.

What I may now say will not be welcome to you all, hnt I feel that we as a church, as a Christian community, must not lose sight of the grand old teachings of the cross of Christ in which Paul says he glorles. For a foundation for this subject I wish to quote I Peter 2:9. "For ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." "What is man that thon art mindful of him"? God has chosen ns. His desire is that we all should be saved. He even calls us a royal priesthood, a holy nation (not a sinful nation), and these things show out in us a peculiarity, so that we are called a peculiar people. I understand this peculiarity to be three-foid. 1. Peculiar in llving separate from all known sln. 2. Peculiar in being known as piigrims and strangers in this world. 3. Peculiar in being known as separated from the world. I will take up the subject of simplicity of attire. Hannah Whithail Smith says, we can find a course of Christian living in the Bible In ail our duties in life. On the subject of dress she says, "Read 1 Peter 3:3, 4; 1 Tim. 2:9, 10." I remember conversing with a young brother from Elkhart, Indiana as to where the fashions originate. I was positive that Parls is fashlon's headquarters. He replied, "No fashlons originate from the devil." There are a few religious bodies who live out the principles of simplicity. The Mennonltes, the Society of Friends, the Dunkards and the Salvation Army. I am told that we used to have more company, that is the Evangelical, the Methodists and some think the Preshy. terians. Since many churches have left these principles, we cannot justify ourseives ln doing likewise. John Wesley, the founder of Methodism, preached a piainer sermon on dress than ls helng preached by most of our ministers, and I can send a hundred of his sermons in bookiet form into this commnnity as soon as I get home if my word is donbted; I have a few bundred of these sermons on hand. One thouthe difference: It is a shame for a sand copies were printed by a Methodist and myself ten years ago. I am personally acquainted with many members of the so called popular churches. In many congregations there are little companies who contend for more plainof the world. Do not hide under a ness, less worldliness and more spiritbushel or ln a lodge room, locked, and ual power, as in former days. I must no one admitted but by the secret pass- use the same illustration I gave to a

byteries and reverends are united in their view in regard to attire, so long their churches cannot be changed. They are like a fountain on a monntain the waters of which flow down to the bottom. Now imagine this little company to attempt to row their boat up this stream to the fountain to change its course; you would say this is im possible. So attempts are being made to reach the dignitaries of these churches to change their views in regard to more simplicity. But alas, It seems just as great an impossibility as rowing up a monntain. I am giad to notice that it is otherwise in onr beloved church. Our conferences, bishops, ministers and deacons are united In regard to the simplicity of attire. There may be a few exceptions, stream.) What I mean, we are united as a ministry. Our desire is to send forth our influence against worldiness. Of course we have some attempting to row up the stream to the fonntain, the head of onr cbnrcb. They are trying to Infinence the teachers to take another course Ob may God unite us in our teaching so that our course will not be changed. Let us not lower the stand-

ard though a few here and there try to

dictate and change the attitude taken by onr conference and ministry. One of the greatest pleas made to the church in some localities is, "Why a bonnet, and not a hat!" It is piain to us that ail churches have their rules. and those who live nearest to them are considered the most faithful members. The sisters of our cburch have adopted a certain pattern for their prayer headcovering, and is not the honnet the most agreeable to wear with a covering? There is a uniformity in this. whereas there is not in the hat and the covering. "Can two walk together except they be agreed?" Probably three years ago, many fashionahie people wore a piain sailor bat; to-day they wear a hideous miscellany of feathers, ribbons, flowers, etc. Another reason why we oppose the hat for sisters is the invariable tendency which a change shows. I just now call to mind one who began to wear a piain hat. Within the last year she has had three different shapes, just a little like the fashion only modified in design. I tell you if fashion would have a hat honnet, then these would make a pies for a hat bonnet. A hat leads to fashion. A minls. ter of another denomination asked me, "What do you mean by 'article 6' in the Minister's Bible Conference Programme?" I said "Oh, it means that some of our sisters want to wear hats and we believe they should keep our can show me an error in my teaching church rules and wear the bonnet." He said, "I do respect the people who live up to the rules of their church, hecause I know what it is to have disobedient members in churches," His church allows the wearing of hats. But some say, "I cannot afford to buy as will make us "known and read of all a bonnet, a hat is so much cheaper," and at the same time many live in iux- ample. Paul says, Follow me as I fol ury, putting extra trimmings on the spirit of the Bible teaches. If there are any here who cannot afford to buy a bonnet. I will send one to you prepaid when I get home to Beriln. I wiii gladiy do this for you, not that my attire to go to another church. It looks circumstances are such that I can do like serving mammon. Does it not?

this easly, but to assist the cause of Christ and the Church. Now I wish to quote a piece of poetry of only six lines, about a bonnet which it says deserves a sonnet, meaning that a bonnet deserves a piece of poetry.

A beautiful O. M. bonnet. Is deserving of a sonnet: For a holy face within it is a vision of delight, But a hat with seven stories Though bedecked with floral glories And with feathers and with ribbons make

a girl a perfect fright. We might give a few examples of what the hat has jed to. When I was in Indiana last winter, bolding meet ings, I came into a community where a church was pointed out to me with the statement that this is the result of "only a plain bat." The church was divided. A sister plead for a plain bat just to attend her school examinations. It was granted. Others joined her, (Brother minister, don't stain this and the result was that they had to leave the church, Somehow they got minister and to day this church stands as a sad memorial to us of what evils are generated from such question able things. I asked a certain sister, (the wife of a Mennonite minister) who is a teacher in a graded school: "Does It not seem a cross for you to be so peculiar in your apparel, in wearing a bonnet?" She replied, "Oh no, not at aii. I can cheerfuily do this." "But have you not bad the temptation to wear a hat?" "Oh yes, I wore a hat three months or so, and those were the most miserable months of my Christian iife." If I remember rightly she bad heen a teacher for about fifteen years.

Usualiy a plain hat leads to more worldliness, and I have noticed that some such "progressive" sisters become backsiders. This compromising with the world is an old evil. The children of Israel were drifting, compromising with heathen nations, idoiatry, etc., and they were led into captivity. Allow me to teli you that compromising with the world and drifting leads the sou lnto captivity. If this evil is so old, that the Israelites, aposties, and Christians in modern times have experienced the aiarming results, can we not soon learn a lesson? We notice these words in Job 13:20 "Only do not two things unto me: then will I not hide mysel from thee." Isa. 3:17: "Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion Verse 20 speaks of "The changeable suits of apparei," etc.

Now as regards dress I will give it its real name, plain clothes, so that we understand each other. The spirit of the Bibie teaches simplicity and bumility, and this affects our clothes. I want to he understood, so that when I have finished with my subject, and any one in regard to our attire, I wish he or she would tell me at the close of our meet lng. We have not the pattern in the Bible but again I say the spirit of the Bible, the meaning of the word points to such a separation from the world men." Christ is our pattern, our exlow Christ. We can be examples to ses, and making no denial such as each other. Read the Bible example of a young Christian in I Tim 4:12. Oh hrethren and sisters, we cannot serve God and mammon. We sannot serve God in our church and change our that certain things are required of the

brethren, hecsuse I am aware that cor-

tain things are expected of me to have

an influence. 1 believe I can have a

greater influence over members in other

denominations members in our cwn

church, and the unssved. Again I ssy,

certain things are expected of members

of our church and I wish to be in

order." I agreed with him. I noticed

sides, he had a good education and was

very intelligent. Let us seek to have

the favor of God, like that man who

called to them "Show your tickets."

"Oh, no, I sm uppopular with the

one msn." So iet us be in favor with

God even if we are not popular with a

muititude who follow and do evil. God

forbid that we should be like the ocean

derelicts; it is stated by Spurgeon that

there are thirty ahandoned vessels in

the Pacific Ocean, moving about at the

will of the ocean currents. One of these

is a very heavy cargo. It is stated that

because they do not know what mo-

ment they may come into contact

with the current of worldliness, and

causing souls to be lost. Fashionable

dress leads to sisvery, for some pro-

fessors say, "Better be out of the world than out of fashion." If we had time

could refer to the testimony of the

dving who cailed out that, Fashion was

their curse and that they are lost. What

is man? This part which is puffed

up with, this flesh of ours, this giory

of the msn (1 Peter 1:.4) is like the

flower of the grass which withereth.

Man returns to dust. Oh may the

church not follow the world for pat-

terns, but may Christian people rule the

pattern of the church members. May

hyglenic principles be more observed,

cleanliness and neatness in our attire

which is admired by all respectable

people, hut shove all by God. But let

siouchiness and untidiness and ali fithi-

ness, with the strong smell of the

Many desire ornaments. 1 appreciate

them. I long to he adorned with the

ornsments of 1 l'eter 3:3,4, not the "out

ward adorning, but the inward, the

ornament of a meek and quiet spirit,

which is in the sight of God of great

price." To overcome the world let us

have faith. Let us pray for a haptism

of the Holy Spirit, so that we can take

up our cross daily and follow Jesus,

in His steps, meet for the Master's use.

May the cleansing blood be applied to

forgive ali our sins. Let us consecrate

our all to God for time and eternity,

then we will resize the riches of Christ,

who is all and in all unto us. Then, as

these visible things fade away we

Fade, ade, each earthly joy,

Then, as these vain things of this world

fade to our sight may the vision of

Jesus is mine; Break every tender tie, Jesus is mine."

can sing:

"weed" not be found among us.

that this young map had influence; be

Only do not two things unto God, but Mennonite Church, and it seems to me if you have an eye single to God's giory, then He will nour out blessings upon you. ()h do not stop the biessings of heaven to refresh your soul. Subjects of a pation in war show by their uniform to which side they belong. Christisn subjects of the King of kings likewise show by their uniform on which side they are in the Holy war. Do not put on the enemy's uniform. It is impossible. If you are not for Christ you are sgainst Him. Our influence is to be observed. The Christ life in us is to be felt.

stood at the outside gate of a large Von wiji pardon me if I wili relate Union station, and as the people an experience of my wife. We had pressed forward to get their train, he heen invited to the home of her hrother. Dr. Clemens, a few years ago to stay Many passengers grumbled and were a few weeks, which we accepted. The dissatisfied with him, but he seemed doctor entered into a conversation to be cheerful. When asked if this with me in regard to simplicity of is not burdensome to him, he repiled, sttire, in fact, he opened the subject. After I tried to point out to him its crowd, but I desire to be popular with advantages and Bible teachings he concluded by saying: "Weil, if Melinda (my wife) would go with me just as she is (without any change of garment or head gear) then I would he willing to take her to the Presbyterian church and occupy one of the front seats." Now, let us observe, if we would have an influence, we must remain singular. Let us have all charity with those who have severe opposing influences. There may be some who are related to fashions bie society, such may have a heavier cross than those have who continually criticise, but if you are related to fashionable people, then by all means, do not compromise with them. It may mean a crucifixion to the liesh which is scriptural. Only be firm and unmoved. I know what it is to have relatives of that kind; at first the trisis are the bitterest, but they wili highly respect you for the stand you take. Do count the cost and hear the cross to wear the crown. When my wife left a popular church, she lost six pounds, but God has biessed us in our sacritice. I asked a Preshyterian minister: "Who are the most spiritual in your church, the fashionable or the modest people?" He answered, "The plain," and this is found in sli churches. Those who are the most separate from the world are the most powerful for God's kingdom. I tried to impress the idea upon a sister that by her wearing a hat she sulfers a threefold lack of influence. 1st. You have no influence in the church to which you belong. 2nd. You have not the influence over the unsaved which you could have. 3rd. Your influence is lost to other church members. I appeal unto us this morning: Let us he separate from the world, iet us put ourselves into a position in which we can labor successfully for the ung ved, the jost world,

We must not lose sight of the power for good our young hrethren might have. The word admonishes us to he ciothed with humility. Instead, they appear in that which fashion rules, like "tooth pick" shoes, showy watch chains, latest hats, flashy ties in various colors, high "stand up" coliars, which make it very uncomfortable for them to turn their heads. Scripture passages such as, "ye stiff necked," etc., come to me. I saked a young hrother who came into our store when I was in business "Why did you huy this plain hat? He said. "Well, you know that certain things are required of the sisters in the eternal things become more real. God ciothe us with the garments of saivstion, that we msy be arrayed in white robes, coming out of great tribulation and our robes washed and made white in the blood of the Lamb.

For the Hevald of Truth OUR REDEMPTION THROUGH CHRIST.

BY A. K. KURTZ.

surbo his own self bars our sins in "Who his own self bare our sins in his own body on the tree, that we, be-ing dead to sins, should live unto right-cousness: by whose stripes ye were heated." 1 Peter 2:24.

There is a possibility of our underestimating the value and extent of the atonement of Christ. We find many believers that think the best we can do in this life is to sin and repent, to make yows to our God and break them sgain and again. Indeed any one claiming freedom from sin is supposed to be sble to find this sinning and repenting religion taught in the word of God.

Christ came into this world "to save His people from their sins." This was His work, His mission, and we have His own word for it, that it was fulfilled when He said on the cross "It is finthe captsins of the ocean steamers ished," that is, the work of saving us dread these more than a man of war, from our sins, which mesns the great sin that rested on the human race since the time of Adam. The sins with one of these stumbling blocks, which we commit we must repent of. that may scatter their cargo and crew Christ did not die for them, but if we over the hottom of the ocean. Oh, may repent God for Christ's sake forgives we be no stumbling blocks drifting them

Christ came into the world in the form of sinful flesh that He might condemn sin in the flesh. It was necessary for Him to take up this body just where Adam left it, subject to sin (yet not necessariiy sinful.) This was necessary in order to make atonement for sin and in doing so He has made it possible for His people to live sinless lives provided the conditions are met. It is said. "That it behooved him to be made like unto his hrethren, that he might be a merciful and faithful high priest in all things pertaining to God. to make reconciliation for the sins of the people. For in that he himself bath suffered being tempted, he is able to succour them that are tempted,"

Now here is provision made for us that we need not necessarily sin when tempted. We understand here that because Christ overcame the most severe temptations that could come to any one, that we now hy faith in Him are enabled to overcome temptations of whatever nature they may be, and by thus overcoming we do not sin. The sin is in yielding, and why yield, when one that has all power in heaven and on earth is ready to heip us?

God tempts no one, but He tries, proves and tests us, and we may mistake these tests for temptations. He needs tried soldiers, and let us rememher what James save: "Count it all joy when we fall into divers temptations It will be only for our good. It is as if some master huilder were to construct a huilding so perfect that the most competent judge of architecture could find no imperfections in any part of its construction. Now this is just what Christ did. This building, namely His church, "is without spot or wrinkle,"

which means perfection. In another place the apostle says, (1 Cor. 3:9:) "Ye are God's building," not some minister's or some one eise's building, hut "God's building," and therefore perfeet This is what Christ died for .- to bring full salvation to His people, and this is what we need to day, and must have in order to stem this tide of worldliness and pride which is giving the church so much trouble. A pure gospel, a full ssivation, not half and half, is the only remedy at band, and the only one God ever gave to save from sin, and keep His church pure. The very root of sin must be destroyed, and this has been made possible by the atonement. In this way only can Christ get control of our being. Where there are two antsgonistic forces arrayed against each other with equal chances of suc cess, neither will accomplish anything. The one must be overpowered that the other may rule (Luke 11:21, 22.) Through the death of Christ the strong one (Satan) has been driven out, so that the believer by faith in the power of Christ to save can come into possession of the stronger one and he of course will rule and reign supreme, if allowed to do so. And this is just what Christ desires to do for each and every one of us. How lovingly and tenderly when they were sorrowful, He told His disciples about His departure, that He would send them the Comforter, the Spirit, to guide them into all truth, and He, the Spirit, is now bere ready to dwell in us, to be our constant companion, to illuminate our minds, to quicken our conceptions of divine things, for Jesus said He (the Spirit) "shall receive of mine, and shaji shew it unto you."

Oh that the Christian church of todsy could but grasp the idea of that fullness of the Spirit which the atoning for our sins has brought within her reach What glorious victories over sin and the powers of darkness would be hers Then would Christ be to us "the chiefest among ten thousand, the one altogether lovely." Then would Christ he lifted up that all men could see Him in His church. Humility would take the place of pride. Greed and unholy ambition would give place to benevolence and a burning zesl, a holy enthusiasm for the spread of the gospel. In place of so much haif hearted worship we would worship God in enirit and in truth, and in the beauty

of holiness. May God speed the day when we all "may be able to comprehend with ail saints what is the hreadth and length and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God," Eph. 3:18, 19.

Smithville, Ohio.

For the Herald of Truth

PROPER ORNAMENTS FOR A CHRISTIAN WOMAN.

ESSAY BY BERTHA ZOOK, READ AT Y. P. M., FEB, 4, 1900.

To bring before our minds only ornaments that are improper for a Christian woman without giving also proper ones would be like keeping a child in constant agony by saying repeatedly, "You must not do that any more," or "Please quit that, and do something that makes less noise." As long as nothing is

now in possession, wby should it be given up?

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Ornaments are intended to beautify and adorn. Paul says, "Desire earnestly the best gifts," and so we should strive esrnestly to possess the best ornaments. Those that are proper for a Christian woman are certainly differ ent from those of a woman not a Christian then too some are more becoming to woman than to man.

Instead of trying to make one's seif attractive by putting on ornsments that are artificial and perishable, we want something useful and iasting-that true quality of character that remains. The ornaments that will not perish, shine from the heart through this life, Ali should bring forth the fruits of the Spirit mentioned in Galatians 5:22, iove, joy, peace, iong suffering, gentieness, goodness, faith, meekness, and temperance; then, according to 2 Peter 1.5-7 add virtue, knowledge, patience, godliness, brotherly kindness and char-

Think of a woman with all these and other graces necessary for a Christian, speaking with the boldness of Paul or Peter, and it would not be considered as the hest ornament. In 1 Timothy 2:9, 10, Paul's sdvice is "that women adorn themselves in modest apparel, with shamefacedness and sobriety, and (ss becometh women professing godliness,) with good works," and in 1 Peter 3. "Whose adorning let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meck and quiet spirit, which is in the sight of God of great price."

But, says some one again, no matter what we do or wear, just so the heart is right. Does not the heart show itself by the ornaments? It has been said that "the body is the sheil of the soul, and the buck tells what the kernel is. Let me ask, "Where do we look for the true ornaments of character; in those who are showy and flashy, or among the more modest?"

Solomon in Proverbs 1, speaking to the young, says, "the instruction of a father and the law of a mother, and wisdom, which is the principal thing, shall be an ornament of grace unto thy By these we see that the true orna-

ment of a Christian woman's ilfe is not in anything that may be put on her person, even though such things may cover up some impurities of the heart, but aione in self-forgetfuiness and the putting on of the Christ life. It may he illustrated by the story of a young girl that possessed such grace of character that she was the wonder of all who knew her. It was noticed that she wore a locket, which no one was allowed to open. One day, however, in a moment of unusual confidence, she aliowed one of her companions to open it, and she found written in it, "Whom having not seen, I love;" here was the secret of her beautiful life; that was ber constant thought and she had heen changed into the same image. Her iife was a continual testimony of Christ. So may our lives be as a perpetual ornament to our characters, and evidence to our associates that our lives are hid with Christ in God.

Rikhart, Ind.

THE ideal life-what is it but the realization of our own oneness with the

pointed out that is hetter than that Infinite and the helping others to reaiize theirs, showing what can be done through our own living and loving, and by our words bearing witness to the eternal verities?-Selected.

MISCELLANEOUS.

For the Herald of Truth.

NOTES BY THE WAY.

No. XXII.

BY A. D. WENGER.

Shanghai, China, January 20, 1900. China is the oldest and most populous empire in the world. History tells of its existence already four thousand years sgo. The land of Sinim mentioned by Isaish (49:12) is thought to mean China. At the time of Christ its population was about 60 million inbah itants and now it has nearly or quite 400 millions.

Modern improvements have made littie progress in Chins. Being shut off from intercourse with the rest of the world by high mountains and grest sess, and looking back as the people do to imitate old things instead of forward to high ideais, it has made slow prog-PAGE

When the war of the Revolution broke out telegraphy and the steamengine were not yet invented but the news spread over the land. I'aui Revere and others spurred their midnight steeds. Others caught up the word and passed it on and the news flew through the thirteen coionies with msrvelous speed. When s battle is fought in Transvaai the resuit is read in remote parts of the earth within twenty four hours. Long ago Jesus was horn in Bethlehem and an angei said to the Judsean shepherds that the good news were for all the people. About thirty three years later He died on Caivary. He arose with a mighty victory over death, hell and the grave and despstched the message of the giorious tidings by His disciples to Jerusaiem and from there to all nations. This message of victory is so important and yet we get it along so slowly. It was many centuries in reaching China and even now only a few have heard it. I iesrn that there are now in this great country only about three thousand missionaries and about one hundred-thousand haptized Protestant Christians.

The land seems literally full of hu man heings-more than two hundred on an average to every square mile. Every nook and corner appears to be fuil of hard-working men, women and children. Throughout the land and in crowded streets of many a large city these multitudes rush on in their struggies for existence day after day and age after age without a single precious song or thought or word of Jesus and heaven

Brother, if you had heen born in China and brought up to worship idois instead of God you would be missing a great deal, wouldn't you? What a hlessing then it would he to you to have some humble missionary find you and tell you the story of salvation! Should we then begrudge the Chinese the blessing which you would so much enjoy? Let us rather be used of the Lord to give these people the saving

knowledge of the truth by our means, our prayers and our lives.

I have met a number of the missionaries. On board the "Sachsen" were ten of them; some returning from home visits and others just coming out for their first time. Divine service was held on hoard each morning when the ses was not too rough. Others I meet are just about ready to sail for home in Europe or America that they may have a short rest from years of labor and then return improved and better fitted for their work.

As there are few railroads here and none to the interior of the country some of the missionaries must travei by boat for weeks up the long rivers and then go many days overland by poor private conveyance to their stations. Really some are so far inland that it takes them aimost haif a year to get a reply to a letter written to America. Sometimes they are driven from their stations too, just as the first Christisn missionarles were in spostolic days. Just recently at the village of Pang. chuang in the province of Shantung they were attacked hy a moh and had much of their property destroyed. When the Chinese do turn to Christ

Christians and endure great persecutions for Christ's sake. Surely some of these who profess Christ will be saved. If some of the Chinese get to heaven it will not mar our pleasure there in the least. Peter said, "Oh a truth I perceive that God is no respecter of per sons: but in every nation he that feareth him and worketh righteousness is accepted of him," Acts 10:34, 35. We shall be gathered from all nations. "For thou wast siain, and bast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nstion." Rev. 5:0.

Much might yet be written concerning the people, their religions, queer customs, etc., hut I must forbesr ss I am just ready to start for Japan. This will he the last of this series of letters as I expect soon to be in the United States. I feel to thank the kind readers for patience to follow the writer in many long letters. To our kind and merciful Father who has so graciously kept me through lands and sess he all honor and praise and glory.

Trusting you have received some henefit and hoping to meet you some day, if not beyond the Pacilic, in the realms of giory with Christ, I remain your unworthy servant.

GOD'S PERFECT WORK IN NA-TURE.

BY ANNIE L. MILLER

"The heavens deciare the glory God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." In all the works of nature, we can see the touch of a powerfui Hand. As we look into the starry skies above us we must think of one great Creator, who made heaven and earth, and all things that are contained therein. As the sun pours his light and warmth upon the earth by day, and the silvery moon "with softer heams and milder light" sheds her reflected glory upon the earth by night, we can see the work and power of an Almighty God.

We can see His perfect work in the changing of day and night, in the changing of seasons. We can see God in all nature around us. Every hlade of grass, every leaf and flower speaks to us in a ianguage of its own, teiling us that "God is iove," and points us to some high and holy and supreme Creator.

As we look upon the beautiful earth upon which we tread and every year behold a bountiful hervest which the earth yields for the comfort and support of man, we should be filled with new desires to work for Him who has given us these bounties.

We listen to the sweet tones of the rippling brooks. These reveal to us God's power. We hear the birds, wa-bling their beautiful songs, we can not but helieve that these are praises for their great Creator, God. We see God's perfect work in the iofty hills, clothed with forests. We can see His perfect work in the meadows, ciothed in green Even the very air that we breathe should remind us of God as the Creator of all things. From the tops of the mountains to the bottom of the ocesi we can see the work of God.

As we hehold the beauties of nature. we ask ourseives the question, "How some of them become very earnest can any one doubt the existence of a true and a living God? Even nature itself teaches us that there is a higher power than that of a man, and without such a high and holy and supreme Creator, no human being could exist. . Nature would not have been created.

It is God who created nature and ciothed her in garments of green and purple and gold, which blend together and ill us with aspirations and longings to live a life equaliy pure and beautiful and perfect. When we behold nature around us, the work of God's hand, we can say with the Psalmist, "O Lord our Lord, how excellent is thy name in

ail the earth." Tub. Pa.

For the Herald of Fruib

WHAT OF INDIA'S CALL? BY A. D. MARTIN.

I do not suppose that there is anyone in the land who takes a religious paper of any sort but that has read some thing of the famine in India - yes. word of it is coming to us from all sides; but how many, who are reading these stirring appeals, really take, it to heart, that in India souis are perishing without Christ for want of food and

Some say, God has sent the famine upon India's heathens to destroy them; because they follow not after righteous pess: and why should we spend our money defeating God's plans? To such I say :- stop and reason.

Dare we place ourselves in such an attitude toward those poor souls stary ing without Christ? If God permitted these calamities to come upon them, does that pecessarily imply that He wills their destruction? l'eter tells us that the Lord is not willing that any should perish; but, rather, that all should believe and live, (2 l'eter 3: 9.)

India's suffering to day is the natural consequence of her wickedness. "The wages of sin is death" (Rom. 6; 23;) and she is paying the penalty in the two fold sense both the physical and the spirit ual. Now, is it not our duty, as Chris

tians, to try, by God's belp, to save them? With rice and milk, they are saved from physical death; and, by breaking to them the bread of life, they are saved from spiritual death.

I believe God has two great purposes in India's famine: (1) To open the way to the hearts of those heathen; and (2) To still widen the opportunity for the Christian people to prove their love for Him. How many will take advantage of this opportunity?
In Hoses 13: 5,6 we read: "I did

know thee in the wilderness, in the land of great drought. According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore bave they forgotten me." As it was with the Israelites, so it is with man in general: naturaliy man, when in want and despair, seeks bis God; and when he bas abundance, be forgets Him. The heathen, in his "want and despair." is a better subject for God to work upon, though the missionary, than he is when he has plenty on every side. His being compelled to come to the missionary for food and drink, affords a splendid opportunity for making lasting impressions of the true God upon him. This the missionary can do, all things being supplied: our part of the work is to give to the missionaries what means we can, and to remember them in fervent prayer to God for their виссева.

Brother, sister, friend of humanity, whoever you may be, God, again in the famine of India, puts before you the opportunity to do good and to prove your love for Him. Wili you do it? Cannot more of our church officiala take an interest in this work of relief and raise still other congregational donations where nothing has yet been contributed?

Greencastle, Pa.

For the Herald of Truth

HELP TO SAVE SINNERS.

What does this mean? To whom is this applied? Does this business pay, or is it not worth while apending time upon it? Such questions might be asked, and others that are too numerous to mention just now.

Let us first ask ourselves the question, Are we saved? before we want to apply it to some one elae. If we are, then let us labor to win souis for Christ, that they may enjoy this wonderful Christ iife, and the joy that is to come in the next world.

We are glad that we found this wonderful Savior; do you not think others would be glad, too, if they found Him ! Do you not pity them because they are lost? If you do not, you have not the Spirlt of Christ. Let us lead them to Christ, who shed His precious blood for us. Do you say it means somehody else? Suppose they all say so, who would then show the right way to sin ners? ily the heip of God, let us work for the Lord our Master, and our grati tude to our Master, our work for Him. might be called only a little token of respect compared with what He bas done for us.

The question is, Does this work, thia business, pay? Take care, Satan may say. No. it surely does not pay; it is not worth while spending time for lt. Do provides for those of His children who not listen to the deceiver. He was a

liar before you or I lived. Listen to God, look to God's word for guidance, and see what He has done for those that loved Him and followed His footsteps. The reward that Christians will get is surely worth more than the whole world, The best thing, the natural thing, for the Christian to do, is to work for Christ. Let us not be discouraged; the time will come when we all shall reap what we bave sown, and they that sow to the Spirit shall reap life everlasting.

Sellersville, Pa.

MISSIONS.

HOME MISSION NOTES.

Dear Herald Readers:

The mission notes are composed this month of testimonials from my coworkers. One has just said, "and what he bath seen and heard that he testifieth." Jno. 3:32. Our friends will pardon us if we do not speak of the donations they sent us and short visits made, we will devote the space to incidents of life.

No pen can picture the scenes which are to be seen in the poor bomes of people in the cities. We may imagine something of the wickedness that is going on in the world, but until we see lt with our own eyes we can not realize the sadness and utter hopeless condi-

tion of thousands of poor people. We do not think of it being anything to help the poor out of their poverty, but when they are so satisfied to live on in their poverty and filth, care for nothing but enough to eat and something to wear, and are content to put in their time in idleness, too indifferent and careless to try to live a good life, we begin to seriously ask the question, How may we reach their souls, what means can be contrived to make them tired of sin and their poor way of living? Let me try to describe to you one family and home. This is only one of the many dark places which the children call home. The father has left the mother with eight children. The oldest is a girl of twenty; we found her sitting by the stove, nothing to do, her active girlish spirit not there. She did not seem to have any ambition or any of a girl'a deaire to be a girl and to do something that is noble and good. She at tlmea has work in a candy kitchen, but just then we found her at home.

The children were all ragged and dirty, and some barefooted, all very poorly clad. The mother had no shoes, and a very poor dress, was washing dishes which were scattered promis cuously on a table. Of the few pieces of furniture in the room, none seemed to ndicate that it was intended to contain things for table use or that there was any food in the house.

The mother said they had nothing to eat and were out of fuel. There was however a brisk fire in the small cook

atove. In a few words we might simply asy that it lacked everything that goes to make a home what it should be. Order, neatness, cleanliness, furnishings and provisions, and most of all no cheer from the Heavenly Father who trust in Him. The mother unable

to support ber family was discouraged and besides was grieving for ber husband and an older daughter who left home two years ago and from whom she has since not heard.

HERALD OF TRUTH.

A few words of cheer were spoken. trying to arouse the dormant fire in every soul kindling it into a little flame of love. A few bymns were sung, a prayer offered for the family, one little girl kneeling with us, and we were off again trusting God to give the increase and thinking of the awful effects of sin and its exceeding sinfulness and bow deceitful above all things. How it blinds the eyes of men so that they cannot see anything of the goodness of God and the possibilities of every one to become bappy and to lead a useful life.

MARY M. YODER.

One day committing myself to the Lord, asking Him to direct me, I started from my home with the Bibie, song book, and some papers; finding my way around on the streets, to a building with an entrance in the rear leading up stairs. No response coming, after a rap on the door, I was soon aware that no one was at home. But Rom. 8:28 we find that all things work together for good to them that love God, to them who are called according to His purpose. Finding my way down stairs my attention was called by a next door lady, who invited me to ber home, in the rear of a building also. Words fail to describe the home of which we are about to give you a picture through the columns of the HERALD. First we will apeak of the kitchen, a gloomy room, black ceiling and walla. A stove in one corner of the room, small table on one side, a rocker, near by the atove, with an innocent little babe. This room has but one window through which the rays of the sun may enter. Off to one aide we see a small bed room; what does this contain? One bed, but not a nice white one, no dresser with a mirror, not even a chair and only a There is yet another hare floor. room, what shall we call it? It has not the appearance of a altting room or par lor. A bare floor also, a few chairs, small table, and pictures. But shall we go on a little farther? Yes in these three rooms we find six precious souls, father, mother, and four small children, poor and friendless. This picture is not a bright one for a home. And the darkeat of all, no bope in Jesua.

While conversing with the mother the father stepped in from the adjoin ing room, very much discouraged, noth ing to do but walk the streets of this city with all its vices and sin. They claim at one time they served the Lord. hut found no refuge nor help, and all hopes have vanished. My thoughts were directed heavenward. What shall I do or aay, that in some way I might give them a few words of encouragement. They finally consented that a portion of God'a word might be read. A hymn was aung, and we united in prayer, committing them into the hands of the Almighty God who has power to save to the uttermost. We find in this home, or at least a so called home, the care lessness of all it requires to make up a bright and happy home. No kind words to those who are entrusted to their care no songs of praise, no words for Jeaus. Thus we leave the one bome among many others. Will you

unite in prayer with us in behalf of this

Oh to have no hope in Jesus, No triend, no light in Jeaus Oh to have no hope in Jesus How dark this world must be SISTER MELINDA.

Many who live in the country look at the city as being a very pleasant place to live. It may be to those who have money, but while some in the city live happily, there are many who do not know what happiness is, and we who are engaged in mission work in the city meet with many a sad scene. It would be useless to try to describe all of them; there is one instance I will try to depict to you as best I can.

A few evenings ago while Bro. Leaman and I were on our way to a certain mission, as we were going along on State street we noticed some distance ahead of us a crowd of men on the side waik, and as we approached them we heard the screams of children, and we noticed also the patroi wagon standing and several policemen, and as we pushed our way to the center of the crowd we saw what was the cause of the com motion, a very sad picture indeed There was a mother with two little girls, and she was under the influence of liquor, so much so that she was not able to stand; so to support ber the iittle girls stood, one under each of the poor drunken mother's arms, holding her up the best they could. In one hand the mother had a small pail partly filled with beer. The little girls were crying at the top of their voices, and one of them kept saying over and over, 'Oh mamma, mamma, what will we do"?

The police tried to find out where she

lived but abe was too drunk to tell them, and the children did not know, it seems. I shall never forget this acene. Nothing could be done but to take them to the police station still the mother was aober. The children ciung to their mother with ali the atrength they bad, but the police tore them away, and as they were put into the wagon they screamed as though their hearts would break. The mother then was taken by two burly policemen and thrown into the wagon and as it rolled away we could hear in the distance the cries and moaning of the poochildren. God pity them. This is one family out of bundreds that have a drunken father or mother. The children do not know what home is. How thankful we who were raised in good Christian homes, and received the inatructiona of good Christian parenta, should be. As we meet these children we think they are very hard hearted. but when we take into consideration their aurroundings do we need to wonder that they are hard-hearted? Place yourself in the same condition, and ask yourself if you would be different. This is the kind of children we have to deal with largely. To you who are mothers: you may have a tender spot in your heart and wonder how you could help auch as we were speaking of. There are different ways in which you may help them. You can write, and by sending your name to us, we will in re turn send you the name and address of aome poor mother, who needs salvation. You may be the means of saving a soul and one soul is worth more than the whole world. Another way you may help these poor children, is to allow the Lord to open your heart, and give a

portion of that with which the Lord bas prospered you, remembering that be that giveth to the poor lendeth to the Lord. May the Lord bless these few words. M. C. LAPP.

I have just returned from visiting the home of a little girl who bas lately become a member of the primary S. S. de partment, and the life story which wish to relate is not a new one,-only the old, old story of a cheerless home and unhappy lives,-the result of sin.

This family consists of a "grass widow" and four children, the oldest a boy of thirteen and the youngest a year old baby boy.

Some homes about us lack sunsbine; some furniture; many are destitute of love and many of money; and thus some lack in one thing and others in another.

The room that this particular family calls bome is in the basement of a three story house, and evidently there is lacking the most, money and cleanliness. One of the two windows towards the west admitted the last rays of the afternoon's sun just before it sank behind the steepies and neighboring

The room though small is furnished with two cupboards, cook stove, sewing machine, atand, lounge, bed, trunk, baby cab and four chairs. Numerous other articles, useful and otherwise were acattered over the floor and everywhere about the room. Among the other things upon the floor were some pototoes lying loose which Eloia told me he gathered along the railroad tracks this morning, and a bag which contained two sacks of flour, and nearby another small sack which contained the remainder of the monthly allowance from the City Relief fund, which had just been delivered. I noticed when the mother unpacked it that it contained about three pounds each of beans, rice and peas and haif a pound each of coffee and tea, and two bara of soap. Surely not an abundance for five hungry ones for a whole month.

Wondering where their table was I asked and the boy pointed to the stand which he said seats the mother and the two smallest children, and the other two must ait on the floor to eat their scanty meals. I wondered much where they all slept and inquired, and diacovered that they all sleep in the one bed. Their fuel is gathered along the railroad, too, they said. Yet, with all their hardships and privations they say they are happler than they were when the husband and father lived with them. To tell bow he beat them and turned them out time and again so that they were obliged to sleep in a harn would take too much time and space. The one pleasant feature about my visit was to note the eagerness with which the woman read the paper which I took for her and her request for a Bible in her native tongue, which we wiii ao giadly furnish. Pray for thia woman and her honsehold that they may find the Lord Jesus and that they may learn to worship Him in spirit and in truth. "The fervent, effectual prayer of the righteous man availeth M. AMANDA EBY. much."

Ob! mothers and fathers, brothers and alsters, look for one short moment into human existence. The above is true and not exaggerated in any

form If these are true you must belp

HERALD OF TRUTH

Have you taken advantage of our correspondence course? Those who have gotten letters are rejoicing and surely is doing good.

In behalf of the poor. Wisbing to be remembered at the throne, Yours ln A. H. LEAMAN. Jesus.

MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

In answer to a number of inquiries regarding the work of the Evangelizing Board we would say that with the consent of the Board of Directors the Annual Meeting was deferred. By holding the Annual Meeting at the same time and place as the General Conference a much better representation of the whole church will be assured than would be possible otherwise.

As the constitution provides that the officers shall continue in office until their successors are duly elected, the present officers are the same as were elected at the last Annual Meeting, viz: Pres. A. B. Kolh, Vice Pres. Daniel Shenk, Sec'y C. K. Hostetler, Treasurer

At a special meeting beld August 15th, 1900, it was decided that the Mission in India be called the American Mennonite Mission, and that steps be taken to create a building fund to be used in erecting suitable buildings in India in which to carry on orphan work.

A special meeting of the Executive Committee (Pres., Sec'y and Treas.) February 8th, 1900, was held to determine the nature of some changes to be made in the work at the Chicago Mission. The following was adopted:

1. That German services be held Monday evening every two weeks.

2. That a miniater be sent by the Board at least once a month to conduct the German services, and if possible, be present also to assist in the Sunday services.

That ateps he taken to start a kindergarten and an evening school for hovs.

That workers who want fuil support should stay at least a year,

5. That the last sister who comes into the Mission should be expected to begin with housework until getting aomewhat acquainted with the Mission work.

That another flat he rented at \$10 per month.

It will be noticed that the work as outlined above will incresse the expenses, but we also believe it will increase the efficiency of the work done at the Mission.

As the Master's work is extended to foreign fields we should not forget the work at our doors. The Chlcago Mission has never wanted for funds and we helieve that God will take care of it as long as the work done there can he approved by Hlm.

Would say also that if any of our ministers have not yet obtained their annual permits over the Central and Western Passenger Association Lines, they can get application blanks by addressing the Secretary, who has a liberal supply on hand.

Menn. Evang. and Benevolent Board. Per C. K. Hostetler, Sec'y.

SOMETHING TO CONSIDER.

There are appeals being sent out for money with which to relieve the sufferings and distress of many widows and orphans in Armenia, and no doubt people will question whether the need there is very great. It is true that the severe persecutions which were waged there only a few years ago, have ceased, but it must not be forgotten that on account of these persecutions there are now many thousands of homeiess and penniiess widows and orphans, who are entirely dependent upon means which are furnished by those whom the Lord bas circumstanced more favorably. Ail money intended for relief in Armenia, may be sent to the Home and Foreign Rellef Commission, Elkhart, Ind., and the same will be turned over to the proper authorities.

It must also be remembered that the famine in India is daily claiming many victims. The British government has already expended very large sums of money in furnishing support for the sufferers, but still they are not all reached. The missionaries are doing what they can, but they can give help only as they receive contributions by those interested in the cause. The report of the Home and Foreign Relief Commisaion shows that there are many who have contributed, and it is our hope that many more will lend a helping hand, remembering that they do it for the Lord. From the amount of money on hand, some may think we are slow in forwarding it, but we heg to explain that we expect to send another remittance soon. At present we are waiting to hear from the missionaries, Ressler and Page, in regard to some important points relative to aimplifying relief work, and at the same time putting matters into such a shape that those especially who have pledged themselves to support orphans for a specified length of time, may learn that more explicit in formation regarding their "adopted orphana" may be obtained. We are seeking to improve these conditions, and as soon as we hear from the brethren in India, we will know more definitely what course to pursue. Meanwhile we hope our frienda will contribute as liberally as possible, for the need in India is great, as the letters from the missionaries, as well as newspaper reports show. If any one wishes to conribute for some other benevolent cause. which lies in line with relief work, please hear in mind that the services of he Home and Foreign Relief Commiasion, Eikhart, Ind., are offered you and all money sent us will be used for the purpose designated by the donor. We thank ail our friends for the liberal spirit they have manifested and trust the Lord may abundantly bless them for the many "gifts of love" which they have sent to help their needy and distressed fellowmen, by doing which they "lend unto the Lord." Prov. 19:17.

Home & Foreign Relief Commission, A. C. KOLB, Sec'y.

LETTER FROM INDIA.

10 January, 1900

Dear Bro. Kolb:-

Your draft for \$1000 received. Many, many thanks to you and the many contributors, and above all we thank God for remembering our work in this way.

Our work is going on. I hope we can soon find time to give a more detalled statement of our plans for the future, but just now we trust and fearfear and trust day by day and leave the future in the hands of God.

You will pardon a brief reply when I tell you that 3032 people were on our work yesterday and we are about to open a road work as a part of my charge to-day. Bro. Page's bospital is going up and his dispensary and kitchen claims much time. About 1000 are fed twice a day.

When the road work is opened we shall have room for over 5000 people. Bro. Wenger was a great help to us

in many ways. I think your plan of smail contributions often is the right way. Money will be very much needed about next June and ail along. I will send you a clipping from a conservative source-The Indian Witness, the M. E. organ for India. It is a cold, hard unemotional statement of the fact. The time for sentiment is past. Work is needed. The road work will be a relief to me as it will bring belpers of experience on government pay.

"Indications are multiplying that the famine with which various parts of India are now afflicted, is likely to be more serious ln its effects than any which have preceded it during the cen tury. The important circular recently issued by the Government of India surveys the situation with gloomy ap prehensions of terrible suffering in the months to come before the rainy season commences. Up to the present, the Christmas rains have falled every where, making matters still worse. In the regions where fam ne prevailed in 1897-98, the condition of the people is simply indescribable. The humble cultivators who managed to survive its borrors are now at their last extremity, utterly un able to endure the additional strain put upon them. The rapid enormous increase of people placed on famine rellef within a few weeks (over 2,250,000 now) staggers the government authorities. If the number be so great at the very heginning of relief operations, what may he expected within the next five months? In some districts half the population in ail probability will have to be cared for by public relief. A distressing feature of the situation is, that in view of the war in South Africa, the cry of the starving milions of India will not be so readily responded to in Great Britain as on former occasions Nor is it likely that America will feei as free to contribute as she did so generously at the time of the last famine. May God incine many hearts to send reilef through missionaries for hungry

Christian people and starving children Thankful, too, are we for the kind remembrance at Christmas of a personal gift. The fact that I had for gotten to mention it shows my greater nterest is in the work.

Will try, but cannot promise, to send financial report for December next

> Yours in Him. J. A. RESSLER

BRO. J. A. RESSLER in a letter dated January 25th, states that over forty out of every hundred people in the vicinity of Dhamtari are depending on help to keep them from starving, and that the number is rapidly increasing.

HERALD OF TRUTH.

March 1, 1900. SUBSCRIPTION PRICE

THE HERALD OF TRUTH, one dollar per year. Der Heroid der Wahrheit, eine dollar per year. BOTH papers to one address, \$1.50 per year. HERALD OF TRUTH & WORDS OF CHEER to one address, \$1.40 per year.

The HERALD OF TRUTH Is the Organ of the

- "Ohio Mennonite. South Western Pennsylvania.
- Indiana ("pring). Indiana and Michigan District (Fali).

Monthly Calendar for March, 1900.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sal.
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

■ 1; ■ 8; ⊕ 16; @ 24; ● 30. BUSINESS NOTICES.

Several new books have been added to the Colportage Library.

Our new tracts are ready and have been added to the list.

"Journeys of Jesus" will prove very helpful in the study of the S. S. Lessons this year. Cloth, \$2,25, Read our special notice on another page.

Do not overlook the notice of the "Golden Text Book." It is a very convenient little hook. Price only 5 cents.

The filst of the Lesson is a pocket. edition of an exposition of the Sunday alogue, send for one School Lessons. Fits the vest pocket. Price, in leather blnding, 25 cents.

Let every reader of the HERALD make an effort to introduce the Family Almanac into new homes. See price jist eisewhere for inducements to agents.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elaswhere.

This is a good time now to do it. The in all the families where there are chilchurch paper will interest them.

Any one interested in the life and work of D. L. Moody should read the advertisement of the new book entitled "The Life of D. L. Moody," found on another page.

new edition of 2000 copies of 'Dying Testimonies of Saved and Unsaved," is now ready. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents, in cloth, \$1.00.

Peloubet's Notes. - Sunday school teachers and Bible students everywhere find this to be the most complete commentary on the Sunday School Lessons of its class. Bound durably in cloth, publisher's price, \$1.25; our price, post pald. \$1.00.

Practical Commentary on the Sunday School Lessons, by T. B. Arnold, ls also gaining favor with many Sunday school teachers and workers. It is not nearly as comprehensive as Peloubet's Notes, but is a very valuable work, Price, in cloth binding, only 50 cents, post pald.

The Golden Text Book contains the Titles, Lesson Readings, Reference Readings and Golden Texts of all the Sunday School Lessons for 1900, healdes many Rible Facts Lord's Prayer, Ten Commandments, 33 Miracles, etc. Price Only 5 cts.

Workers Wanted .- To secure subscribers for the HERALD OF TRUTH. Remember, that every family should have their church paper, and everybody is interested in the church news. By all means send for it. A number of new subscribers have been added to our list lately. Price \$1.00 a year.

The Family Almanac for 1900 is still on sale.

Price	per	copy, by	mail,	6 cts.
66	44	dozen,	44	45 cts.

hundred, by mail. \$3.50 " by express, not paid 2.50

Address all orders, Mennonite Publishing Co., Eikhart, Ind.

Our large catalogue is bringing us many orders for books. The reason for this is obvious. l'eople buying from us find our prices so low that the save money by placing orders here Look through it and see if there be not some books you would like to read. Send us your order and it shall have our careful attention. If you have no cat-

Letters on Baptism, by Edward B. Fairfield, D. D. 245 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and he came an earnest advocate of baptism by affusion.

The Words of Cheer .- Is one of the Get your friends to subscribe for very best illustrated Sunday school and the HERALD OF TRUTH, \$1.00 a year. family papers published. It should be

dren to read it, and in families where there are no children the old people the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

For Sale .- There is still some Mennonite Publishing Co. stock for sale and those wishing to invest in this way will please write to the house for further particulars, or to J. S. Lehman, No. 137 East King St., Lancaster, Pa.

This stock affords to persons who have the means, a good investment, brings a good income, helps to keep up the church interests and maintain the Church Publishing house.

Mennonite Pub. Co., Elkhart, Ind.

A New Edition of "Gospel Call" is now ready, but owing to the advance in prices of paper and printing material we are compelled to raise the price of the book, which will sell in the future at the following prices:

Per copy, postpaid, Per dozen. " 2.65

Per hundred, freight or express 18.00 not prepaid,

Even at the above prices the book is cheap, considering the grade of masic and the fine quality of paper and workmanship. It is giving satisfaction wherever used, and all Sunday schools contemplating making a change in song books this spring, should by all means examine the merits which "Gospel Call" possesses.

TIMELY TRAGTS.

Every earnest Christian worker likes to use good, soul stirring tracts. We send the following tracts free to any address, although stamps sent us with orders for same to pay for postage will be appreciated. All donations sent to us to encourage the publication and distribution of tracts will be used for that a fool, he is not your brother, nnless you purpose only. Others will be published

No. 2. A Solemn Appeal. No. 3. Unscriptural Marriage. No. 4. Concerning Missions. No. 5. Against Secretism. No. 6. The House of Darkness. (Against secret societies.)

No. 1. Modest Apparel.

No. 7. Dying Without Hope. No. 8. A "Name to Live" Rebuked. No. 9. Repentance.

No. 10, Which Heaven Do You Prefer? No. 11. Which Route?

No. 12. "II. S." or "S. S." No. 13. The Sculptor's Perplexity. No. 14. The Gold Necklace.

No. 15. A Worker's Dream. No. 16. The Minimum Christian No. 17. Fearful Results of Gamb-

No. 18. The Demon of Vanity No. 19. Is Ornamental Dress Harmless?

No. 20. Although Unworthy. Come to Jesus.

No. 21. Eternity! Eternity! No. 22. The infidel and the Tract.

No. 24. A Collection for a Sleeping

No. 23. Profanity-Don't Swear. Girl

No. 25. Signa of Spiritnal Decline. No. 26. Too Late

March 1.

No. 27. Special Responsibility and Influence of the Christian No. 28. Eminent Witnesses.

Who is my brother? Idle Words

The Warning MENNONITE PUBLISHING CO. Elkhart, Ind.

Bible Outlines .- We desire to call special attention to a book which just came under our observation under the title of "Bible Outlines for Bible Meetings, Bible Institutes and Bible Corres pondence," by E. S. Yonng, Professor of 'Sacred History and Theology," author of the "Life of Christ, Harmony of the Fonr Gospels," etc. We have given this little volume a thorough examina tion, and can conscientiously say that it is a splendid work for all who desire to stndy the Bible systematically. It is an ontline of the Bible teachings arranged In such a simple way that any one can readily comprehend it. Sent postpaid

> Mennonite Publishing Co. Elkhart, Ind.

OUR LETTER BOX. H. J. C .- I do not think that Panl's

to any address for 40 cents. Address,

use of the term "thou fool" (R. V. thou foolish one) is censurable in the light of Matt. 5:22. In the latter passage Jesus says, that "whosoever is angry with his brother without a cause ... whosoever shall say, thon fool, is in danger of hel fire." This is a case of brother with or against brother. To call your brother In Christ a fool is a fearful offence against your brother, and against the Christ, Matthew 27: 40. Your brother in Christ, he he ever so ignorant or weak and imperfect, is not a fool according to the Bible sense of the term. He has accepted Jesus and seeks to walk in the light of His word. Con trast this with the condition of him to whom the Lord said "thou fool" (Luke 12 -20) See also Eccl 2 -14 If a man le a brother, then he is not a fool: if he is are both fools, in which case, however, neither is an accepted follower of Christ.

In using the term in 1 Cor. 15:36 Paul is answering the statements of men who did not believe in a resurrection of the dead. Such men were not brethren, but atheists that lived among the Corinthians and argued against the Chris tlan religion. Paul warns the Corla thian brethren against listening to such deception and foolish argnment, (1 Cor 15:33). Then he addresses himself di rectly to the foolish "some man"-not brother-who, not having the "knowl edge of God" (1 Cor. 15:34) but their own vain suppositions and the wisdom of men, say, "How are the dead raised up, and with what body do they come?" Paul would remind them that considering the perlis and hardships, Christianity would be a foolish profession, if It held ont no sure hopes of happiness beyond the present life. More than that; were the words of Christ, Matt. 8:16, 27: John 5:28-29, foolish words? If they were, how could He be God's Son? Furthermore, who with a sane mind would, in the face of ahundant testimony, dare to say that Christ did not rise from the dead? If He rose power His brethren could and should the next morning in prayer and comalso be raised. This is Paul's line munion with God, His Father. He of argument. He shows that Christ then with His four disciples made a was not foolish in His statements regarding the resurrection; what then of him who still claimed that "the dead rise not"? Paul shows that such were ignorant of the truth, had not the knowledge of God, were worldly wise and spiritually fools, and that was the proper term by which to designate them. To call them anything better would have been doing their Christian neighbors an injustice, by not giving proper warning against deceivers and false teachers. It might be added that every qurarter." He finally returns to the term used in the Greek in Matt. 5: 22 is entirely different from the term used in 1 Cor. 15: 36, and the Revised Version: "Thou foolish (or senseless) one" is nearer the Greek word used in 1 Cor. 15:36 than the term "thou

J. V. L. P .- I am opposed to the use of the sword as much as I the author. am opposed to the use of the assassin's bntcher knife or the duelist's sabre or pistol. It is a question with me whether it would be right to do army hospital work. The wounded are simply temporarily put out of condition for fighting and killing others. To nnrse them back to health means to get them into condition to fight again. This view of the case sounds cruel, but if a noted general's statement that "war is the hasiness of hell" is true. then how far should Christians give their aid to continue the business?

F M -It is a sweet solace to the soul and an abiding comfort to know that we are workers together with Christ. To stand for Him is to stand with Him. Biessed is the consolation, "Lo, I am with you alway." When He savs. "Take my vokė upon vou," He means that He wants to pull the greater part of our burden, and the yoke never becomes galling unless we went to pull in a direction away from the gospel line, and this is just the reason why to some the voke is always heavy. They want to choose their own way, pull their own way. Such service is irksome and accomplishes but little. The more perfect our submission to Christ's leading, the easier the service, the more He can do through us, and the greater our joy and satisfaction John 15:1-11.

SUNDAY SCHOOL LESSONS

LESSON X .- MARCH 11. THE PARALYTIC HEALED.— Mark 2:1-12.

Read Mark 1 : 35-45. Memory Verses

GOLDEN TEXT.-The Son of man hath power on earth to forgive sins .- Mark 2: 10.

INTRODUCTION. TIME,-Summer of A. D. 28.

PLACE. - Capernaum, the central point of His labors

PERSONS. - Jesus, the paralytic, certain scribes.

CONNECTING LINKS.-After the husy Sahbath of teaching, healing, and miracle working, described in our last

tour of all Gaillee, entering their synagognes and preaching the Gospel of the "kingdom." also healing the sick and casting out devils. Mark makes special mention of a certain leper whom the Lord healed on this tour, and who, contrary to the Savotr's command, began to publish abroad what the Lord had done for him. As a result of this report our Lord was obliged to withdraw from the city and retire to the desert' places, "and they came to him from His headquarters in Capernaum, where we meet with Him in our to day's lesson.

WHAT IS A MIRACLE? -- A miracle is not the breaking, suspending, or changing of the laws of nature; but God's personal intervention, by His will and command, changing certain causes and effects in nature, of whose laws lie is

THE MIRACLES OF CHRIST AND THEIR PURPOSE .- Every miracle is a visible picture before men of the charac ter of God, of the nature of the Gospel, of the loving kindness of our Savior, of His power to help, of the wonders of grace He can work in our hearts, of His power to deliver from the diseases of sin. There were many miracles of all kinds, to show that Jesus has power over all kinds of diseases, all the many forms of evil of which they are a Lype. over demons, over the forces of na ture. - Peloubet.

HOME READINGS.

5. M.-The Paralytic Healed. Mark 2 : 1-12

6. T .- Arise and walk. Matt. 8:1-8 7. W .- Thy sins are forgiven thee. Luke 5 : 17-26 8 Th.-The impotent man healed.

9. F .- The Lord our hiding place.

Psa 32:1-8 10. S .- The Lord our light and salva-Psa. 27 tion.

11. S. The lesson connection. Mark. 1:35-45

LESSON X1.-MARCH 18. JESUS AT MATTHEW'S HOUSE.— uai interest of Harvey county brother-Mark 2:13-22.

[Read Matt. 9:9-17. Memory Verses 15-17.1 GOLDEN TEXT. - He said unto him,

Follow me.-Luke 5: 27. INTRODUCTION.

probably in May or June, A. D. 28. The reception and discourse immediately after.

PLACES-Capernaum. At the Custom House, Matthew's place of husiness, and at his residence in the city.

PERSONS.-Levi, Jesus and His discipies, Pharisees, scribes, publicans and sinners.

LEVI THE SON OF ALPHEUS.—Better known by the name of Matthew, as he calls himself in the gospel which he delighted indeed to hear them sing wrote (Matt. 9:9). Levi was his Hehrew name, and so called by Mark and Luke. He was a Gailean by hirth, a Jew hy religion, a publican or tax gatherer by lesson, Jesus spent the early hours of occupation. His abode was at Caper- Bro. E. N. Engle, read us all a letter two weeks in the Bowne M. H. On the

naum, his principal place of business out of town, near the sea of Therias. When the Lord called him he at once left the receipt of custom and followed Him. He was chosen as one of the twelve disciples: after which he became an earnest and faithful apostle and evangelist. It is the opinion of both ancients and moderns that he preached and suffered martyrdom in Persia, or among the Parthlans.

PUBLICAN.-An officer of the rev enue, employed in collecting the taxes Imposed by the Roman government, The Jews being under the jurisdiction of the Romans, were required to pay tribute to Casar. These officers often greatly abused their office by collecting or exacting considerably more than had been really levied by the government. They appropriated the same to their own individual gain. From the shuse of their office, they received the epithet of "sinners." They were greatly hated by the Jews.

HOME READINGS.

12. M. - Jesus at Matthew's house. Mark 2 · 13-22 13. T.-Matthew's cail. Matt. 9: 9-17

W .- Scribes and Pharlsees murmur. Luke 5: 27-39 15. Th. - The publicans draw near. Luke 15: 1-10 Luke 16. F.—The chief of publicans.

Luke 19 · 1-10 17. S.-I am found of them.

Isa, 65 : 1-7 18. 5 .- Majesty of Christ's kingdom.

CORRESPONDENCE.

McPherson, Kan., Feb. 1, 1900 .where we have again purchased our former home at Trousdale, Kan, and hope to settle there ere long if the Lord will. I mention this in part to serve as a reply to questions from a number of our hrethren abroad who were interested in our settlement after learning from us that we had sold our present home. In Harvey county we found the measles very prevalent. Sister Joseph Schrock was sick of fever hordering on pneumonia. The spirithood seemed good. The ministering brethren are all at home now as Bro. J. M. R. Weaver has returned some time since from his trip after conference to Iowa and other points north eastward We were glad to learn from our E. & B. B. committeeman, Bro. Amos Hess. that he will try to arrange with our TIME.—The call of Matthew was Elkart committeemen and have brother A. D. Wenger stop with us on his homeward journey after he arrives at San Francisco. There are many here that desire a visit from Bro. Wenger and thereby hear from him when present about the dear pilgrims and others in that "Land heyond the great water." While away, we-wife and I - were at the Home of the Friendless near Hillshoro, Kan. Here were forty-two little children that are taught something about Jesus day by day and we were some of the beautiful songs at morning, noon, and night. In their last morning service while we were with them their superintendent of the Home.

from his father, Jesse Engle, a minister of the Gospel who is at present laboring for the salvation of souls in South Africa. The letter stated that ten sonis had been received into Christian fellowship as pligrims to the hetter land. This makes us think of Acts 17:26, 27, "God hath made of one blood ail nations of men to dwell on all the face of earth, that they might seek the Lord and find him; If haply they feel after him." I remember well how glad I was twenty two years ago when Bro. Jesse Engle came to us and preached, at which time I traveled westward one whole day and could see no house far or near and hence was left to spend the night in the long beautiful prairie grass. If I was so glad then to meet so common a man preaching the gospel of the crucified Lord, how must it he or how can it he otherwise with our dear fellow mortals in the foreign lands far away where our mission workers have been and are now. May the dear heavenly Father bless all these workers in such a way as may please Him that they may real ize the worth of that scripture which says, "as the day so shall thy strength R. J. HEATWOLE.

HARRISONBURG, VA., FEB. 6, 1900 .-On the 17th of January, Deacon D. H. Coffman, of Elkhart, Ind., came into our midst to visit his many friends and the church in Virginia. We were glad to have him visit us as this is his native state. We are always glad to have our hrethren come back. A few days later Bro. F. W. Brunk, of Elkhart, Ind., also came here much to our surprise, but we were glad to see him. We feel much encouraged by these visits. On Jan. 23d the ministering brethren. Moses C. Bowman and Moses Hoover, of Canada, also came here preaching a number of Home again after three weeks with the times, laboring earnestly day and night hrethren and friends in Harvey county for the upbuliding of Christ's kingdom, greatly encouraging the brethren and sisters, and warning the sinner to flee the wrath to come. On Feb. 5th, the dear hrethren left us for other fields of lahor. The Lord bless them. Brethren, come again. P. S. HARTMAN.

> FROM MIFFLIN Co., PA .- On the 10th of January, Bro. D. J. Johns came into our midst. The same evening we had services in the Allenville M. H., and every evening following till Sunday evening when he came to Belleville. Here he preached four very edifying sermons. Bro. Johns had intended to start home on Friday the 19th, but on the 18th a telegram, announced the serlous illness of his nephew when he im mediately left for home. We were all sorry he could not fill the last appoint ment. But we were made to realize how uncertain our ways and how often man proposes and God disposes. The meetings were well attended and we believe the effect on church and com munity was good.

> LOGAN, MICH., FEB. 19, 1900. We have been filled with rejoicing for the last few months at this place for the kind visits that we have received from different brethren and sisters, and he cause of the young coverts that were received into church membership. On the 23d of December Bro. B. F. Thut, of New Stark, Ohio, and Sister Thut and Sister Ream came to us. Bro. Thut gave instructions in singing for

us, on the 9th of Jan. Bro. C. Z. Yoder, of Weilersville, O., came to assist Bro. Riosser in the meetings. Bro. Riosser held meetings about two weeks, which were weil attended and interesting. A number of young souls confessed Christ. ()n the last evening one sick young sister was baptized and received into the church. Feb. 15, Bro. J. F. Funk, of Elkhart, came to us and on Sunday the 18th eleven precious souls were received into the church, slx by baptism, three that bad backslidden and two that had This is truly encouraging for us, for only one year ago we had been yery mucb discouraged; we had almost given np all hopes that the Mennonite Church would ever be built up at this piace with young people, but if we only trust God and work together the Lord will heip us. Within a year twenty-six united with the church at this place. Brethren and sisters, pray for us at this

ALPHA, MINN., FEB. 16, 1900,-Be loved HERALD readers:-Greeting in the blessed name of Jesus,-I am glad to say that our little band is being increased, Sister Daisy Lehman, of Ind. came here recently. Bro. Lehman in tends coming later. Bro. Henry Snyder and family, of Iliinols, have also arrived bere and intend to make this their future home. As I view the fields I see that they are white for harvest. Ye prayerful students in the school of Christ, let us unite our voices in prevailing prayer that the Holy Spirlt may send conviction upon the wandering soul. We ask that those who contem piate coming here to live, come with a "heart single," and with an "eye single to the giory of God so that Satan's kingdom may tremble, and Cbrist's kingdom increase. Satan dethroned-Christ entbroned. J. T. HAMILTON.

VERSAILLES, Mo., FEB. 5, 1900. -When we read of showers of blessings among God's people elsewbere, we like to teli of some of the refreshments which we have enjoyed at this place. On December 18th the Bible conference opened and jasted five days. Consider ing bad roads and weather the meetings were well attended and all present seemed deeply interested. Many prof. itable truths were brought out. We hope the seed sown may have failen on good ground and bring forth fruit to His name's honor and glory. May the grace of God be with all His people that we may faithfully perform the work that He has for us to do while here on earth. COR.

REPAR MICH. JAN. 22, 1900.-Greeting in the Master's name. Bro. Noah Stauffer, of Strasburg, Ont., visited our church and labored with us two weeks and did much in the way of encouraging and edifying the bretbren and sis ters in the faith, and in warning the sln ners to fice from the wrath to come Four young souls were willing to stand up for Jesus, and on Jan. 22d, were baptized and received into church fellowship. God grant that they may be bright and shining lights.

Pa. came here Dec. 31, 1899, and

meetings every evening and on Sunday till Jan 10 1900. He labored very earnestly with us, and ten souls confessed Christ. Jan. 11, Bro. Metzler left for his home. May the Lord bless his iabors and may be be the means in God's hand to lead precious souls from darkness into light. We hope he will soon come again. January 14th we again had services. Bro. S. G. Shettler preached a very impressive sermon, after which eight persons were baptized and received into the church; may the belonged to another denomination. Lord biess these young sisters that they may be bright and shining lights to all those around them. Of the other two who made confession one wished to make her home in another denomination and one fell back. Oh, may the Christian people earnestly pray for those who make a start and fall back again, for we read in the word of God. that the last state of that man shail be worse than the first. Bro. S. F. Coffman, of Masontown, Fayette Co., also came into our midst Dec. 30th, and preached that evening and also Sunday. the 3ist but the weather being rough the attendance was poor. The after noon of the 31st be went to the Stahl M. H. to hold meetings. May the Lord biess his labors. COR.

MARKHAM ONT. FER S. 1900.-We have had Bro. M. S. Steiner in our midst about twelve days, and it was truly a time of refresbing to see those who were walking the paths of sin, confess that from henceforth they will foilow the lowly Savior, about twelve making this good resolution. May the Lord richly bless them, that they may be bright lights in the world, and may we all be more in earnest to make our calling sure, that at that "great day" we may be owned and placed at God's right hand to praise Him with the blood bought throng thronghout the ages of eternity. May the Lord bless M. R. FRETZ. the work here.

ROARING SPRING, PA., JAN. 23, 1900. Dear brethren and sisters, greeting: In the Master's name, I will endeavor to return thanks to all who have so earnestiv labored in behalf of the church at this piace. This house of worship was purchased one year ago last October for \$600.00. In October, 1899 we sent out contribution cards to onr brethren and sisters. The cards when properly filled contained \$1.00 there being room for ten names. This may seem small yet how great small things may become when Christian people co-operate in the Master's service.

There were only four members of our faith located here when we began work. We held a very refreshing series of meetings under the leadership of Bro. S. F. Coffman, of Masontown, Favette We had two accessions to our Co. membership. We pray the Lord that many more may be taught to turn to the Lord Jesus Christ for salvation We organized a Sunday school at this place Jan. 1, 1899, and had an average attendance of forty. We also reorgan lzed for the year 1900 with very enconraging prospects for the present year, as our attendance has increased by at least one-third. The great difficulty we have to overcome is the need of more work GEISTOWN, PA., FEB. 12, 1900.—Bro. ers If there are any young sisters of Abraham Metzler, of Martinsburgh, our faith who support themselves by their own labor, who feel called to work

come, please correspond with Sister Mollie Snyder, of Roaring Spring, Pa. Light employment at fair wages can be obtained here. Think of four teachers entering a Sunday school to teach as high as eighty scholars, the greater number small children. We are situated eighteen miles from Altoons, on the main line of the P. R. R. the great highway of travel used by our brethren in going from and to the mother colony in Eastern Pennsylvania and later settlements in the western states. Will not some of our ministers on their way east or west notify us in advance and stop over at Altoona and come out and preach for ns? We will look after their needs and arrange that all the brethren and sisters as well as the general public in this section have notice of their coming. Who knows how much precious seed may, by such a visit, be cast on fertile ground. A word in regard to the cards which

are still ont. If returned filled they will enable us to cancel the indebtedness. We kindly ask you to send all cards in as soon as convenient. If cards do not reach us by March 15th we will be compelled to send stamped envelopes for their return as we desire at that time to close our soliciting, as we believe It would hinder the work in other piaces, to continue longer. Remember, cards should be returned, filled or unfilled, as every card is numbered and charged. and we must have same to give credit. Brethren and sisters, we commend you to the care of a kind heavenly Father. May He abundantly bless yon for every effort put forth. Though we are far spart, may we still be united in the service of the Master, and the ingathering of precious souls. Asking an interest in your prayers for the success of

Your brother in Christ. JACOB SNYDER.

BERTIE, ONT., FEB. 18, 1900,-We as a congregation feel to thank God for a visit from Bro E S Hallman of Berlin. Ont. He preached two profitable and long to be remembered sermons. The text for morning consideration was John 3:30, from which we learned many truths. The text in the evening was Matt. 7:25. He spoke with much power, and pointed ont very impressively the proper foundation for people to build upon. He sang a few appropriate verses from the hymn "On what are you build ing, my brother?" Both meetings were well attended and much interest was manifested. We were pleased to see Bro. Ephraim Brubacher who accompanied Bro. Hallman. Though young in years he seems to have taken a firm stand for the Lord. I wish that many more of our young men would take such a noble stand. Then they could say: "Oh palace of the rose, sweet sin,

Safe is the heart that does not enter in." B P SNYDER

SUNDAY SCHOOL ITEMS.

FROM BLOOMING GLEN. BUCKS CO., Pa. - At the Mennonite Snnday school at Blooming Glen, Pa., on Jan. 14, 1900, officers were elected for the ensuing year as follows: Titns K. Moyer, superndent; D. M. Landis, assistant su

5th of Jan., Bro. N. O. Blosser came to preached that evening and continued for the Master, and would be willing to perintendent; Wm. Fretz, secretary; Wm. M. Rosenberger, treasurer, Very good interest is manifested in our Sunday school. The encouragement of older bretbren and slaters in extending a helping hand is greatly appreciated. We realize that much good has been done by the Sunday school in this communlty, aithough much more could be done. May God add His blessing.

March 1.

Mr. ZION, Mo., JAN, 30, 1900, - The Sunday school was reorganized on on Thanksgiving day for the following year with J. S. Dettwiler, superintendent: C. B. Driver. Ass't superintendent: Barbara Dettwiler, secretary; A. D. Driver, chorlster; J. A. Dettwiler, Ass't chorlster; J. A. Ramer, librarian. We baye Sunday school every Sunday during the whole year. The attendance during the winter months is smail; the average attendance during the year being about fifty. We ask an interest in the prayers of the brother hood that the workers here may he earnestly engaged in the Master's service and to His honor and giory.

WEAVERLAND, LANCASTER Co., PA. -The Sunday schools in the Weaverland district have all been re-organized for the year 1900 and are all in working At Weaverland officers were elected as follows: Samuel H. Mussel man, superintendent; Oliver Taylor, Ass't superintendent; David S. Wenger, secretary; Joseph Horst, treasurer; John H. Martin, chorister: Samuel Sen seny, Ass't chorister. This school meets every two weeks during February and

At Goodville, a new school was or ganized. The following brethren were placed in charge: Harry S. Witmer, Supt.; Isaac W. Martin, Ass't superintendent Edward Shirk, secretary; Abraham K Diener, treasurer: Aaron B. Weaver, chorlster: Barton Witmer, Ass't choris ter. This school meets every two weeks during the winter months.

At Churchtown the following brethren were elected: Samuel S. Weaver, superintendent; Henry Shirk, Ass't super-Intendent: William H. Weaver secre tary: Abrabam Martin, treasurer; ---Kauffman, chorister; Aaron Hollinger, Ass't chorister. This Sunday school meets every Sunday afternoon and has been an "evergreen" school for a nam-

At Lichty's meeting house the following brethren were elected: John W. Veaver, superintendent; M. G. Weaver, Agg't superintendent: I. B. Good, secretary: Martin Lichty, treasurer; Israel H. Hollinger, chorister; William W Horst, Ass't chorister. This school is also meeting every two weeks during the winter months.

These schools are moving along smoothly, and quietly; studying and teaching the Word of God as graze and power is given them; but the harvest is great and many more workers for the cause of Christ can find work, and many more children, young men, and young women, bretbren and sisters, old and young are needed in this great work, which should be a pleasure to all. Re member us all at the throne of grace.

ELKHART INSTITUTE ITEMS.

Brother Daniel Kanffman, one of the instructors during the short Biule term, left for other fields of labor. His stay of four weeks was a great belp to the school. His teaching on Bible doctrines and Chnrch history was a source of great satisfaction and interest to the students in the Ribie department. Of the following ministers present during these lessons several attended the whole course: A. B. Snyder and Jacob Gingrich from Ont.: L. J. Lebman, Culiom Ill.: J. S. Shoemaker: Freeport, Iii.: J. S. Gerig, Smithville, O.; Jonathan Knrtz, Ligonler, Ind.; D. J. Johns, J. P. Smncker, Goshen, Ind.: J. M. Kreider, River Styx, O.; Jacob Sbenk, Samuel Yoder, Eikhart, Ind.

On Wednesday evening February 22, Bro. Daniel Kauffman gave a lecture on the subject "From Change to Change." He traced bis subject from childhood's innocency, through an earnest Christian life, to his final reward. The greatest crisis, the most important change in life is at conversion. does not mean slmpiy uniting with the church, but an inward change which results in the outward acts and creates true desires to promote God's will. This means a busy life of sacrifice in wbich the years quickly pass nntil the light from the celestial city grows brighter and brighter and he finds bimself within the gates. This was the last of a series of eleven lectures delivered by different partles during the sbort Bible COULTRE

For the Herald of Truth.

"SETTING ARIGHT A WORLD OF SIN."

DV REBEX AH E. ERERLY

Setting aright a world of sin. Where, ah! where shall 1 begin? Vice and indifferes, misery and woe, Wrongs and injustice wherever I go.

I cross the threshold of an old crumbied cot, lis a wretched abode-the home of the sot. Once a hright future before him had loomed, One by one had each hope been entombed. I ask, "Why indulge in this folly and sin,

Why not endeavor a new life to begin?"
"Ah." says he, "I have tried hard enough, You go to the one who sells the stuff.

Thus am I thwarted in my first attempt, My Maker for service placed me here,
Tisawaiting me somewhere, he it faror near.

To the home of the rum seller next I hie: What a contrast 'twixt this and the drunkard's close by ! Here are enthroned both luxnry and mirth,

And wealth gathered chiefly from the poor Trying to right a world of sin!

Not the place this for weak self to hegin. Though I long to weigh ont justice to all, Measures alike to the great and the small,

With a sorrowing heart I turn away, Yet I know there sometime willdawn a day When conquering hosts shall appear in their might,
And set the wrongs of this world aright.

I meet one who labors hard each day, bee and chews hisearnings away I point ont his error—he takes little heed, But says, "You go to the one who grows the

weed."
But, alas i he who this weed doth grow, For love of gain, pretends not to know That while casting this snare for his brother's

Himself, at last, a worse fate may meet. I jonrney along on life's highway, And meet the coquette, empty hearted and

Too narrow-minded is she to know The seeds of corruption she daily doth sow; How sad to think of the good she might do, Were her heartfilled with motives both pure and true.

I meet the gossip, by whose tongue untamed Innocency oft for life has been malmed; I stop and try to show her the wrong by blowing sparks into flames so strong

For my feeble effort doth she little care. Though I'll not yet give up in despair; For something keeps telling me o'er and o'er, That somewhere there is work for me in

Thus do the weary years revolve, Each bringing mysieries I cannot solve: Each bringing lessons that are hard to learn, Blasting candor and purpose once firm,

When I answer my Master's call, Can I no trophy bring at all?
Surely this world is not so great a mislake,
That I can nowhere an impression make.

Setting arighi a world of sin. Where, an I where can I begin? What is that I hear? Pray hark A still vol e whispers, "in your own heart."

For the Herald of Truth

TELL TO OTHERS WHAT THE LORD HAS DONE FOR YOU.

"Go bome to thy friends, and tell them how great things the Lord has done for thee, and bad compassion on thee. And be began to publish in Decapolis how great things Jesus had done for him, and ail men did marvel." Mark 5: 19, 20. Instead of telling to others what we have done for the Lord, let us try and tell them what great things the Lord has done for us. Often when men seek to do good, they think more of their own advantage and praise, than of the object of their doing good; not only must their left hand know what their right band is doing, but all the neighborhood, if possible, must know it. But in the pure character of our Savior, there was no pretense of show: it ended with the individual; when the poor widow of Nain was bemoaning the loss of her son, whom she must now see no more, mark the tenderness of the Savior. "Go home and tell thy friends what great things the Lord hath done for thee, and had compassion on thee." There is nothing in the religion of Jesus that disturbs the peace of social or domestic life. He that is not relatively godly Is not so, a man that is had at home is bad through-

out. The religion of Christ calls us into the world, as well as out of it. It calls us out of the world, as to its spirit, and into it, as the sphere of our activity and place of trial; the idea of living among the Gadarenes must have been uncomfortable to the renewed mind of the poor man. Yet he is directed to go without murmuring, not indeed in the spirit of the Pharisee to say, "Stand by, I am hoiler than thou," nor of the rigid and bigoted professor, who, while be confesses that a man can receive nothing except it be given him from above is occupied all day in censuring his neighbor; but to display a heavenly meekness and the gentleness of Jesus Christ in his conduct and conversation. In relating his recovery, to honor the Physician, and to direct others to Him, what attention in the neighborhood the case of this poor man would excite! "Don't you remember John Such a one

Her thoughts with some good I try to inspire, And straightway her scorn receive for my the tomba? Hels now dising among the tombs? Hels now dispossessed and tranquillized, and is become as gentie and mild as a lamb; be is the most benevolent creature in the neighborhood, and is engaged in dolng good." We should take special care, while we recommend religion to others, that we ourselves are the snbjects of it. Many had better be dumb as stones, for the good they effect by all they say. Oh! it is a moral sickness to hear them talk of the "preclous Savior." of "communion with God," and the gospei," while they are at the same time vain, proud, worldly minded, covetous, hard hearted, and unforgiving. May the Lord give us consistency of character, sanctify our tempers and our tongues, and make us in onr actions ench as we are in our words, that we may make known to others the mercy we ourselves have received; that like Andrew we may find a brother Simon, or like Philip a friend Nathanael, or like the woman of Samaria, we may bring a whole neighborhood to Christ Kinzers, Pa.

Ir is certainly marvelous how much moral exposure a man can meet without barm, in labors of love. He is like the physician, who moves about securely in the midst of contagious dis eases. But let him abandon his benev olent purpose, and, somehow he will be as susceptible to contamination as any one else.

REPORT

of the third annual S. S. union meeting of the Mennonite S. S. of Logan and Champaign Counties, held at South Union M. H., Monday Jau. 1st 1900.

A goodly number of brethren and sisters gathered to participate in the exercises as arranged by programme prepared by a committee appointed for that purpose.

Aii present seemed to enjoy themsalves during all the sessions; and no doubt could express themselves by saying, "It was good to be here."

The meeting was called to order by Samuel Warye, at 9:30 o'clock.

Devotional exercises by C. K. Yoder, Peaim 68, after which followed organigation

Samuel Warye was chosen moderator, S. E. Ailgyer, assistant moderator; J. P. Bontrager and Mary M. Yoder, secretaries; Lizzle T. Detweiler and Nosh Troyer were chosen choristers.

Topic: "What Benefit do We Receive from this Union ?"

S. H. Detweiler. - We receive either good or evil, we do not always realize the benefits at once.

The seed sown may enable the young or ones to do better work in future vears.

D. S. Yoder.-I am benefited through receiving encouragement from the experiences of others in the same work. Jonas Yoder .- My motive for coming here is to receive a benefit, to enable me to do better work.

David Hiity .- To receive a blessing. Pray for the meeting.

J. S. Kanagy .- I have been blessed by bearing the discussions of mistakes

S. E. Allgyer.-When I see those in the meeting that are full of the love of God it causes me to be filled with joy and take fresh courage.

Tople: "The Bible." Its Origin. Eli Stoltzfus.-We see the omnipotence of God through its pages. God is its author. There are forty writers. It existed over 2000 years ago. Its divine origin is proven by its antiquity. It is always new.

2. Its Mission. M. S. Steiner. Psaim 119:130-where the Bible enters light enters. In Greenland every home has family worship. Homes where the Bible is found and taught is where we go for teachers and preachers. Prov. 6:22. The Bible will overcome the argnments of infidelity and skepticism. It brings light to all people.

Essay by Elsie King on the same

Samuel Wayre. - The Bible is the most preclous book. It is the Christian's hope, sword and armor.

Topic: "Singing as a Religious Agency.'

Essay by Emma Mast.

S. H. Plank .- The effect of our singing depends much upon our condition. We often sing too fast. We cannot speak the words plainly. Singing with grace is the most effectual way to sing. David Plank,-Singing affects people differently. With some It affects the head some the heart, some the feet.

M. S. Steiner.-We may sing with the Spirit without the understanding. We most feel in order to sing, that we may affect others.

Closing prayer by D. Hilty.

AFTERNOON SESSION. Opening services. Scripture Lesson by J. H. Kanffman. Children's Meeting.

Snbject: "What Can Little Folks Do for Jesus?" by Mamie Yoder.

This subject was ably treated. Many good thoughts were presented. Subject: "How Promote the Mission Spiritf

Fessy by Sadie Kanagy.

Eli Yoder.-If we have the love of God in our hearts, we will do all we can for lost sonls.

Some one going from our own neighborhood would cause interest to support them, and thus cause an increased interest and mission spirit.

Levi Hartzler.-The only way is to live true Christian lives. People need the Holy Spirit, which is the mission

apirit. David Plank .- Send people to Chiago for a while,

David Hilty .- Pray for the love of God in onr hearts.

John Y. King .- To increase the mission spirit more in our young people ministers should preach more about it. M. S. Steiner.-I begin to see some fruit of work done seven or eight years

ago. S. H. Piank .- I am impressed with the sad fact that we Mennonite people

are self-indulgent. Spbject: "Evils That Threaten Our Young People,"-B. F. Umbie. Exodns 20. The goddess of fashion, desecration of the Sabbath, excursions, disobedience to parents, negligence and idleness, social parties, cigarette smok-

ing, choosing companions out of Christ Uriel Yoder.-Lack of principle la one of the greatest evils. God hateth a proud jook. Bad society is a great evil. Intemperance is an evil that threatens

our young people on every side.

ners, at the hall, in the theater and at

those places whose very doors open into

to say that these are characteris-

tics of an Absalom? Yea, verily. If

against such institutions, then you are

an Absalom by attending them. Such

institutions are wrong. They are the

chapels where Sstan's congregations

gather. Let us shun these places of

sin and live so that by our actions we

can lift others into a happier clime; tell

them life is more than existence. Jesus

needs them every bour. Influence them

by sneaking loving words to them; live

for Christ and "touch not the unclean

thing." Let us consider, "is the young

man Absalom safe," or is it safe to he

was a just msn and did not love

the evil of Sodom, but in the way of

business, for financial gain, he "pitched

his tent toward Sodom" and soon be-

came one of the inhabitants of that

wicked city. We do not read that he

ever spoke to its lnhabitants about the

better way. We rather have evidence

when he snoke to the men of the city,

and later to his sons in law about their

that mocked." Lot did not influence

that city for good, but he was being in-

fluenced by their wickedness. After

all the danger of being influenced by

associating with the wicked ones is not

Part of Lot's own family was lost to

his influence. He had no more power

over them. Man of husiness, suppose

in the morning you will speak to your

servants about Jesus and salvation, will

they stare at you and wonder if you are

mocking? You fathers and mothers,

if you speak to your sons and daugh-

ters to night ahout personal salvation,

will they be astonished and wonder

from whence cometh the new doctrine?

O, that fathers and mothers, brothers

and sisters would set forth a better, a

nobler example for others to follow

If parents would realize to what extent

they are accountable for the deeds of

their children, they would many times

stop and think before performing some

of their dally sinful actions. For how

can we expect those to improve who

have no models but themselves to copy

after? But we need not go back to Bi-

ble bistory for examples worse than

these presented. Enter the cities and

look around. With sorrow we behold

the saloons and their keepera. They

have an influence over their friends,

those who daily enter their saloons.

Friends, let him not influence you. He

it is who leads many a young man, who

might be a living example for good,

downward and downward till at last

he ends in eternal misery and destruc-

tion, and in endless woe to his soul.

Will you let him who is daily sending

ence you? Just think what will be the

end of the saloon keeper and those

whom he has influenced. Paul was a

man of good influence. Though he

persecuted the churches before he was

converted, God opened his eyes spiritu-

aily, and he became a power for good.

He preached the gospel to sinners, and

some one to a drunkard's grave influ-

imaginary, it is real and leads to destruc-

Then we remember Lot.

an Absalom?

mothers and fathers and the Bible are

places of destruction. Do we mean

that threatens our young people. Subject: ' What is the Great Need of

the Church and 8, 87" David Plank,-The church needs

the members. Men and women of in prayer. character who will sacrifice and are able to carry on the work successfully, need to be separate from the world.

David Hilty.-We need consecrated workers for God. Forsake the things that God forhids and get loose from self and the world.

EVENING SESSION.

Song service. Devotional exercises by J. J. Wayre. 1 Peter 4.

Subject: "Character Building." Essay by Lydia B. Stutzman

J. S. Kanagy.--Character is being built regardless of whether our deeds and lives are right or not. Education is a great factor in character building. Character building begins in the home. Parents should plant in the hearts of their children the principle of truthfulness. Better have for your children a clean character than wealth

D. S. Yoder.-We must have material foundation, physically, intellectually and spiritually. A sound body is necessary. A child's birthright is a sound hody and a sound mind. Parents should their children. We must be born again in order to have a good character.

Subject: "Sowing and Reaping" M. S. Steiner, -2 Cor. 3:18,-Glory means character.

L, L. Plank .- Sowing in the S. S. Teachers sow the seed to their classes.

S. E. Allgyer.-Every one is sowing seed and will some time have to reap the harvest therefrom. We are sow ing to the Spirit when we lead godly. pious lives. He that sows unkindness will reap unkindness. If we sow the seed of righteousness we will reap a harvest of joy. The motion was unanimously adopted

Closing remarks by Moderator.

M. S. Steiner gave an invitation to lost souls, and two arose to confess Christ; we feel to thank God that we can

J. P. Bontrager | Secretaries.

REPORT

of the Biennial Conference of the "Mennonite Aid Plan" held on February 14th, 1900, at Elkhart, Indiana.

following delegates and members of the Secretary. Their report was adoptthe "Mennonite Aid Plan" met in ed as it will appear in the new Rules Elkhart, Indiana, to hold the Biennial and Regulations Conference: J. F. Funk, Elkhart, Ind. J. K. Fisher, Salem, Ind., Jac. Schmitt, Loretta, South Dakota, H. Schmitt, Mound Ridge, Kan., Noah S. Hoover, paid a salary of \$500.00 per year. South West, Ind., Philip Nice, Sterling Ill., H. T. Nice, Ustick, Ill., M. D. Wen-

Waupecong, Ind.

the "Aid I'lan," called the meeting to order, and after a few introductory threshing machine be paid in full. deeper work of grace in the hearts of remarks, H. T. Nice led the Conference

> David Ewert was chosen Moderator and H. A. Goerz Secretary for the Conference.

> The financial report of the General Secretary was read and accepted.

Julius Slemens of Altona, Man., and J. P. Isaac of Winkler, Man. presented credentials authorizing and instructing them to petition the Conference for admission of the Manitoba brethren into the "Aid Plan." J. F. Funk moved that the Manitoba hrethren be admitted. After some deliberation this

motion was accepted. The future management of the "Aid Plan" was next considered. Up to the present time this management had always been in the hands of one General Secretary. Inasmuch as the "Aid Plan" has, within the last few years, grown into such proportions that the management could not very well be intrusted in the hands of one person to build with. We must have a good it was decided that the management should be intrusted to a board consist ing of a President, a Secretary, and a Treasurer. This board is to have executive power; and shall decide all help to develop the intellectual part of questions in regard to the meaning of the Rules and Regulations. The election of the executive board result ed as follows:

J. F. Funk, Elkhart, Ind., President G. G. Wiens. Secretary H. A. Goerz. Ass't Sec A. K. Funk Treasurer.

After the election, the following motion was put before the Conference: Resolved. That we regret the with drawal of Bro. M. D. Wenger from the active management of the "Aid Plan," and thank him for the care, faith, and punctuality with which he has, for 13 years, served the "Aid I'lan."

by the Conference by a rising vote. The Rules and Regulations were next considered. Upon the ruling of the moderator, the old Rules and Regsee the fruit of the meeting and are ulations were taken up. It was agreed made to feel that our meeting was not that each delegate present should have one vote. The rules were read by sections, revised and adopted as they appear in the new Rules and

> Regulations. The following were chosen as a South West, Ind., A. H. Long, Elkhart, Ind., and C. C. Shoemaker, Elkhart,

G. G. Wiens, C. C. Sboemaker and Philip Nice were appointed to draft On the 14th of February, 1900, the new Rules defining the duties of

Resolved. That Article 42, in regard David Ewert, Mountain Lake, Minn., to membership of the "Ald Plan," A. Wall, Mountair Lake, Minn, shall be in force after the first of Ahraham Weldy, Wakarusa, Ind., May, 1900, for those members who Rud. B. Miller, Mount Ayr, ind., Dan- are not Mennonites. On that date, iel Kauffman, Versailles, Mo., Julius the names of all members that are Siemens, Altona, Man., J. P. isaac, not Mennonites, or such as belong to a good Christian life. You don't know Winkler, Man., Dan'l Unger, Hillsboro, any secret society, shall be canceled Kan., C. C. Shoemaker, Freeport, Ill., and taken from the books of the "Ald

Resolved. That the Secretary be

Resolved, That the "Mennonitische

M. S. Steiner. - Worldliness is one evil ger, Elkhart, Ind., Jonas Stineman, be the official organs of the "Aid Plan." Resolved, That Bro. B. B. Miller's loss M. D. Wenger, General Secretary of of threshing machine be paid in full. Resolved. That Bro. Yoder's loss of

> Resolved, That Bro. J. H. Yoder's case he referred to the respective district officers who shall report at the next Conference. Resolved. That no more damage on

partial grain losses be paid, and that all claims for damage on grain stacks be rejected. Resolved, That of the reported

damage by hail, none shall be paid unless the whole crop was destroyed by hail. Resolved. That no claims for damages

for loss of grain in stacks by wind shall be paid, as the "Aid Plan" bas never had a rule anthorizing such payment. Resolved, That no losses on grain he paid unless grain was previously

entered in the "Aid Plan." Resolved, That the visiting delegates tender a vote of thanks to the Elkhart brethren for their kind reception, and especially the Mennonite Publishing Co. for the use of one of their rooms in which to hold the Conference.

Resolved That the local brethren tender a vote of thanks to the visiting brethren and delegates for their interest and help in the work which made Conference a success. Resolved. To adjourn till the next

J. F. Funk closed the Conference

with prayer.

David Ewert, Moderator. H. A. Goerz, Secretary.

NOTES FROM THE ORPHANS HOME

Orrville, O., February 20, 1900, Will God hold us responsible for the souls of these little ones under our charge? To think of this is almost enough to make one shudder. He will certainly hold us accountable for the training they receive while under our care and supervision. Hence the necessity of constant fervent prayer for

One of the little girls 11 years old. whose papa is living a life of dissipation, recently wrote to him the following pathetic letter: "Dear Papa:-I am glad that you are going to be a better man and hope you will always be a good man and live for God so that you can enter heaven- and I hope that I can Finance Committee: Noah S. Hoover, go there too, and hope that mamma is

> "May the Lord bless you always and help you along. I am glad you gave no your bad habits. Now it makes me feel happy. O, papa, you know that if we do not live for Jesus we can never enter the kingdom of heaven, and if mamma is there we can never see her. Do you pray at night? If you don't, please pray and that will help you along to be a better man. I pray for you every night and morning."

> In another letter to him she closed with these words:- "May the Lord bless you all through your life, and live when the Lord will come and take ns. so be ready for Him any time. Always remember the eyes of the Lord are upon all those for good that seek

Him. One evening while the ontside door Rundschau" and the "Herald of Trnth" of the children's room was opened to

cool off the room one of the boys said that the heat could not pass out at the same place the cold air comes in "No," said another one, "but the cold air comes in and cools the hot air in the room." When the matron asked the children what lesson they could learn from this, the boy answered that the lesson he sees in it is that "when we iet the Christian life come into our hearts the evil life must go out." Yes, the evil and the good, the cold and the warmth are striving for the mastery in our hearts. Which will gain the mas tery? We give these few incldents only to show that the work being done for these poor little ones is not all in vain, but that they are trying to learn

March 1.

THE POWER OF INFLUENCE.

THE WORKERS.

of the better life.

Essay read by Sally L. Miller at the S. S. Conference, Rockton, Pa.

"None of us liveth to himseif, and no man dieth to bimself," save the great Apostie Paul in Romans 14 7. From this we may infer that we all owe a duty to God, and that our lives have an influence either for good or evil over our fellow beings. Could we but see how great our influence is upon our associates, we would many times ilve for a higher, a grander, a nobler purpose. By our walk in life, by our conduct, and, above all, by our conversation we may be influential in lifting a soul to Christ The unconverted can be best approached and most effectually influenced through sociability, by con versing with them.

By so doing some good may be im planted into their hearts and they will feel that we are interested in their souls' welfare. Every human being has an influence over some one. The minister has an influence over his congregation, the leader of the Snnday school over his pupils, the teacher over his class: for one of the grandest institutions that ever was organized is the Sunday achool. Some of the highest and purest lessons that were ever taught were taught in the Sunday school There it is that the little ones long to gather to hear more and more about Jesus. There it is that they are influenced to work for Christ. Notice them coming with their faces bright and their countenances beaming and their little hearts full of the joy of innocence and the love of Jesus, eager to do the commands of the Savior. We can see the power of our influence upon the little children more than on any one When we speak or act unkindly in their presence, how quickly they will follow our example! Or if we have a kind word or look, or a pleasant "Good morning" when we meet them, how long they remember it! And especially do they follow the examples set by their parents. They even try to walk and talk like them. We see, then how necessary it is to live aright, not only for our own good, but for the good of

the children Young man, you have a mighty infinence over your associates. Let us consider some Bible characters. We have in mind the young man Absalom who seems to have influenced many. He was a man in whom could be seen no physical blemish, yet he was thoughtless, rebellious and sinful. The modern

be as willing and faithful in doing the Absalom can be seen on the street cor-Savior's bidding as this apostle was.

> What was it that made Timothy a true servant of Jesus? Was it not the unfeigned faith that was handed down from his grandmother and mother that caused him to do the good things of this The power of our inflnence seems no

where mightier than in the home. And

greater influence in the home than we

if we make good use of that power

The sunshiny, pleasant girl makes her mother feel that she has a helping hand; her father realizes that there is a pleas ant daughter waiting for him, eager to make his life happy. Her brothers are led to foreake their sinful associates be cause it is the will of their sister, and they do not care to associate with those whom they would not like to have among her friends. A happy home is earth's picture of heaven, and it is largely in the power of the sisters to make it what it should be. Let us take up the motto of doing good always to every one; then, and then only, will our life be joyful, we will carry pleasure wherever we go, and every one will be that he did not, for on that last night glad that we have lived. Do good constantly, patiently, wisely and you will never have cause to say that life was wickedness, he seemed to them as "one not worth living. We are all soul win ners or soul destroyers. And sweet is the consolation if we know that our in fluence is leading souls to God, but sad and awful is the condemnation that rests upon us if by our evil ways we are influencing souls and dragging them down to eternal death. If we are mere professors and not possessors of Christ, we not only lose our own souls, but lead to ruin many others who lmitate ne, or because of our nnfaithfulness are dis gusted with our ao called Christianity May the very principles of the teachings of Christ shine out in our lives and pervade every thing we do and say. May we more closely resemble the life of our Master, and thus lift others into a higher life. If we expect to reap a bountiful harvest when the great har vest of souls comes, we must scatter the seeds of God's word bountifully. Why not spread our Sunday schools all over the land and by the help of God and the guidance of Ilis word and Spirit eradicate evil from the world by scatter ing Gospel truths and establishing Christian principles, and plant upon every quarter of the globe the banner of King Immanuel. May we who have enlisted under His banner ever be ready to serve llim at home, abroad, everywhere especially to cheer the sad, encourage the faint and raise the fallen.

"Sing a hymn to Jesus, When the heart is faint, Tell it all to Jesus, Comfort or complaint If the work is sorrow.
If the way is long.
If thou dread'st the morrow Tell it Him in song. Though thy heart be aching For the crown and palm, Keen thy spirit waking h a faithful psalm Tub. Pa.,

"I SHALL NOT WANT."

This version of the twenty-third Psalm, by Mrs. John R. Mott., appeared in "Northfield Echoes."

called them to repentance. I wish we had more Pauls (not Sauls,) that would not want." me to lie down in green pastures."

HERALD OF TRUTH.

I shall not want drink. "He leadeth me beside the still waters.' "He I shall not want forgiveness

restoreth my soul." I shall not want guidance, "He leadeth me in the paths of righteousness, for his name's sake."

I shall not want companionship. Yea, though I walk through the valley do you know, sisters, that no one has a of the shadow of death, I will fear no evil, for Thon art with me." I shall not want comfort. "Thy rod

and Thy staff they comfort me. I shall not want food, "Thou preparest a table before me in the presence

of mine enemies." I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup Hlm who said "Pesce, be still." runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord for ever "

"GOOD - LIKE YOU."

When I reproved my little girl Her clear, gray eyes were grieved and

She owned her fault, for pardon pled, And spoke some words I can't forget; "If you were little, just like me. Would ever you be naughty, too? If I were only all grown-up.

I could be always good-like you! She meant it! Her sweet innocence. Which sent so sharp and sure a dart, Knows nothing of the wicked moods That sometimes sway her mother's

heart. Wrath, envy. folly, discontent, The selfish impuise-not withstood-These things accuse me, yet my child Believes that I am always good.

On Sabbath days the man of God Reproves me often, unawares: Ashamed, I hear his earnest voice My own unworthy deeds declare And nobler lives rebuke my own-But none had ever shaft so true As she whose loving faith declared, "I could be always good-like you."

STEADFAST FAITH.

Let nothing shake your confidence in the gospel. Many do not believe one thing long enough to get blessed and saved. A tree that is transplanted every week can never thrive, if you are settled as to your doctrines, you can be in your faith, otherwise not. A ship without anchor must drift. A man who is never settled in doctrine must drift, he has nothing to hold him. It is our depth in the waters of salvation that will keep us steadfast. Why are so many wrecks strewn along the shore Because they failed to "launch out into the deep." They content themselves to float on the surface. They do not reach the depths of perpetual calm. We need more pillars in the church, more suns. and fewer meteors.

If we would be immovable, we must salvation. What if the spray does dash around our heads, and the surface is

I shall not want rest. "He maketh The little twig is tied to a pole to keep it straight. We need to be thoroughly fastened to Christ to keep us from wavering. Thus united we shall, in a certain sense, he as immovable as God Himself.

A man once desired to witness a storm at sea. The sailors lashed him to the deck by his request, so he would not be washed overhoard; and we may have a faith strong enough to hold us to the deck of the gospel ship, and prevent us from heing washed off. We may at times exclaim with the Psalmist, "All thy waves and thy hillows are gone over me" but we need not go over with them There is no wave that rolls high enough, or strong enough to sweep us overboard if we trust in Jesus. Let us "have faith in God," and ever look to

WISER THAN SOLOMON

A young man just starting in business for himself, wrote to the which would be helpful to him. He received for an answer, "The best single treatlse is the New Testament. and the next to this is the book of Proverbs."

We have heard of business mer who gave a copy of the book of Proverhs to every employee; and of one successful husiness man who in early manhood learned the whole book hy heart.

Many a man would have saved himself from failure, disaster, disease, death, and damnation by reading and heeding the counsels in the book of Proverbs.

Forty years ago, the writer gave this advice: if you are asked to sign another man's note, read through the whole book of l'reverhs, and then, if you are wiser than Solomon, go ahead. A man came to a neighbor to get him to sign a note with him. He objected The man talked and urged till midnight and finally the wife, wearled with importunities, advised him to sign it. signed the note, and had to pay it when due: sold a portlon of his land to do it, and lived to be harassed and embarrassed by dehts he could not pay all of which might have been avoided had he not been wiser than Solomon.

Many another man would have saved hundreds and thousands of dollars, had he taken time to read and learn and remember such words of the wise man as these: "My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger thou art snared with the words of thy mouth. He that is surety for a stranger shall smart for it, and he that hateth suretyship is sure."- Prov. 11:15

LIVE FOR SOMETHING

Thousands of men breathe move and live -pass off the stage of life, and are heard of no more. Why? They did not a particle of real good in the world. and none were blessed by them; none go down into the depths of God's great could point to them as the instru ments of their redemption: not a line they wrote, not a word they spoke "The Lord is my shepherd; I shall ruffled a little, so long as there is a could be recalled, and so they perished; "great calm" in the depths of the soul? their light went out in darkness and they were not remembered more than the insects of yesterday. Live for something. Do good, and leave hehlnd you a monument of virtue, that the storms of time can never destroy. Write your name by kindness, love, and mercy on the hearts of the thousands you come in contact with year by year; and you will never be forgotten. No, your name, your deeds, charge fired off as a matter of course will be as legible on the hearts you leave as the stars on the brow of evening. They will shine as brightly on the earth as the stars of heaven.

_Sel I. M J

KINDNESS

What we want is kindness in life, and not in death. It is not flowers scattered on her coffin lid that will make a woman happy, but a bunch of them tied together in the form of a bouquet and given her with the words "I love you," that makes her pulses leap, the crimson come into her cheek the light come into her eye, and the warm happy feeling rusb to ber heart.

BE FAITHFUL.

This truth comes to us more and more the longer that we live, that on what field or in what uniform, or with what alms we do our duty matters very little, or even what our duty is, great or small, splendld or obscure.

Only to find our duty certainly and somewhere, somehow do lt faithfully makes us good, strong, happy and useful Christians, and tunes our lives into some feeble echo of the life of God. Phillip Brooks

JOV IN SORROW.

Any man can aing by day, but only he whose heart has been tuned by the gracious hand of Jehovah, can sing In dark-

The things of earth may satisfy for the hours of prosperity, but only the peace of God can give gladness in the darkness of adversity. God gives joy In sorrow; and when the sad one sings through his tears then the Lord comes out to him with new and more tender assurance; so that by his very hymn he is made gladsome. That which is horn of trust rises into raptures.

Sel, L. M. J.

THE DESCRING THAT TELLS.

"I leave these thoughts with you." Who does not recognize that as a familiar conclusion of a contemporary sermon? Some preachers still perorate, but perorations are oldfashioned and ineffective, and so, many conclude with a few telling lines of poetry, or with a sentence meant to be specially felicitous, memorable, and surprising. But what has become of the application? It has not entirely disappeared, but where it exists it is generally as a meagre tail plece, stuck on at the end. Even then it is seldom an application to the unsaved. It has somehow come to be taken for granted that every one to be found within the walls of a Christian church is a Christian, and that all he needs is stimulus to ascend.

Now, it has never been thus in periods where the Gospel was doing its work. The great principle of sermons followed by conversions is that there should be applications all through, or at least that a constant vein of application should pervade them. "This is for you and this is for you." The sermon is not to be a formal diswhich disturbs nobody, it should be directed with intention and earnest-

ness. It should be full of light and lire and love. Certainly the sollcitors and seducers of the soul are as clamorous in their importunity as ever they were, and they will easily win the prize from embarrassed and halting pleaders. They only succeed who recognize that preaching means a stern and terrible struggle, and it may he a single opportunlty .- British Weekly.

TRUTH.

Truth will never die; the stars will grow dim, the sun will pale his glory, but truth will ever be young. Integrity, uprightnesss, honesty, love, goodness, tbese are all imperishable. No grave can ever entomb these immortal principles. They bave been in prison, but they have been freer than hefore; those who enshrined them in their bearts have been burned at the stake. but out of their ashes other witnesses have arlsen. No sea can drown, no storm can wreck, no abyss can swallow up everlasting truth. You cannot kill goodness and integrity and righteousness: the way that is consistent with these must be a way everlasting .- Sel.

IT IS WELL. 2 KINGS 4:26.

Yes it is well though shades around us gather, Though friends depart, and earthly hopes decay.— Still will we trust one gracions heavenly

Father; Still He who loves as is with us alway.

Why sho id we still in doubt and sorrow iangnish,
Mourning for those who from our sight have

Heaven pours its balm on hearts that bleed in

Beaten by storms, by windy tempests broken, We for our baven look with longing eye; Giadly we hall each comfort-bringing token Ofland shead, where storms and sprees die.

Softly the gales breathe from the land immortal; Bright beam the boly throngs that slug and

shine; Loangel guards stand at each pearly portal,

To bid us welcome to those Joys divine There may we meet beyond earth's scenes of sadness, Meet with the loved, the cherished and the

There in the realms of sunlight and of gladness.

Dwelt with the blest, no more hy tempest

MARRIAGES.

CONRAD-EIGUER-Feb 13, 1900 at CONRAD—EIGHER—Feb. 13, 1900, at the residence of William Eicher, near Nohle, lowa, by Blabop Schastian Gerig, Peter Conrad, of Wayne Co., O., to Barhara Eicher, of Wayne Co. O.,

FIGURE-RICH.- Feb. 14, 1900, at the residence of the hride's parenta in Washington Co., Iowa, by P. Stuckey, Edward Eicher, of Henry Co., Iowa, and Emma Rich, of Washington Co., lowa.

YODER-ZOOK.-In Millin Co., Ps., Jan. 18, 1900, by Christian J. Yoder, John B. Yoder, of Barrville, and Katie B. Zook, of Reedsville.

ZOOK-SMUCKER.—In Mifflin Co., Pa., Feb. 8, 1900, by Micbael Yoder, Milton Zook and Emma Smucker, both of

ERNST—LEHMAN.—On the 9th day of January, 1900, near Hagerstown, Md., by Bishop George Keener, Bro. Jacob S. Ernst to Sister Elizaheth Lehman, hoth of Franklin Co., Pa.

WINDEER-STEMEN.—At the bome of the bride's parents in Fairfield Co., Ohlo, Feb. 13th, 1900, by Pre. C. B. Brenneman, Brother Fred. Wingeler, of Carrington, N. D., to Sister Rachel Stemen, of Pickerington, Ohlo.

SMITH-BRUBAKER .- On the 4th of SMITH—BRUBAKER.—On the 410 Feb., 1900, at the residence of the officiating minister, Bish. Jacob N. Brubacher, of Mount Joy, Pa., John C. Smith, of York Co., Pa., to Annie M. Brubaker, only daughter of David E. Brubaker, of West Donogal, Lancaster Co., Pa.

STEINER-GEISER .- Oct. 1, 1899, at the home of the bride's mother, near Orrville, Wayne Co., Ohio, by Bishop D. C. Amstutz, Bro. Noah Steiner, of Orrville, Ohio, to Sister Sarah Geiser. May God grant them a happy and prosper

ZIMNERI V. GEISER ... Ian 1 1900. at ZIMMERLY—GENER—Jan. 1, 1900, at the home of the officiating miniser, D. C. Amstutz, Bro. Jacob Zimmerly, of near Orrville, Ohlo, to Sister Anna Geiser. May God bestow upon this union His choicest blessings, and may their lives be crowned with joy and peace in the service of the Lord.

BEIDLER-YOUNG.-On the 22nd of February 1900, in Chicago, Ill., George Beldier to Margaret Emily Young.

HARTZLER-GARBER,-On the 11th of February, 1900, at the residence of Bro. Joseph Weaver, in Elkhart, Ind., by Bish. Daniel Kauffman, of Ver-sallies, Mo., Bro. Jonathan A. Hartzler of Mottville, Mich., and Sister Elizabeth Carber of Elkhart

YODER—YODER.—On December 3d, 1839, at the residence of the bride's parents, near Kalona, Wasbington Co., Iowa, by Bish. Christian Werey, Pre. A. I. Yoder and Sister Saloma

HUDGUDEROFF - VODER - On De-HERSIBERGER — YODER. — On De-cember 14th, 1899, at the home of the bride, near Kalona, Washington Co., Iowa hy Biah. Christian Werey, Bro. Chauncey Hershberger and Sister Mary Yoder, both of this place,

angulsh;
Hope blooms immortal o'er the silent dead!

KEMP-GINGERICH. - On December
5th, 1899, at the West Union meetinghouse, near Wellman, Iowa, Bro. Henry Kemp and Sister Lydia Ann Gingerich.

DEATHS.

SAUDER.—On Jan. 28, 1900, of Caernarvon, Lancaster Co., Pa., of consumption, Mattle, wife of Christian Sauder, aged 44 years, 10 months and 21 days, Besides her husband she leaves four little daughters, and several atep-chil-dren. She was the youngest sister of Elias and John W. Martin of Eikhart Ellas and John W. Martin, of Elkhart Co., Ind. She was a member of the Mennonite Church. Jonas Martin and John Kurtz conducted the fuueral serv-ices. Text, 1 Kings 2: 1, 2, 3. Burial

Zimmerman,—On Jan, 30, 1900, near Martindale, Lancaster Co., Pa., David Zimmerman, aged 76 years, 6 months and 21 days. He leaves a widow, three daughters and one aon, Pre. Menno M. Zimmerman. Funeral services at the Martindale M. H., by Jonas Martin and

Zimmerman.—Jan. 31, 1900, near Weaverland M. H., in East Earl Twp., Lancaster Co., Pa., Christian Zimmer-man, aged 78 years, 5 months and 28 days. He leaves three sons and three

daughters his wife having died some daughters, his wife baving died some years ago. He lived with his three daughters and one son. His funeral was held at the new meeting house at Weaverland, where Jonas Martin and John Kurtz preached. These two aged men were first cousins, and both be-lenged to the Mennonite Church for many years.

March 1.

KINDY .- On the 2d of January, 1900, at the home of her son, Jacob Kindy, Markham, York Co., Ont., Susan Kindy, Markham, York Co., Ont., Susan Kildy, aged 86 years, 4 days. Funeral services were conducted by J. G. Hoover. Text. Heb. 9:27. Deceased was a member of the Mennonite Church. Peace to her

Culp.—John Culp was born in Fayette Co., Pa., June 7, 1804; died near Foraker, Ind., Jan. 27, 1900, aged 95 years, 7 months and 20 days. He came to Ohio in 1816, united in matrimory with Christina Beer in 1825. To this with Christina Baer in 1825. To this union were born 14 children, of wbom seven are living. He came to Indiana in 1852. His companion died in 1857. He was again united in matrimony in 1858, to Elizaheth Anglemeyer. She 1858, to Elizabeth Anglemeyer. She died in 1857. The remaining relatives are 7 children, 27 grandchildren, 47 great grandchildren, and one great grandchild. He was a member of the Menonute Church for 75 years. His oldest son was the oldest man in Elkhart county that had a father living. Funeral services were held at Vellow Creek by Noah Metzler and James H. McGowen. Text. 2 Tlm. 4:6-8.

Byler.—Near Belleville, Pa., Feb. 1, 1900. Titus, son of Pre. Joseph H. Byler, aged 4 years, 3 months and 23 days

Yoder.—At Belleville, Pa., January 22, 1900, Samuel K. Yoder, aged 67 years, 7 months and 7 days.

YODER.-Near Belleville, Pa., Feb. 5 YODER.—Near Belleville, Ita., Feb. 5, 1900, Jacob C. Yoder, aged 69 years, 1 month and 7 days. In the death of Brother Yoder we have lost an old friend and thechurch and neighborhood ave jost a kind-hearted, sociable and honest man.

HOOVER.—On Jan. 18, 1900, at Spring Grove, Lancaster Co., Pa., Mary, wife of Samuel Hoover, aged 44 years, 8 months and 5 days. She was afflicted with a tumorous growth for a number of years, and was confined to her room, and at times to her bed, for nearly eight months. During that time she was a great, yet patient, sufferer. She was long a consistent member of the Luth-eran Church, and expressed her hopes in a glorious resurrection. She leaves a husband, a widowed mother, two sisters nusband, a widowed mother; two sisters and one brother to mourn her death. The funeral was held at Weaverland, where B. G. Welder, her pastor, and Benjamin W. Weaver officiated.

CLEMMER.—Susanna Clemmer, nee Gingrich, wife of John Clemmer, died Jan. 27, 1900, aged 74 years, 9 montha and 24 daya. She was born in Waterioo Co., Ont., April 5, 1825. Her death was caused from burns, her clothes catching fire while she was sitting by the stove. Nobody was present in the room but some little children, and when they saw their grandmother's clothes burning they screamed, and her daughter, who was in the kitchen getting dinner, ran in, but hefore she could get the fire quenched, her mother was ac hadly hurned that she died on the following day ahout 6 o'clock p. m. She was huried on the 30th in the Martin cemehuried on the 30th in the Martin ceme-tery, above Waterloo, Ont. Funeral services by Fr. d. according to the con-cept of the services of the con-lete of the con-ing husband and six children to mourn her departure. Two children preceded her to the spirit world. May God com-fort the hereft ones, and give them grace to make the conduction of the con-tent of the control of the con-tent of the con-tent of the control of the con-tent of the con-ten them in an unprepared state

JACOB WOOLNER.

BRUBAKER.—Samuel Brubaker was born in Junista Co., Pa., Feb. 13, 1838, and died Feb. 6, 1900, axed 62 years, 11 months and 24 daya. He was married to Sarah Crymai. To this union were born five daughters and three sons.

Two preceded him to a better land. Two grandchildren, two sisters and one brother are also left to mourn their loss. He was a faithful member of the Lutheran Church He lived to see his chil eran Church. He lived to see his con-dren all grown to manhood and woman-hood. All were present at the funeral. He took his hed Saturday, Feb. 3d, and died Tuesday afternoon, Feb. 6th, at 3 o'clock Funeral services at Lost Creek by S. Gayman, W. Graybill and the Lutheran minister. Text, 2 Tlm. 4:6-8.

Degreet uncle thou hast left us. Here thy ioss we deeply feel; But 'twas God that hath bereft us, He can all onr sorrows beal. PS

EIGSTI.-On the 16th of Dec., 1899, ln Eiosti.—On the 16th of Dec, 1899, in Woodford Co, Ill., Joseph Eigstl, aged 69 years, 7 months and 27 days. He died very suddenly. He had not been well, however, for several weeks. He was fully prepared to depart whenever the messenger of death should come, having the living hope of a bright here-after. It is bard to realize that we shall so for the control of the control of the sec father's face no more on earth; that no more we shall have held the control of the living the control of the control of the control of the sec him "some waved day by and by." meet him "some sweet day, hy and hy."
On the day of his departure he partook
of dinner as usual, after which he went to his room and sat down in his rocking chair. An hour afterward his daughter on entering the room, found him dead. He had evidently passed quietly away a few minutes before. He was the father of four sons and seven daughters. His wife and two daughters preceded him to the spirit world. His remains were taken to the Roanoke Mennonite cemetery.

'We'll know where to find thee, dear father—in heaven,
Though every fond the we have cherlished be riven,
We'll follow thee home to the land of

the blest. Where sighs are not heard, and the weary ones rest."

S. S. E.

HERSHEY .- On the 7th of February 1900, in Lancaster, Pa., of heart trouble, after a few days' iliness, Bro. John D. Hershey, aged 78 years. He leaves bls wife, five sons and two daughters.

BYLER.—February 1, 1900, near Belleville, Mifflin Co., Pa., of infiammation of the bowles, Titus, son of Joseph II. and Nancy Byler, aged 4 years, 3 months and 23 days. Titus was a bright child, and will be greatly missed in the family. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Only those who have had almilar experiences can truly realize the meaning of the little

Dearest Titus, thou hast left us, We thy loss here deeply feel; But 'tis God that hath hereft us, He can all our aorrows heal.

SOMMER. - Christian Sommer SOMMER. — Christian Sommer was horn the 27th of June, 1841, In Ill-hausen, Alsace, France (now Germany). Was married to Katherine Elcher the 21st of April, 1898. There were born to them 11 children, of whom 9 and his heloved wife survive to mourn his bis heloved whe survive to motin his death. He came with his family to America in 1882. His age was 58 years, 5 months and 26 days. Burled Dec. 25, 1899. Services hy P. E. Stuckey and Daniel Graher

WENGER .- On Jan. 27th, 1900, near WENGER:—On Jan. 27th, 1900, flear Wayland, Washington Co., Iowa, after an illness of five weeks, Katle Wenger, wife of Joseph I. Wenger. She was born April 7, 1876, in Santipolite Co., France. In 1880 she came with her parenta, Peter Witmers, to Ohlo, where they-lived two years their came to Iowa parenta. Peter Witmers, to Ohlo, where they-lived two years, thein came to lowa. She was married on Feb. 21, 1859, to Joseph I. Wenger, who, with a five-weeke'-old infant, her parents, four-bothers and four sisters, survives her For a number of years she has been a memher of the Mennonite Church. Sev. was buried on the 28th. Funeral serv-less were held by P. E. Stuckey and Daniel Graber.

KAUFFMAN.—On the 28th of Dec., 1899, ln Washington county, Iowa, Jo-

sepb Kauffman, aged 72 years and 20 days. Bro. Kauffman was born in Canton Basle, Switzerland, came to Ohlo in 1857, remained there one year, then came to Washington Co., Iowa, where he has remained ever where he has remained ever since. Feb. 14, 1810, he was married to Anna Kloptenstein, To this union were born eight children, two of whom are now living with his aged wife to mourn their loss. Services by Peter Stuckey.

SHROCK.-On the 22d of Nov., 1899, SHROCK.—On the 22d of Nov., 1695, in Clinton Twp., Elkhart Co., Ind., of typhoid fever, Willis Shrock, son of Daniel G. and Nancy Shrock, aged 16 years, 2 months and 6 days. Burled at the Clinton Brick M. H. on the 24th, in the Chinton Brick M. H on the 2tth, in the presence of a large etrole of friends. Willis was converted over two years ago, and made his home in the Menno-nite church, and was a regular and at-tentive Sunday school pulp, obedient to bis parents, and always the con-tentive Sunday school pulp, obedient to be parents, and always the con-cept of the content of the con-cept conversion and natural abilities made Willis a promising young man-But his sun is gone down, while it was yet day, to rise and shine with the glori-ried in the home beyond. The hereaved found the content of the content of the con-tent of the content of the content of the con-tent of the co God in their bereavement. Services by P. Y. Lehman and Noah Metzler, from Jeremiah 15:9. Peace to his asbes.

ZOOK .- On the 9th of Feb., 1900, near ZOOK.—On the 9th of Feb., 1900, near Monitor, Kans., Thomas J. Zook, son of J. M. and Salina Zook, aged 1 month and 23 days. Buried in the West Liberty cemetery. Funeral services were conducted by C. D. Yoder from Joh 14:12, and by S. C. Miller from lealah 40 · 11 Another little hud has gone, To dweil with Him who gave;

Another little darling babe Is shaltered in the grave.

Go, little pilgrim, to tny nome, On yonder hilssful shore; We miss thee here, hut soon shall come Where thou hast gone before. S. C. M.

D. S. Kausser, Co., Ind.,
Fr. Dirks, ietler,
H. N. Hone of Goods Cong., Bainment of Goods Cong., Bainpeter Silbert,
Hein, I. Loewen,
I. Hein, I. Loewen,
Total,
Total, Kurrz -On the 5th of Feb. 1900 near KURTZ.—On the 5th of Feb. 1800 hear Topeka, Ind., Susanna, wife of Bro. David Kurtz, aged 68 yrs., 4 mos. and 8 days. Slater Kurtz lived in matri-mony nearly fifty years and was the mother of ten children, five of whom mother of ten children, live of whom preceded her to the spirit world. A husband, four sons, and one daughter are left to mourn the loss of a loving wife and kind mother, but not as these wife and kind mother, but not as those who have no hope. Funeral on the 7th at the Maple Grove M. H. Services by D. J. Johns from 2 Peter 3:14.

ZENDT,-Sister Eva Zendt was born ZENDT.—Sister Eva Zendt was born Feb. 8th 1850, died in Junista Co., Pa., Feb. 18th 1900, aged 50 years, 10 days. Hers was a sudden dears, from the effects of heart and lung troubles. Funeral services at Loat Creek M. II. by William Selber and Samuel Gayman. Text, John 11: 25.

MUSSEL MAN. - Near Fairfield. Adams MUSSELMAN.—Near Fairfield, Adams
Co., Pa., on Dec. 31st. 1829, of measies
and pneumonis, Clyde Brown Musselman, son of Christian and Ollie
Mussleman, sged 13 yra., o mos. and 5
days. Funeral Jan. 2nd 1900, huried in
Fairfield cemetery. Texts., boh 10: 10:
"Are not my days few." How the Mussell Mussell Mussell
Wilster. May have a call that we may
Wilster. May have the weap. he always ready when the messenger of death comes.

Father! In my life's young morning,
May Thy word direct my way;
Let me heed each gracious warning,
Lest my feet should go astray; Make me willing

All its precepts to ohey.

FINANCIAL REPORT

THE HOME AND FOREIGN RELIEF COMMISSION, FROM JAN. 6, 1900, TO FEB. 20, 1900.

Isaac G. Kraiz, A Brother, Reidenbach's Siore, H. Quiring's Cong., Mt. Lake, Minn., A. Miller,

ibly can, should bave a copy of "Journeys of Jesus," by A. D. Crabtre, because this is a carefully prepared chronological, geographical, and typographical history A Friend,
German Spring Church, Okla.,
Michael Bender,
Chr. Bachman,
D. L. Horst.
Right Hand, Garden City, Kan.,
Nancy Miller,
No. Danvers Menn. Cong., CarAaron Wall's Cong., Mt. Lake,
Mind. of the journeys of Jesus and His twelve disciples through Palestine. It is a very comprehensive work of 700 pages with over 100 illustrations. A prom lnent editor who has examined it says, "The author bas availed himself of the Aaron Wail's Cong., Mt. Lake,
Mills Cong., Mt. Lake,
A Frin Disposate, Ill.,
Chas. Bute,
A Brother, Sonth West, Ind.,
Fanny Tachastz,
Fanny Tachastz,
A Friend, Wakarusa, Ind.,
Monn. Cong., East Zora, Ont.,
John Gerharts,
Mill,
Margaret J. Smith,
Margaret J. Smith,
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Semi-Monthly

ELKHART, IND., MARCH 15, 1900.

VOL. XXXVII. No. 6.

ABRAM B. KOLE. Editor.

Entered at the Post Office at Elkhart, as

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Christian Dutles.
From Change to Change.
Central Evidences.
"Repentance."
Lift me Up.
Mennonite Home Mission.
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Freewii Olderings for Orphans' Home.

Request. rriages and Deaths. • Welsh Mountain Industrial Mission. FDITORIAL NOTES.

The uplook is always hetter than the

Overpoilteness is about as disagreeahie as rudeness.

One characteristic of the child of God is childlikeness-not childishness. the lilies of the field, how they grow; journey by way of Scottdale, Pa. We and get the cash for it. So there is still

ideallze a low, ignoble real.

Real wealth consists in things which the world cannot take away, rather or friends or the society in which we than in those things which it can give. live and move may secure for us social

To rebuke without love is as unchristian as it is for a prejudiced mind someone else is. The righteousness of parental training would be more fruit of April. All, in that vicinity, who are to pretend to pass an unhiased or imparents or the influence and power of ful of good results than it often is, and interested in the Publishing Company's partial opinion. Bitter fountains do Christian society is a hiessing of untold the children, as they grow up, would husiness, or who wish to obtain stock, not produce sweet water. Jas. 3:11, 12. value, but it is "not transferable." not only know more of God's will, but or who desire a personal interview with

Christ is not to amass weaith, but to faith in Jesus Christ in the spirituai win souis for the Master. A faithful family of God constitutes the only minister, when asked what his business qualification or ciaim we have to God's was, replied, "My business is to win love and mercy. Ezek. 33:20. souls for Jesus: "I farm for a living." Matt. 6:19, 20; John 6:27.

pronoupce a word correctly.

umhiana Co., Ohio on the 5th of of the Philistine army, but at the giant upon my table. This holy hook has March lt was decided that the names Goliath. Aithough he trusted in God constituted the whole of their religious of two congregations be changed, to direct the stone, yet he used all the instruction. I was sitent that I might What was formerly known as the Noid care, energy and skill in his power. So allow it to speak. Did they propose a Cong., will be known hereafter as the should the word of God, which is the question, did they commit any fault, Leetonia Cong. In Mahoning Co., the Christian's hest weapon, be used. 1 Cor. did they perform any good action, I Metzler Cong. will be known as the 9:26, 27. North Lima Cong.

On another page of this issue ap- Pa., with whom our readers have bepears the first of eight doctrinal lect. come acquainted by reading his "Notes Christian Duties the last four on Rethese lectures be the means of awakencloser touch with the great Teacher.

regard the wise man's words, "Go to ing with him and of learning more of our stockholders have died and their Striving to realize a high ideal is yet I say unto you that even Solomon to converse with him. May his travels desire to invest, to obtain stock in the infinitely better than being satisfied to in all his glory was not arrayed like and observations fit him for greater Mennonite Puhlishing Company. one of these."

The righteousness of our parents What goodness we have is of God. Not The business of the church of earthly parentage, but adoption by

allties wastes gospel ammunition. In Bro. A. D. Wenger informs us that carnai warfare the men most valued the correct pronunciation for Dham- by their commanders and most feared from the influence of a father whose to spread the gospel and the doctrines tari, at which place our missionaries in hy the enemy are the sharpshooters, sentiments were so openly opposed to of the church. By helping to support India are stationed, is Domitric with the The man most feared by the enemy of her own she replied, "Because to the church l'ublishing iiouse and the accent on the first syllable. Nothing souls is he who uses the word of God much, still we may as well learn to in the power of the Spirit in a definite the authority of a mother, but that of and others. Persons in other districts or way. David selected the stones and God. From their earliest years my in other states who are interested in this

Bro. A. D. Wenger of Millersville,

ures by Bro. Geo. R. Brunk of Canton, by the Way" in the HERALD, arrived Kansas. The first four will he on at Elkhart on the 3d inst. He was accompanied from Chicago by his strictions. These lectures will possibly brother S. B. Wenger and Bro. Good, appear in pamphlet form later. May both of South English, Iowa. He delivered a lecture in the Elkhart Instl- means, and who are seeking investing a deeper interest in Bihie study tute Hall the same evening, and ments for their money, to the fact that and thereby bringing the reader into conducted both morning and evening there are still some three or four thou-Sunday services in our congregation. sand dollars worth of stock to be taken, In the evening he gave a hrief descrip- and besides this there are also a nnm-The sluggard may learn a useful tion of his travels. Monday and of persons, who have smaller amounts lesson from the ant, but no one should Tuesday we had the pleasure of visit of stock who wish to sell them. Several the ant, thou sluggard; consider her ahout the lands and the people on the estates must be settled up and conseways, and be wise," as justifying an other side of the globe, especially of quently their stock is offered for sale. inordinate striving for "the meat that India and her teeming millions who are Several others have other needs for perlsheth." One who is greater and at present in such dire want. Wednes their money, which makes it necessary wiser than Solomon has said, "Consider day noon he resumed his homeward for them to fail hack on their stock they toli not, nelther do they spin; and were giad to see his face once more and an opportunity for others who have a

BIBLE TEACHING. could aiways feel will (by divine permission) he at advantages, but before God we are and corrections were not so much our Pennsylvania, after the 15th of March just what we ourselves are, not what own as they are of God, no doubt and remain there until after the lat

usefuiness in the Master's work.

would be taught by example to look to Bro. Lehman, in regard to any business God's word for guidance. Where, then, connected with the l'ubilshing House, is the lack? Is it not too much our are invited to call and see him; even if own ignorance, our own want of Bible vou want only a social chat, come and knowledge. A mother of a family was see him. This affords all an oppormarried to an infidel who made a jest tunity to secure an investment which of religion in the presence of his own not only brings them a good income, The minister who deals with gener- children; yet she succeeded in bringing hut at the same time helps the cause of them all up in the fear of the Lord. Christ, helps to support a much needed When asked how she preserved them and valuable church institution; helps authority of a father I dld not oppose church paper you help both yourseif

At a business meeting held in Coi- whiried them, not only in the direction children have always seen the Bible opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you."

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"THAT WHICH The amount of money IS NOT BREAD." spent in Elkhart for cigars during 1899 ls estimated at about \$191,000. Add to this the amount spent for "smoking" and "chewing," the total tobacco bill for Eikhart would easily be over \$250, 000, or over a quarter million dollars. This amount would buy five million five cent loaves of bread, or, it would, at the rate of about \$2.50 per running foot, pave with first-class paving brick about twenty miles of streets; or it would, at an average of \$12 a suit for all ages, buy over twenty thousand suits of ciothes; or at \$3.00 per pair, it would buy over eighty thousand pairs of shoes. The reader is at liberty to make other practical estimates, as for instance, at one dollar sent out a year; or at twenty-five dol- faith, individually, and between the what the prophets tell us, what the mentioned have resulted in placing iars a year, how many starving people kept alive; or at 8250 a year, how may commit spiritual adultery not by accept as truth. The great book of ments and portions of the Scriptures in many missionaries could be supported outwardly or formally forsaking the inspiration has never failed, never can the hands of nearly all nations in the in foreign lands, etc., etc. So much for fellowship of Christ and the saints, but fail. Whatever men may say, the word world, in their own language, since the tobacco. How about Eikhart's drink by inwardly cherishing any worldly, of God will stand; because it is truth year 1804. biil? The city cierk informs me that "there are about twenty-three saloons in town," and that "each saloon pays a license of \$251 per year" for the privilege of seiling liquid fire and devii's mill water. The amount paid by the saloons into the city treasury per year is nearly \$6,000. Supposing that each saloon sells, on an average, only ten dollars' worth of liquor per day, the total would amount to about 871,390 per year, not including Sundays. The ten drug stores who sell liquor as "medicine" to regular customers would add probably enough to make the total all the way between seventy-five and one-hundred thousand doilars, or a total annual drink and tobacco biii of about a third of a million dollars. This looks like a fearfuily large amount for a little city of about 18,000 inhabitants, but Eikhart is no worse in this respect than are other towns of its size. Still, the thought that a third of a million dollars is paid every year for that which is not bread and that does no good whatever to a community, but the resuits of which entail heavy expenses upon a community and cause the major part of the misery and morai degeneracy prevalent everywhere, is enough to cause a person to take a firmer grip than ever upon the resolution that, by the grace of God, at least one man's influence and example shail stand unaiterably against the use of worse than useless things.

"There is a little public house It is the little public house That's just beneath your nose."

HERALD OF TRUTH.

nominational names have been given "Brlde," "the Lamb's wife." (Rev. 21: A bride is she who has vowed everlasting fidelity to her espoused husband, him only." She henceforth takes her husband's name and they twain become of abode, her conduct everywhere show vice and makes them meet for His whose wife she is. Her husband's lnterests are her interests, his cares are her cares, his hopes her hopes, his joys hers. The relation is so intimate that nothing must come between them to break or threaten it. How sacred this away, but my words shall not pass relation is and how jealously it must be away." Again He says, "Lo, I am possible, is the relation between the kingdom of Christ, is represented the believer and the author of to us as a perpetual kingdom, and true Church and the Head of the apostles teil us, what Jesus, the great Church. An individual or a church Teacher from heaven, tells us, we must sinful thought or hope or ambition, or and truth is eternal. entertaining an idea or foilowing a plan tween the soul and its Redeemer. A have disappeared from the earth." man may live in adulterous relations of fidelity. No doubt many do so, and are preserved in "family jars" and that faise prophet. are finally broken outwardly in the abomination known as the divorce court. It is not a marital separation, because there never was a true conjugai

formally, outwardly, brought into the the soul, but not inwardly. But such do not constitute the true church, no matter what denominational name such people may or may not hold. be deceiving themselves, they may dethe Bridegroom. They may appear to militions. belong to Him, they may profess to take His name, but He does not acknowledge them, does not receive them or own them nor their works, for their works, aithough possibly spirited, are not spiritual, and cannot be owned by the "Father of spirits" (Heb. 12:8,9). The true church comprises all those, in every place, who are "sanctified in Christ

are made to blend or bend thereto. every ten men in the world." Every service is lovingly, cheerfully perhas "purchased the church with his own blood," and saves all who trnly heavenly kingdom.

Inens savs: THE PERPETUITY OF CHRISTIANITY.

The noted infidei Voltaire is reported which leads the soul away from God, to have said that "before the beginning or which puts anything whatever be- of the 19th century, Christianity will

A prophet is judged by the truthfuiwhile he outwardly maintains relations ness or the untruthfulness of his prophetic declarations. When his predicno doubt in the light of Matt. 5: 28 tlons are fulfilled we have faith in him many are never truly married, hence as a true prophet. When his predicthe numerous unpleasant relations that tions fail, we conclude that he is a

In an exchange we find, on this subject, in substance, the following: The States, Brazii, and other countries. We Boston Transcript calls attention to may still labor in the grand cause of the fact that since Voltaire uttered the the Gospei of Christ in assured faith above quoted words, over two hundred that of the increase of His kingdom So in the church of Christ, many are millions of people have been added to and government there shall be no end the Christian Church, and in the same sacred rejution with the Bridegroom of room where these words were spoken, there is now a Bibie depository. It is estimated that the number of professing Christians now in the world is not iess than two hundred millions. It Such members in any church will make is also stated that the total church trouble. They may appear as earnest, membership in the United States in zeaious workers, but they are living in 1899 was nearly twenty eight millions, an unlawful relationship. They may and that the increase of church members from the end of the year 1898 ceive others, but they cannot deceive to that of 1899 was about seven

The British and Foreign Bibie Soclety in their report made early in the year 1899, states the number of volumes and parts of the Holy Scriptures distributed by that Society for the previous year to be six millions eight hundred and forty-seven thousand,

These books were printed in three hundred and fifty different languages, Jesus, and called to be saints," who and circulated in every quarter, almost,

The true church of God is call on Him as "God manifest in the of the inhabited globe, at a cost of over not known by any denom- flesh," for all the blessings of salvation. a million of dollars; "So that the Book inational name. All de He is adored above all others. His (in the language of the report) which a will is first considered and always su- century ago was a sealed book to four by man, but God has a name for all who preme. His preferences, even, are aiout of every five, to day lies open, more constitute the true church. It is the ways carefully studied and all interests or iess completely, to seven out of

The British and Foreign Bible So formed as unto one whom it is a joy ciety since its organization in 1804 has "forsaking all others and cleaving to and a privilege to serve, for He it is who circuisted one hundred and sixty milllons of Bibles and Testaments.

The American Bible Society disone flesh. Her name, her life, her place believe, from ignorance, delusion and tributed one million three hundred and eighty thousand Bibies and Testaments in the year prior to their iast report, in 1899, at a cost of two hundred and fifty-nine thousand doilars. Since its "Heaven and organization, in 1816, this Society has earth shall pass circulated about sixty-six millions of copies of the Holy Scriptures. The two Societies above named do the most guarded is plain from our Lord's own with you alway, even unto the end of extensive work of any others, but there words, Matt. 5: 28. Still more sacred, if the world." The kingdom of God or are seventy-two other Associations for the purpose, principally in Europe, whose labors added to those before miliions of copies of Bibles, Testa-

However imperfectiy many professing Christians practice the commands of Christ, and infideis and skeptics still abound in the civilized world, there is a steady advance in the kingdom of the Lord Jesus as proved by the increase of benevoient institutions to ameijorate the sufferings of mankind by disease and poverty, the free education of the masses, the labors of Christian missionaries among the heathen in every clime, and the abolition of slavery and serfdom in Russia, the southern United

DOCTRINAL.

For the Herald of Truth.

CHRISTIAN DUTIES

BY GEO, R. BRUNK.

NO I -OBEDIENCE

"Now then, whatsoever God hath said unto thee, do"-Gen. 81:16.

We have stated in the above scripture whom to obey, extent of obedienc and time of obedience which we will briefly consider and illustrate.

Obedience is compliance with a command, prohibition or known law and rule of duty prescribed,-Webster

1. Whom to obey, "God." Gen. 31:16. That God as creator and preserver of all things and redeemer of mankind has a right to require obedience we take for granted; it is seif evident. Inanimate and irrational creatures are subject to His word-how much more should rational creatures be

He spake and there came frogs, flies, lice, hall, locusts, etc. upon Egypt. Psa. 105:30, 31, 32, 34.

Ravens fed Elijah (i Kings 17:4-6.) The fish cast forth Jonah (Jonah 2:10.) Wind and waves obeyed (Matt. 8:26, 27) at His word.

God has a double right to expect and require obedience of rational beingsthat of creation and redemption.

There can be no obedience to an unknown law, therefore we may expect a reveiation of God's will and this He has given us in His word-the Bibie.

This can be of no benefit except it be known and understood. We may become guilty by inexcusable ignorance and by careless interpretation, for this we must have help from God's Spirit. 1 Cor. 2:12-14. Besides God's direct government He requires-

a. Wives to be subject to husbands. Titus 2:5.

b. Children obedient to their parents. Eph. 6:1. c. Servants subject to masters. Eph.

d. Subjects to magistrates. Rom.

13:1.

e. People to their pastors. Heb. 13:7-Those who resist such sub government when rightly administered, resist God, Rom, 13:2; and those who submit to any of them in violation of any of God's direct commands become guilty. Here many fail. Acts 5:29 is the

Children, because of jack of knowjedge and immature reason and judg ment, cannot determine their duty direct from God's word, therefore God has commissioned their parents to do it for them.

This requires of all parentsa. To know God's will concerning

themselves and their children. b. To teach it to their children dili-

gently Here many come far short of duty.

Do you? The above holds good also in a iimited sense with pastor and people. God however expects His people by personal effort to grow in knowledge, etc see Heb. 5:11-14.

Rulers are ordained of God-not for the saints, but to regulate the ungodly lest the race be destroyed.

Their power is ordained of God and when rightly used the saints will obey, "not only for wrath, but also for con science sake." Sometimes their power is abused by requiring that which God has forbidden-in such a case the saints must obey God rather than man. Acts 5 - 99

Rujers are God's ministers (i. e., instruments) (Rom 13:4). Should the saints therefore rule? Ps. 76:10: Dan'l 4 - 17.

There can be no civil government mithout "the sword," this is furbidden Christians (Jno. 18:36, and through it the other, "But ye shall not be so." Luke 12:25.

It is a great mistake to think that rulers are to be obeyed whether the injunction is in accordance with God's word or not.

Obedience to be acceptable must be: Present obedience. "Now then," Gen 31 · 16.

The future is beyond our reach, so also is the past. There can be no obedience except in the living present.

There will be a time when obedience is too iste to be of benefit to us-God deceive many." Matt. 24:11. regulres it as soon as we hear. Ps. 18:44. Those who procrastinate are liable to

bring upon themselves infinite evil. Examples: Foolish Virgins-Matt. 25:10. Israel at Kadesh-Deu, 1:26; Dcu. 1:43. Dlves-Luke 16: i9-3i.

Esau-Heb. 12:17: Luke 13:24-28. 2. Entire obedience. Whatsoever to thee, Gen. 3i:16.

A few important things that should he known. a. Anything, however small it may seem, that calls forth a commandment

from God should not be looked upon as unimportant. God does not trifle. No combination of circumstances

can justify one in disobeying God. Obey God and die if necessary should be our attitude. Dan'l 3:15-18

c. It should be remembered that not every statement in the Bible is of God Some are of deviis and some of wicked men. Before obeying it should always be ascertained whether the injunction comes from God or not. "Cast thusely down' is a Bible commandment, but i came from the devil.

d. Not every command, statement. or restriction of God is applicable to us in our day.

Examples. Stone sinners to death. Deu. 21:18-21. Not sow two kinds of seed in a field. Deu. 22:9, or wear gar ments of divers material. Deu. 22:11. Take oath, Deu. 6:13. Destroy enemies. Deu. 25:17-19.

All the above are from God, but none of them to us Whatspener God hath said UNTO THEE. e. God will not hold us guiltiess on

account of ignorance where we have opportunity to know His wili. f. God will not hold us guittess be

cause we cannot obey-for He has made provision through conversion and the Holy Spirit power by which we may have ability to obey. Phii. 4:13; 1 Pet 4 : 11.

obedience in some things or most things but requires it in all things. Matt. 28:20. h. That the Old Testament is not the rule of Christian living. The Old and New Testaments are not only different but in many things are antagonistic. Both cannot be obeyed.

The Old Test. is done away as a rule of life. Rom. 10:4; Heb.8:13.

All in the O. T. that God meant for Christians to observe is re-written in the New Testament.

That which is not written in the New Testament or implied is not the duty of any Christian.

The law and the prophets were until John (Baptist): since that time the kingdom of heaven (the gospei) is preached and every man present into it. Luke 16:16.

A prophet of Judah was sent to against the sins of Israel. He was to deliver his prophecy and return by another road and not to eat or drink Israel, He went, delivered his prophecy, performed a wonder, rejected the king's reward and was on his return when a lying prophet overtook him and told him that God had sent him to bring him back to eat and drink in house, etc. But he lied unto him. He hearkened to the lying prophet rather than to God and lost his life.

1 Kings 13. Reware of prophets who tell you things different from what God has told you in His word,

A certain king was commanded to destroy a certain tribe of God's enemies and not to preserve anything that pertained to them.

He went, destroyed most of them, and most of their belongings, but kept the king, and preserved the best of the property. God said, Destroy the things, but they thought it would be much better to keep them and offer them in sacrifice to God. He lost his kingdom and his soul, 1 Sam. 15.

It is not rafe to reject God's plans for ours. "To obey is better than sacrifice." God had said that the ark of the covenant should be horne by consecrated priests and that the unconse

crated should not touch it. But Israel thought it would be much better to haul it on a cart like the Philistines

The oxen shook it and for fear it would fail an unconsecrated man put out his hand to save it and the judgment of God flashed out upon him and he lost his life, 2 Sam. 6:3, 6, 7, because it was not in "due order." 1 Chron. 15:2, 12, 13,

It is not safe to violate God's order even if we do mean it well.

3. Voluntary obedience. Obey from the heart. Rom. 6:17.

A chlid, after doing an errand for her father, said: You need not thank me this time for my heart kept saying, won't, I won't" all the time. Thus showing that even children recognize the fact that there is no merit in unwilling obedience.

Our obedlence should be prompted by love, and we should love in such a way that we would obey Him if hope of reward and fear of punishment were removed.

The Holy Spirit is given only to those who obey. Acts 3:32. Those only who obey in all things have the promise of His favor and presence over God will not be satisfied with life's rough way, Matt. 28:20: Phii. 4:9: and His blessing and favor in the time to come, Heb. 5:9.

Those who disobey must face an awful judgment. 2 Thes. 1:7 10; 1 I'et. 4:17, 18,

Only such as are in harmony with the divine will can dwell in His presence in giory. God could not suffer angels that sinned to remain in heaven, but cast them down to heli, 2 Pet. 2:4; therefore no poor mortais of the dust should hope to be admitted there until they are in complete submission to God and walking in His ways.

Canton, Kansas,

MISCELLANEOUS.

For the Herald of Truth

FROM CHANGE TO CHANGE.

BY DANIEL KAUFFMAN.

The first "change" mentioned in our lives. The bondage of sin is more subject means the passing from death unto ilfe; the second, the separation of soul and body. Our subject begins with the dawn of spiritual life, and ends with the death of the natural body. But before we begin with our subject proper, let us sketch briefly the bind the unfortunate individual in ab career of man from the natural to the

career, three periods of his life come up when the fetters of sin are made to

"Many faise prophets shall arise and before him: (1) the period of childhood innocence, (2) the spirit of spiritual death, (3) the period of spiritual life.

He remembers the time when he was numbered among those of whom it is sald, "Of such is the kingdom." His innocent prattie his childish plays, the marks of affection shown him from those who were older, the times of disappointment when it seemed his jittie heart must break, his first impressions at school, and other incidents without number, come up before him as if they had been but yesterday.

But the scenes of childhood pass away. Time brings changes. We notice a gradual development. intellect becomes stronger, the body assumes a maniy or a womaniy form childish ways are gradually displaced with something eise. The once help less child is now expected to take his place in the field of service. Capability brings with it responsibility, responsi bility brings accountability, and this implies a knowledge of the fact that along with development there has also been a degeneracy which has left the stamp of sin upon the soul, and condemned the unhappy indivual to a doomed world!.... The soul is lost!

But the jost soul is not left alone The Spirit reproves him of sin and invites him to "come." Christ knocks at the door of his heart, and invites him to "come." A kind heavenly Fa ther, drawing through the medium of Son and Spirit, invites him to "come." The church, through prayer and en treaty, invites him to "come."

These influences have their effect He sees his condition. Occasionally you find one who yields to the first impressions which convict him of sin. but generally the sinner goes on. The ailurements of sin are deceptive and fascinating, and its victims are counted by the million. Still the convicting arrows pierce the heart. Con viction becomes stronger and deeper The deception of sin becomes more apparent. Satan struggles harder, and sinner under conviction becomes more miserable. As the unfortunate victim is tossed about with the conflicting struggies of depravity and deception and seifishness and foliv and worldiy fascination on the one hand, and the loving appeals of God on the other, he sees his nothingness, awakens to the horror of Satan's designs upon him, repents of his sins, cries to God for pardon and for heip, accepts the blood of Jesus as the atonement for his sins, submits to the guidance of the Holy Spirit, and is made to rejoice in a giorious reconciliation with a joving Father. Songs of rejoicing are heard or earth, and the angels in heaven take up the refrain and sing praises to Goo over another soul forgiven.

WHAT CHANGE TAKES PLACE AT CONVERSION?

This is the great event of our natural weighty than the heaviest bonded in debtedness ever known; it is more gailing than any human slavery can possibly be. The fetters of the body may be unbearably severe; but the fetters of the soul are the chains which solute darkness and hopeless misery in the thraildom of dampation forever As the Christian looks back over his How happy the moment, therefore

vanish because the Spirit of God takes up His work as the Light of the soui!

Let it not be understood, however, that conversion consists simply in a change of names. It means more than a "change of mind;" more than a change of outward habits; more than connection with the visible church; more than having a reputation for being "good:" more than liberality in fiscal donations; more than a willingness to work. These are accompaniments and resuits; but conversion strikes deeper than ail these. It means an entire transforma. tion, a change from darkness to light, from death unto life. It means that the flesh is nailed to the cross, and that the soui is possessed with the life of Christ; that self is dead, and "Christ is all and in ali"; for, "They that are Christ's have crucified the flesh with its affections and justs." Then, "how shall we that are dead to sin live any longer therein ?"

Much has been said concerning the crucifixion of the flesh; yet all that has been said-whether good, bad or indifferent-has not stopped such questions as these: "If the 'old man' is dead, why do we at times see signs of his life?" "What is meant by a 'thorn in the tiesh'?" "Why are converted people so prone to wrong doing?" "Why should people in whom the 'old man' has been crucified ever have occasion to backalide?"

These, and other questions without number, are often heard. In reply I would say that it is impossible for the human mind to fathom the intricacies of any religious problem. There is no end to questions that may be asked concerning this subject, and where there is no end to questions, there can be no end to answers. But there are a few things which may be said, and some of these few things we shall proceed to say.

When a sinner gives himself to God, he gives up his will. Self is surrendered, given ur, crucified, buried away. It is not a question with the truly converted, "Am I willing to do what God wants me to do?" "Am I willing to keep ail the commandments?" "Am I willing to give up anything in my possession, or about my person, or over which I have authority, as soon as I find that it is God's will that I should do so?" These things are implied in our covenant with God. "Ye are not your own....Ye are bought with a price: therefore glorify God in your body." Our judgment, our interests, our desires, our all, must be completely hid away, and the will of God be counted supreme in all things. The consciousness of this condition enabled Paul to say, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God."

There is one part of our being, however, which is never killed while the body remains the temporary home of the soul. We are still finite beings, and will remain so till death. Limited information, mistaken judgment, inherent weakness, liability to err, smallness of faith-these present the phase of man which is susceptible of growth. Because the babe in Christ is perfectly willing to apply all Scriptures in a way that God intended they should be applied, it does not therefore follow that all Scripture will be rightly applied. If

Christian perfection meant absolute perfection, where would be the room for growth? Through mistaken judgment we are often led to do things which we afterwards see are wrong; aithough at the time the deeds were committed we may have been just as conscientious, just as careful, just as much in favor with God, as if our outward deeds would have been as perfect as our inward desires. Circumstances arise which appeal to the weaker portions of our finite beings, and often lead the purest of Christians

into things which bring the tears of

repentance to the eye, and wring from

the heart a confession of nothingness

before God. Now I am not here making an apology for sin. I am simply picturing human life as it is, and, as a proof of what is here presented, I appeal to the records of Daniel, of Peter, of Paul, of Barnabas, and ail others of the purest of God's people of ail ages whose lives it has been our privilege to study. Beware of any teaching that would lead you to believe that you may become so far advanced in spiritual life where all that you do is right. "Let him that thinketh he standeth take heed lest he

At the same time, let not this presentation of the frailty of human ilesh beguile any one into the idea that there are jawful excuses for wiiful wrongdoing. While the Bible is tuil of compassion for the shortcomings of those who strive to do God's will, it has no word of comfort for those who wilifully sin against better knowledge. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." When a sinner gives himself to God, he virtually says, "Here Lord, take me. Forgive my sins. Heai me of my diseases. Keep me from the power of sin, 1 am poor, weak, vile; but in whatever way Thou canst use a creature so unworthy as myself, I shail be glad to serve Thy interests." The atonement having already been made, God justifies the individual, adopts him into the royal family, and makes of him a free man in Christ Jesus. This brings us to the broad domain of

CHRISTIAN SERVICE.

There is one great truth which Christian people should never forget: When we give ourselves to God, we give up to do whatever God wants us to do. The vineyard of the Lord is not a composite field, fenced off into little lots, one labeled, "quietly sitting down and doing nothing," another, "home mis sion," another, "foreign mission," another, "nursing," another, "preaching," another, "visiting," and so on; but it is one great arena of Christian activity which God's children are ex upon pected to do what they can. When we are called to the Christian work therefore, we are called to a willingness to perform any kind of Christian work to which we are eligible, from the humblest to the most exaited Christian service that can be mentioned. The boy who has his eye upon a lofty ecclesiastical position begins at the

wrong end; for 1. Religion begins at home. The first great question is, Have I been redeemed? Have I been transformed from the world? Have I felt-do I feel-the quickening power of the gospel? Is my life "unreprovable and unblamable in His sight?"

"A stream cannot rise above its fountain." The testimony of our words may convince the head; but it takes the testimony of our lives to convince the heart

Religion in the heart makes itself feit in the home. The man who is sparing with his piety at home, but who is bristling ail over with it away from home, needs something that is akin to conversion. Surface piety may satisfy man; but it cannot satisfy God. That piety which springs from the heart and enriches the soui; which embodies a reverence for God's word and work, and means unceasing private praver. and brings regard for the truth-is a jewel which embeijishes the brightest of characters. Trust him, who, when he thought he was in a secluded place, has been heard in agonizing prayer; who has meekly and reverently stood for unpopular truth, when the same meant social ostracism; who has turned away from the frivolities of life, whether in appearance, associations, conversation or occupation; who has refused tempting offers because the same meant a sacrifice of principle; who has proven himself an active, consecrated, conscientious Christian worker in his own neighborhood. Such people have been tried at home; they may be trusted away from home.

2. We should not be anxious about the station in life we are to occupy. It is enough to know that we are in the service of God, who knows, better than ourselves, what disposition to make of His servants so that the greatest possible good may be accomplished. Ease, pleasure, honor-the things so charming to the natural man-should not be permitted to enter as factors in shaping our lives. God has not only endowed us with natural gifts, but, if we are subject to Him, He will so overrule our actions that these gifts will yield the greatest possible increase in His spiritual harvest.

We sometimes sing, "I'll go where you want me to go, dear Lord." This means more than we sometimes think. It means that we will go to our enemies to be reconciled, even when we are unconscious of having injured them, and know that it was pure meanness that prompted their enmity. It means that we will give up all ambition for earthly place, and allow God to do with us what He will, whether this will send us to the foreign mission field, the kitchen, the hospital, the piowhandle, the pulpit, the schoolroom, or any other place. If we will take care of the stewardship which God has intrusted to us, God will take care of our honor in time, and giory in

borne in mind that all that can be done to the giory of God is alike honorable in His sight. The necessities of the body, as well as of the soul, must be supplied. We must have something to eat and to wear, and houses to shelter us. It takes means to support the heipless, and to provide for the necessities of those who give their time to direct gospel service. It is just as wrong to assume that we were not called to manual isbor as it is that we were not cailed to the Christian service. The kitchen, the farm, the place of business, the school room, the church, the city mission, the country mission, the foreign mission, charitable institu-

tions, and many other places are before us Let the Spirit's guidance, through the application of the Word and a chain of circumstances, including natural talents, church actions, environments, etc., etc.,-determine which of these stations we are to fiil.

3. We should wait upon the Lord. Samuel's response, "Speak, Lord, for thy servant heareth," should be made a motto for every Christian. God, the Director, should be intently listened to by man, the directed.

The question has often been asked "How does God cail?"

We have aiready noticed that the cali to forsake our sins, implies a cali to enter the service of God, and this implies a cail to any position to which we are scripturally eligible. What our course after regeneration will be, denends partly upon the leading of the Spirit, and partly upon our willingness to be led by this leading.

The hand of God is frequently seen in a chain of circumstances which ieads us into a certain sphere of action Sickness, the death of a friend, finan ctai disaster, unexpected opposition disappointment in certain lines, and many other things, often seem to conspire to form a chain of circumstances which sends us out in quite a different direction from what we intended to go It is the hand of God, directing, in a mysterious way, the career of those who can be made to work in accordance with His will.

We should be careful, however, not to be too hasty in interpreting these events. The imperfection of man is as liable to assert itself in interpreting the meaning of events not altogether clear as in any other thing. God has wisely protected us by giving us the Bible to direct our intelligence, and the Holy Spirit to guide us in the proper appli cation of the same. Among othe things, it is reasonably certain that God never directs ns to a work for which we are scripturally ineligible or unqualified.

Many people have been impressed with a consciousness of coming events and work in life. This conviction of future duty and responsibility we believe to be a divinely appointed providence to serve as an incentive to prepare for the battles to which we shall ultimately be called. It should be carefully considered in the light of God's word, should be met with a "Thy wiii be done," and a sacrifice of aii earthiv interests contrary thereto. But whatever may be the chain of

circumstances which seem to shape our career, or the impressions resting upon our minds, let nothing be so construed as to mean that we should interfer Speaking of position, it should be with God's work. If God has designed that we should be fitted for certain positions in life-as, for instance, the ministry, or mission work-and we are submissive to Him, He will certainly bring us to the places He wants us to occupy, without a particle of interference on our part. Should a man say, "God has called me to preach; if the church will not ordain me, I'ii preach anyway;" the same will prove at once that he is not called of God, for he is not scripturally qualified; for he is not "easy to be entreated," and is both "highminded" and "a striker." God never calls a man to any station in life, and then uses His organization to block the way. Let God have His own time, bring us into the position which is best for us and the cause. Because we cannot always explain all things is no reason why God will not use His willing subjects to the best advantage to the cause we love.

1900.

Pani is a notable example. He received a direct call from God to become His chosen messenger to carry the gospei to the Gentiles. Yet it was not until after a chain of circumstances of several years length, carried him through various experiences and thorough preparation, and sent him forth as the ordained of God and the church to the work he had been called to do.

Let God have His way. "Run not before him." "Wait, I say, on the Lord."

4. We should develop and apply the faculties which God has given us. Some day the words will come to us, "Give an account of thy stewardship; for thou mayest be no longer steward." Then the question will come to us, What use have we made of the faculties which God has given ns? It is wrong to let money lie idie; is it not more wrong to allow our minds to rnst because of inaction?

If God has given us a mind capable of development, is it not therefore our dnty to have it developed? The more our faculties are developed, the greater our power for good. Let us learn a lesson from the parable of the pounds, that we may at our Savior's return be abie to say, "Lord, thy pound hath gained ten pounds."

5 We should keen in constant view the immensity of the work before us. With our own bodies to "keep under"; with unconverted ones all around us; with our children around us who need to be brought up "in the nurture and and religion, and from these evidenabout us on every hand, holding on to iong as they can be accepted as such, in sin, and seeking admission into the prevail. hearts of the saved; with gigantic organizations of vice holding prostrate nations, and paralyzing the power of many churches; with hundreds of milof heathendom; with comparatively few who are willing to go forth to real battie:-who can stand in the presence of such a scene and not feel that it is the Christian duty of every lover of Christ and His kingdom to put forth every effort in his power to stay the onward march of sin, and feel withal that the forces of sin can be vanquished only by the help of that ailpowerful Hand which has never known defeat. All giory to Him who has promised never to leave nor forsake us, and may we never faiter in our devotion to Him nor waver in the battle of life which every Christian must fight.

Thus year by year we follow in the footsteps of our Savior, and bear the banner of the cross. God is our Leader, and we rejoice in the privilege of spending our powers in His name. The trials of life are softened by the sweet comforts which God gives to His armorbearers. But, as we are thus engaged in the work for which our Savior gave His ali, and as the years come and go, gradually the consciousness is forced upon us that there is an end to ail things earthly. One by one the silvery threads steal to our temples.

way, and He will, in His own good and the head whitens for the harvest. Our steps become less firm, and other evidences tell us that the vigor of manhood and womanhood is being turned into the maturity of old age. We are

NEARING HOME.

But as we behold "earth receding," just as surely we see "heaven opening." As the sounds of earth become more dim the evidences of eternity become more brilliant. Paul, standing at this period in life, looked one way and said, "I have fought a good fight, I have finished my course, I have kept the faith." Looking the other way, he said. "Henceforth there is laid up for me a crown."

A traveler sees in the distance a city which is iit up by electric lights. As he approaches, he feels more and more the influence of the light of the city upon his pathway. The nearer he gets the more light there is in his way. So with the Christlan pilgrim. The nearer he approaches the celestial city, the more abundant his experiences with "foretastes of heaven." His pathway becomes brighter and brighter, and the sunset of life becomes to him the dawn of a giorious morning.

CENTRAL EVIDENCES.

Essay, read by Bro. W. K. Jacobs at the Special Bible Term, Elkhart Institute

There has ever been a great struggle between virtue and its opposing elements, truth against faisehood right against wrong, religion against irreligion, Christian faith against doubt. We have abundant evidences around us that there is virtue in truth, right admonition of the Lord"; with the ces we know they exist, that they destroying influences of sin lurking are facts and not a delusion, and as those whose hearts are already defiled no weapon raised against them can

It is a presumptive argument of truth in any system to have a central the governments of cities, and even figure, and this truth can be as readily applied to the great "system" of Christianity, if we are allowed the lions of people wrapped in the darkness term. The great mass of evidence, both internal and external, all tends to show that the great central figure of our Christian religion is a fact, a reality, and not an artificial character as so many in this age are inclined to believe.

This naturally leads us to the question:- Is the Christ of the Gospel a real person? Divinely inspired as we believe all the writings of the Bible are, yet it has always seemed to the great majority of Christians that the great fountain head of Christian truth and doctrine isy in the four Gospels, not excluding the foreshed light of the Old Testament. As a conception, the life and work of Christ, as here portrayed, are unparalieled in ail literature; as a reality, we have a human life not only actually realizing perfection, but embracing an incarnation of God, thus affording a complete and divine remedy for sin in the world and an efficient means of restoring failen humanity to God.

From the foregoing, we would draw one proof of the reality of the person of Christ, i. e., the originality of His character. It is not only from the Christian church from which favor-

able testimonies have been gathered, for even those beyond the pale of even similar passages might be quoted the visible church have testified, as Rousseau, for instance, when he said: "The Gospei has marks of truth so great, so striking, so perfectly inimitable, that the inventor of it would be more astonishing than the hero;" and testifying to the divinity of Christ, says: "If the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God."

The very fact that the history of Christ's life has not only made the majority of readers of all ages think, but feel, that it was superhuman, is a confession that it is beyond human conception and construction. For what sage, either among Jews or Gentiles, would have been capable of inventing all the savings ascribed to Jesus, or of writing the story of a fictitious life in which a character at every effort comes to the surface, passing through unimaginable scenes, resisting the most subtle temptations, against which no human character would be proof, and yet retaining the divine stamp of simplicity, purity, and sincerity, thus establishing by his own example the eternal triumph of grace and truth.

Another argument is the unity of the life of Christ and the consent of so many widely separate testimonies. When we consider the nature of the four Gospeis, each one with a distinct plan, with their variations and diversions, the idea of its human conception becomes all the more incredible. Yet notwithstanding these diversions, which are so often objected to, Christ remains still, "the Word of God," "the Son of man," and the "Good Shepherd." one not believing in the inspiration of the Bible, it must appear all the more wonderful. The unity of the character of Christ throughout is complete. He shed the same tears, maintained the same dignity and position which He held among His disciples and which He even ascribed Himseif. The fact that so many different writers from classes repre senting almost every vocation in life, being thus visibly independent, concur in the life and character of Jesus, is not only an evidence of the reality of Ilis person, but that Ilis character was divine as well as human.

Believing then, that the life and character of Christ is a historical fact, that lie was human, we will adduce another evidence to prove that He was more than human. If Christ was simply a moral hero, as it is argued by some, and still had some defects, as we then must assume, would it have been possible for Him to maintain the dignity ascribed to Himself? Note the instance when He reproved the Pharisees with, "Neither be ye called masters, for one is your master, even Christ" (Matt. 23:10), and when He addresses His Heavenly Father in the words of John 17:25, "O righteous Father, the world hath not known Thee, but I have known Thee, and these have known that Thou hast sent me." Again in John 10:30, He directly confesses His unity with God in the words, "I and my Father are one," and again, when He accepts fully the divine declaration from Heaven, "Thou art my beloved Son, structure that one cannot read them

in whom I am well pleased," Many but these will suffice for our purpose

What has "higher criticism" done to set aside the divinity of Christ or to prove that He was not worthy of the position He claimed for Himseif? The evangelists and biographers of Christ hold Him faultless, He holds Himself so. If He were not perfect would He not have been alive to His imperfection? Could He aiways have conceased it from His eage disciples? Could He always have concealed it from Himself? Would He not at some critical moment confess, like Peter, one of His greatest follow ers: "I myself also am a man," Acts 10:26, and like Paul, "We also are men of like passions with you," Acts 14:15. Could He with that simplicity and nobility of character, that ail wii allow that He possessed, have accepted the homage paid Him as the Son of God, and look upon His deluded people without a feeling of deepest aversion No far from such compromises He comes forth with the fearless challenge to the greatest of His enemies, th Pharisees, "Which of you convinceth me of sin," (John 8:46.) Can we, therefore, without violating every law of logic and reason, substitute the Christ of modern theories for the Christ of the Gosnels? Most of the attempts against the

authenticity of the Gospels have not been directed against the origin of the portraiture of the character of Christ but against the origin of the Gospe narrative itself. Hence, if it were possible to prove that they are not the work of their ascribed authors, the greatest task would yet remain to trace the origin of the conception of the character portrayed in them. The theory that they are a collection of legends and myths and ideal creations be comes still more incredible when we at tempt to remove all reality, and try to separate the conception altogether from the narrative. This is an impossibility since the picture of Christ's character is the combined product of all the Gos nels. Following the theory, then, tha the Gospels are an ideal creation we meet with the following arguments: it is not claimed by this class of objectors that one man wrote the whole Gospei narrative. Then, if there are several authors, how could each con tribute his share of the narrative and still retain not only the unity of the character of Christ, but that they could jointly produce a character istic not met with in the heroes of the greatest writers of fiction that ever lived. It is evidently not an artificia creation, since such writings are always elaborations of the character of their heroes according to the taste and conception of their authors, and are not the combined product of facts, and are fitted to command the admiration of comparatively few people, and all is evidently artificial Not so with the hero of the Gospei. He is not only capable of evoking the admiration of the most simple minded and intellectual of men, but is a char acter that speaks more powerfully than any other to the highest affections of man.

In the writings of the evangelists this artificial character is not only wholly wanting, but so artiess is their

all the lack of experience we find

man or woman who seeks God, but has

some wrong to make right, or some

confession, or restitution to make.

There would not be so many white-

washed converts in the various churches

and missions everywhere, if souls were

instructed in these important principles

and those seeking, were held to strict

account with God and their own con

science on these lines. May souls be

honest with God and themselves and

clear up their record for eternity. - Sel

LIFT ME UP.

Ont of myself, dear Lord, O lift me up

No more I trust myself in life's dim maze.

Ont of my weary self, O lift me np!

I faint, the road winds npward all the way

Give me Thy strength and may I be so blest

Out of my selfish self, O lift me np!

To give the snnshine and the clouds conceal

Ont of my lonely self. O lift me up!

Though every day I miss the fond caress

Or let them but the silver clouds reveal

Though hearts with love are running o'er,
Though dead ones fill my lonely home no

Help me lo toln in other's happiness.

Out of my doubting self O lift me no!

Help me to feel that Thon art always noes, That though 'tis night, and all around

It is my Father's hand that leadeth m

MISSIONS.

MENNONITE HOME MISSION.

DEAR HERALD READERS: -"Oh, that

men would praise the Lord for his good-

house and seen the homeless, friend-

less, crippled, and insane, of which

there are nearly four thousand inmates,

your heart would praise Him for your

many blessings. When we see so much

sorrow and suffering, we are glad that

Jesus is no respecter of persons, but

says, "Come unto me, all ye that labo

and are heavy laden, and I will give

the Sunday school happy, because of

the beautiful snow that lay deep on the

streets, and with their brightness we

were impressed, trusting that God has

placed ua here, as knowing ones, to de-

he so chedient that He can use us to

point the lost to Jesus.

liver His message. Pray that we may

Some of the readers have visited Miss

Brown, a cripple, who had lived alone,

without any one to care for her. We

are glad she has moved and is fixed

quite comfortably, and the landlady

We appreciated a recent visit from

Bro. S. H. Musselman, of Blue Ball.

He will likely remember his class of

Sunday morning the children came to

the children of men!" Psa. 107:8.

blessing ?

von rest."

1930 E. Vork St. Phila

seems drear, Help me to know that though I cannot see

To live for others, and in living so

To be a blessing whereso'er I go

Each night but ends another weary day

As on Thy heights to find the longed-for

among so called "donbters." Hardly a

1900

it was not the purpose of the writ- not have aided in the slightest degree tell us of the quarrels of religious ers to delineate a character, but to write the story of a life for the edi- we have sufficient proof that His fication and instruction of all future own disciples at one time were not believers. We have abundant evidences in the Gospels themselves, that His character and mission. (Luke 9:46.) the writers took especial pains to have the narrative accurate. Notice in the epistles how the writers dilate upon the character of Christ, and almost habitually burst out in admiration of His great qualities, His humility, His patience, His unfathomable love, and constantly hold Him forth as the sinless example, the perfection of holiness, into which every believer should strain his ntmost efforts to

Not so with the Gospels. Filled with the deepest affection and admiration as we believe the authors were. their writings contain no such outbursts of admiration, no such dilations on the great qualities of His character, They simply contain a record of His actions and sayings, without the slightest coloring. This marked difference in the Gospels certainly can not be due to insensibilities of Christ's perfection on the part of the authors, but on the contrary, it shows that the purpose to write an accurate record of His life was uppermost in their minds. Yet despite the absence of a single conscious effort or dependency upon skillful arrangement, they have succeeded so well in delineating the same perfect character, that all conscious efforts since made are unworthy to be compared.

Another significant fact lies in the close unity of the human and divine elements in His character. So closely are they interwoven that it impossible to separate the one from the other without reducing the whole to a mass of inconsistency. If the opinions held by some people are correct, we must set aside all of Christ's miracles as legendary, ideal creations, for these people do not believe in the divinity of striking traits of Christ's moral teach-Christ's nature. Nothing could be more inconsistent. If Christ was simply human and did not have divine power in spite of the many confessions and declarations that He was in possession of it, we could not allow liim even the moral perfection which even unbelievers are willing to allow Him. For no one with the evident morality of the authors of the Gospels and Epistles would be inspired to supply this moral coloring in spite of such evident and wilful deceit. So it is absolutely impossible to establish the moral elevation of His human nature without establishing the divine. The theory, then, that the Gospels are merely compilations of stories, legends, and mytha, is incredible. Nor does the argument that predictions concerning the life and character of the Messiah, found in the Old Testament writings, were woven in to make the story more complete, avail anything eatablishing auch arguments as truth. These predictions, which are frequently figurative, usually represent Christ as a conquering warrior, one who, as the Jews thought, would throw off the Roman yoke and crush all their enemies beneath His feet. Nothing could be farther from the Christ of who instructed His followers not to use carnal weapons to advance lilis for nearly two thousand years, has

in writing the Gospel narrative. And superior to a similar estimate of The idea of an earthly kingdom seems to have pervaded their minds, and with such a conception of His char acter, which must have remained if there was no substantial, positive proof to the contrary, such inventions would have been impossible.

It is essential to the theory in quea tion to assume that the writers of the Gospels most have been exceedingly credulous and superstitious. Now when such people invent myths and stories they are invariably of a low type as their own moral development would naturally suggest. All past history testifies to this fact. Whence then the elevated moral tone through out the entire parrative? It would be irrational to suppose that such people, living in a haze of superstition and ignorance, could with such unerring precision discard everything that would in the least compromise the elevated moral tone of Christ's character. The tendency of all credulous and superstitious people is for the grotesque

Then how could these writers of the Gospels have induced their generation to accept their set of stories and doctrines as the only true ones, when there were so many others current, more congenial to their taste?

It is then obvious that the Christ of such creation must be infinitely inferior, from a moral standpoint, to the Christ of the Gospels, and even more so from the point of spirituality, since His teachings baffle the conception of people of even our own age, when He says, "Love your enemies, bless

them that curse you." A few simple facts then might be added to bring out more fully the ing. There is nothing in it that may be termed local or temporary, it applies to the whole family of man. It embraces every moral obligation and its principles comprehend every duty of man to man, and of man to God. It is a moral teaching far superior to the moral and spirltual atmosphere in which it originated and especially the narrowmindedness of the race amongst which it was born.

According to the theories of others who have attempted to undermine the authenticity of the Goapels, the primitive churches were divided, and a violent party strife was raging between the different factions. Each sect is supposed to have had a different set of doctrines and fictitious stories representing their own tendencles. And finally when this aectarian apirit had risen to a dangerous height, a compromise was effected between the discordant factions. To bring this about, documents were written, mediating between the contending parties, and as examples of such writings the Gospels of St. Luke and the Acta of the Apostles are cited. Such assumption is frailty itself. It is assumed and we are asked to believe that a few compromises were effected the Gospels, the l'rince of l'eace, and that the Christianity of today which has withstood the fiercest trials

without a stronger conviction that cause. Hence such references could grown ont of them. What does history creeds? When, in the history of the world, has a mediator arisen that has been able to fuse a number of contending sects into one and out of it raise a united church? The numerous sects of our own day have created the saying which has almost become a proverb that nothing is more irreconcliable than a religious division. We notice too that the Gospel of Luke is addressed to an individual.

The argument then that the Gospel is a document mediating between hostile factions is refuted in Luke's own words, "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee, in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thon hast been instructed." Lnke 1:3, 4. Whether Theophilus represented any particular class of people or not, the attitude of Luke towards him la that of a teacher, and one with but a single purpose in view, "That thou mightest know." Not only is this alleged spirit of compromise wanting, but all evidences tend to show that Luke was not following a defined policy in his writings but was inspired with a noble and nnselfish purpose to do the work he had undertaken. Plausible as such theories may seem at first, they sink into ntter incredulity when examined in the light of reason and the facts and the realities of human nature.

Let us notice again. If there were documents in existence that were used by these contending parties to assist them in portraying the character of Christ in their compilations of legends and myths, would not this fact not only disprove the authenticity of the gospels. but also destroy the fact of Christ's historical reality in which these theorists themselves believe? If such writings did exist they must have originated long before the time of Christ's birth. This brings us back to the same question to which no satisfactory an swer has yet been given:-" Where did these documents originate?" The Iews and Greeks represented the high est types of civilization of the old world, can we then reasonably ascribe these elevated moral treatises to some philosophic Greek or some exceptionally plous Jew, who has completely destroyed every means of identity? If these writings were of Greek or Jewish origin, would the hero of the story not bear npmistakable marks of their standard of civilization? Would he not be the ideal Greek or model Jew ln every detail? But the Christ of the goapela is nelther Greek or Jew, nor yet Roman, but His character is original and as broad as humanity itself.

The character of Christ as portrayed in the fourth gospel is perhaps objected to more frequently than that described in any other. The point of argument is that the Jesus of John's gospel is widely different from the Jesua aa delineated in the other gospels. Snppose always brings to mind ia sin, urging its then that the whole gospel of John was a forgery. The others would be sufficlent to bear the whole weight. But to do this we meet difficulties equally great. Where lies the difference in the picture of His character? Is He not the same holy, blameless example that He is in the other gospels? In the moral tone of His human nature less elevated?

Are the evidences of His divine nature wanting to any greater extent? These questions admit of but one answer The objection that the Christ of John's gospel lays stronger and higher claims to perfection and divinity, is equally fallible and unjust. While He makes assertions respecting himself more fre quently in the fourth gospel, yet we can not say that He speaks with any less authority in the other narratives. Wha could mean more than what He says in Luke 12:8, 9: "Whosoever therefore shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God." Again and again He affirms that He it is that will determine the final destinies of men, and in every miracle He uses language expressing the same divine authority.

The fourth gospel has its distinct plan, and in its own sphere it takes its place with the others as a faithful record concurring with the rest in every essential point, and is a part of a united whole which must ever be regarded by all Christian believers as a most precions legacy to the world. It has with stood the assaults of criticism and unbelief of every age and we believe the attempts of the future will be as futlie as are those of the past.

Nothing can be of more importance to all Christians than to know whether they have good reasons for their belief that in the gospels they have four faithful records of the life and work of their blessed Master. If the gospels are genuine, then Christ, human and divine, is a historical fact. If the gospels are to be trusted, every cardinal question of religion is practically answered.

In these few argnments I have simply tried to show that there is abundant evidence clustering around the life and character of Jesus that proves beyond question that our Lord did take npon Himself the likeness of slnful flesh, and that the gospels are records written by faithful witnesses whose object was not to deceive the world, but to help in the best possible way to bring the Bread of Life, which their own souls had tasted, to a dying and sinenreed world.

If I have been able to leave one im pression which shall add more stability to our Christian character, I shall feel amply rewarded. And if some seed should have fallen which will grow and bring us to feel the importance of possessing that greatest of all evidences, the indwelling of Hia blessed Spirit, let us give God the praise, and ask Him to help us ever remember, in deciding thia greatest isane of human existence, that truly the "wisdom of man is but foolishness with God,"

"REPENTANCE."

Pentecostal preaching and experi ence begin with repentance. said the Spirit would bring all things to our remembrance. The first thing He confession and putting away. This is needful, before the living waters can flow in and ont. Christ is not here personally to tell us all things that ever we did, but the still amall voice of the Spirit will remind us. Many a crime of other days, many a hidden deed of darkness has been covered up, and left uncon fessed and this is the cause of nearly

HERALD OF TRUTH.

so kindly help in the work, by an occasional visit, and sermon; also the friends who have been giving of their means, to carry on the work. We are glad that this is not a selfish

work, but all who are interested in souls may take part

In the Master's service, THE SISTERS.

A LETTER

The following letter sent to the Home and Foreign Relief Commission incidentally shows a few of the responsibilities resting upon our workers who have charge of one of the relief works It is likewise a fervent prayer in behalf of our missionaries that they may be Sattlebert to myself in all its devious ways. strengthened physically and spiritually I trust no more, but humbly at Thy throne Pray, "Lead me, for I cannot go alone." for the ardnous daties to which they have been called.

Jan. 24th, 1900.

Dear Bro. Kolb: I have sent a full report of the H. and F. R. C. moneys to the Evangelizing Board but will extricate them from that report as soon as I can find time and send to you; shall report separately in the future.

I do not understand why Mr. Hume does not reply. I do not expect to see him for some time but shall write to him. I will try to get your report in next week, but to day I was out over the road work and discovered that some of the most trusted natives are evidently swindling. Oh! I must go out there this afternoon again and do some dirty work. If they are actually caught taking money they may have to go to the "jail Khana." While I rest to-day at noon I must write 6 or 7 letters, see that the pice are sent out to the proper places, etc. You see I have a little work but I realize that your peopie must have their report or the fund

We had 6490 persons on our works vesterday and had to send off about 600 to day. It is hard but we simply canness and for his wonderful works to not take on any more.

The other public works are crowded. Do you realize your high calling in What shalf we do? I simply must Christ Jesus, and praise Him for each quit worrying or go to my grave before Had you been with us to the almsmany months are over.

Yes I remember that talk. Rest assnred a life of consecration will find its place in God's economy. God bless you! Pray for us! Yours in Him,

J. A. RESSLEB.

For the Herald of Truth. OUR SURROUNDINGS.

BY ALICE B. PAGE

"The heavens declare the glory of God; and the firmament sheweth His bandiwork. Day unto day uttereth speech, and night nnto night sheweth knowledge." Onr present surroundings cause us to

notice the beautiful creations of God, more, perhaps, than we might, if everything around us were clothed with natore's beanties. The sunrise, the snnset, with all its glorious cionds, the starlit heavens, these all verify the foregoing passage of Scripture.

beantiful mango-grove surrounds our bamboo huts, and when the snn has day they are carried off to be buried. aet, and with my darling in my arms, I Often mothers as well as fathers carry

SAY.

"O. 'tis sweet to know at even, We are one day nearer home.

But, when we walk through the grove on the other side, what then? We turn away, sick at heart. O, the misery, the snffering, the awfulness of lt all, is enough to make a much braver heart than mine fail

Walking ont early, one sees a family hnddled around a smoldering straw fire, trying to keen warm Some are entirely nnde, others have a few rags with which to cover themselves.

At seven o'clock the older members of the family must go to work-work which the government has gracionaly provided for them-leaving the babies to care for themselves as best they can.

When we first opened the work, most of the women carried their babies with them to their work. I remember the first day after we came, one woman to whom I sent word that if she did not quit beating her little girl, about one and a half or two years old, who she said was hungry. I would have to use some gentle force with her. Day by day the numbers increased, ditto the babies. Their piteous cries day and night would not allow me to rest, so I concluded to try feeding them. We had on hand several dozen tips of

condensed milk, and I accordingly

mixed a few quarts of water and milk

and started out one morning. The first little one to whom I gave was cared for by his grandmother, the mother having died leaving her husband with three children, I began feeding the baby with a teaspoon, and the way the poor little one drank the milk and longingly followed the spoon with his eyes, was very touching. I went from one tree to another, wherever I thought I might find a baby. Some I found lying on a rag, with nothing around or over them; some in baskets, and nearly all shiver ing and crying from cold. Many of them were watched by brothers or sisters, themselves little more than babies. throw it away again. I continued this three times a day, until my own took sick again, when I put a native Christian woman in my place We used from three to five tins of milk per day and I began to think it might be too large an item in our report, so concluded to cook a thin porridge of rice flour and dilute it with milk and water. The numbers increased daily.

us, so it was impossible for the older ones to drink lt. The next day, instead of a hundred or more babies, there were fewer than a half dozen brought. So, I thought, they will starve the bablea in spite of us. But what could we do? The babies are dying. Are we to biame? Day by walk through the grove, away from the their own babies to the grave. No

We cooked at least four gallons of it

ticed that a number of parents, instead

of feeding their babies with it, drank it

themselves, while the children screamed

for honger. If there is such a thing as

righteous indignation, I think I was

justly indignant. The thought that

parents would wilfully starve their

children to satisfy their own hunger,

was almost too much to be tolerated.

Surely, I said, these people are lower

than the beasts, for a brute cares most

tenderly for its young. Then we made

them sit and feed the children before

three times a day. Finally it was no-

We are thankful to our ministers who noise and strife, I can gaze upward and casket, no hearse, no funeral procession, except the parent or perhaps the "sweeper" carrying the corpse, and one man with a plck, and another with a hoe Nothing is used but a cloth which we usually give to wrap around the body. Some time ago, I overheard two of the servants talking, and by their talk, I judged that some one was dead. So I asked them, and they said that a nine-months' old child of blind parents had died. To my question of where they were, they replied: "Out there under that tree" Then one of them called to the man to come (for I had given him a cloth to give the parents). and I too went out quietly. There, slowly feeling his way, with a basket under his arm, came the father. When he reached us he set his basket down and carefully felt all around that there were no sticks or stones and then spread out the cloth. Then he removed the old rags from the basket, and we saw the poor little thing with its legs hang out over the edge of the basket lying in a cramped position in the bot tom of the same. My beart ached to see the father tenderly lift the little form out of the basket, lay it upon the cloth, which he thin wound around the body, then move back and allow a sweeper boy to carry it off to bury it The mother was standing pear all the time but neither said anything.

It is a sad sight to see a starving mother with a pinched, bony, almost lifeless baby at her breast trying hard to get nourishment, of which there is none. Vet many of these mothers are so hardened that they use these poor little bables as a means to work upon our sympathies, thinking they will receive help for themselves.

One morning a dead baby a few months old was found in a ditch, near the house. Whether the mother threw It there before or after it was dead is not known, but she was found out and made to carry it away to bury it, one man going along to see that she did not

One Sunday morning the report that dogs or jackals had dug out and partly devoured a number of the recently buried bodies was brought to us. The graveyard isn't more than three fourths of a mile away, so several men went to

rebury the bodies Yet with all these deaths the popula tion on our compound is not decreasing very rapidly, for there is one birth to nearly every death. Some time ago one woman in the stone carrying gang (they carry stones for our buildings from the fields, a distance of several miles) would have been glad to have had even a manger and a few clothes as it was she had no straw, no grass, no clothing but a few scanty rags in her distress, so she made herself comfort able (?) by the dusty, sunny roadside When it was reported to us we sen! her some clothing, and I do not know, but I think she must have walked in In a few days she carried the child out to bury it. These are plain facts, such as we see week after week. I cannot write a well gotten up article, but l thought some of the stern realities with which we are surrounded might interest some.

These people need help. Not alone help that will lessen their sufferings. but help for the soul. What can you

Dhamtari C. P. India, Jan. 31, 1900

March 15, 1900,

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he was led to change his views, and be

came an earnest advocate of baptism

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OUR LETTER BOX.

G. V. S .- The HERALD does not alm to enter the field of politics. If it has any suggestions to offer it would be an appeal that our people make it a business to keep out of the party poll tics which the coming campaign inflict upon a suffering public. This country is as much in danger of rulnation from corrupt politics as any evil that threatens national life. Campaign speeches are not usually enlighteners of the public mind. The average American politician spesks for party prestige or public preference. Politics on these lines are not in accord with Gospel teaching. The chief aim and end of the average politician is one or more of several things:-power, popularity, pecuniary benefit.

R. J. C .- God loves the sinner, but He hates his sins. God has not prepared a place of punishment for those He ioves, but "for the devil and his angels," and only those who will not forsake the ways of the evil one, only those who will not forsake sin will have to receive the reward of sin. If I shut my eyes and ears and walk toward a precipice, or If I cling to a boat that I know will at last go over the falls, aithough eager hands and numerous life lines are thrown out for me to grasp and be saved, have I a right to hiame any one but myself for the consequences? Sin has but one place: eternal banishment from God's presence, and they who will cling to sin are not only now out of the sphere for which God created them, but will be in all eternity in a piace that was intended only as a piace for sin.

SUNDAY SCHOOL LESSONS

LESSON XII.-MARCH 25. REVIEW OF THE FIRST QUAR-TER. -1900.

COLDEN TEXT .. The Sen of man came not to be ministered unto, but to minister.-Mark 10:45.

Time.-B. C. 5. A. D. 9, 26, 27, 28.

PLACES.—Bethiehem, Nazareth, Jerusajem, Wilderness, Bethahara, Samaria, Capernaum.

RULERS.—Cæsar Augustus, Herod the Great, Herod Antipas, Tiberlas Cæsar, Pontius l'ilate. SURVEY OF LESSONS .- The lessons of

this quarter cover the time from our Savior's hirth until the beginning of His second year's ministry. Lesson-1telis of His birth, after which we lose sight of Him until He appears in the temple at Jerusalem at the age of twelve years, from thence we follow Hlm to Nazareth where He lives in obscurlty, and we lose sight of Him for eighteen iong years; ere we see Him again our eyes are fixed upon John as of the "Life of Christ, Harmony of he preaches in the wilderness, and as have the means, a good investment, the Four Gospels," etc. We have given we gaze upon this wonderful prophet brings a good income, helps to keep up this little volume a thorough examina while he is baptizing the multitude

HERALD OF TRUTH.

we again get a glimpse of Christ as He MAR. Home READINGS. returns from Nazareth and is baptized of John in Jordan. We then follow Him lnto the wiiderness, and behold Him as He conquers the devil. We see Him as He returns to the Jordan and calls unto Himseif a few disciples, and thence into Galliee, where He begins His public ministry by preaching the Gospel of the Kingdom, healing the sick, casting out devils, and setting at liberty the captives. And we take our leave of Hlm, for the present, while

at the home of Matthew.

1900.

19. M .- The Birth of Jesus. 20. T .- His Visit to Jerusalem.

21. W.-The Baptism of Jesus. Matt. 3:13-4:11

22. Th.—His first Disciples. 23. F.-Jesus and Nicodemus.

John 3: 1-18 24. S .- Jesus at Jacob's well. John 4:5-26

He is dining with publicans and sinners 25. S .- Rejected at Nszareth. Luke 4:16-3

Review of Titles, Golden Texts, Etc.

Les.	Title,	Golden Text.	T	ime	.	Place.	Practicai	Thought.
I.	T. B. of J.	Thou shalt call his name lesus-	В.	C.	5.	Bethlehem.	Jesus is born ble h	in the hum-
II.	The C. J. visits	And Jesus increased in wisdom and stature	A.	D,	9.	Na/areth and Jerusalem.	We should be our Father	
		Prepare ye the way of the Lord,		D.	26.	Wiiderness	Repentance way for recept	ion of Christ.
IV.	The B. and T.	This is my beloved Son in whom I am-	Α.	D.	27.	Wiiderness	Take the swor to resist th	d of the Spiri e tempter.
V.	and the second s		A.	D,	27.	Bethabara.	Christ saves man instruc	through hu mentalities.
VI.	J. and N.					Jerusalem.	ff we would we must be	born of God
VII.	J. at J. W.	God is a Spirit, and they that worship-	Α.	D.	27.	At Jacob's well in Samaria,	Jesus satisfies	s the thirst; water of life
VIII.	J. R. at N.					Nazareth.	"He is desp	ised and re
IX.	J. H. in C.	And he healed many that were sick,	Α.	D.	28.	Capernaum.		and soul.
X.	The P. H.	The Son of man hath	Ā.	D.	28.	Capernaum.		les.
XI.	J. at M. H.	He said unto him, Fol-	A.	D.	28.	Capernaum.	Jesus eats wi	th the sinne eat with him

NOTE. - Each teacher and pupil should learn the contents of the above table thoroughly, in order to be able to repeat the same promptly and correctly, without referring to the lesson proper.

was born in Bethiehem of Judea of the devil. according to the word of prophecy (Mic. 5 :2). Providentially Joseph and Mary were guided to Jerusaiem at this time, by a decree beyond their control. Christ's advent into this world was attended by the angelic hosts, who gave the advance proclamation of His glorious reign of peace and joy.

Lesson II. - The Child Jesus visits Jerusaand God-fearing people, went yearly from Nazareth to Jerusalem to keep the Passover feast. On this occasion their con Jesus being tweive years old went with them to the temple of worship. And when they started on their homeward journey, Jesus tarried behind in the tempie among the doctors, both hearing and asking them questions. Thus He was about His Father's business.

Lesson III.-The Preaching of John the Bantist. John, the son of Zacharlas and Elisabeth, a son of promise, and the forerunner of Jesus Christ according to prophecy (Mai, 3:1-6) emerges suddeniy from his secluded habitation in the deserts, and begins to preach the haptism of repentance for the remission of sins, by the river Jordan. He exhorts the people to bring forth fruit meet for repentance, warns them to flee from the wrath to come, and gives them the promise of saivation through Christ.

Lesson IV.-Baptism and Temptation of lesus. The fuliness of time was come that Jesus should enter upon His prophetical office, and He chose to do it, not at Jerusaiem, but where John was baptizing. After heing baptized of John in Jordan, God approves of Him with a visible manifestation of the Spirit upon Him, and in an audihie voice from heaven. From here He is

Lesson 1.—The Birth of Jesus. Jesus led into the wilderness to be tempted

Lesson V .- The first Disciples of Jesus Jesus returns from the wilderness to lordan John the Bantist influences Andrew and John, two of his disciples, to follow Jesus, hy pointing to Him as sin of the world. Andrew brings his brother Simon to Christ. The following day the Lord caijeth Philip and he in turn lem. Joseph and Mary, being devout leads Nathanael to come and see Illm of whom Moses and the prophets had written. Thus His kingdom hegins to increase.

Lesson VI.—Jesus and Nicodemus. this brief discourse with Nicodemus, Jesus hrings out a cluster of essential and fundamental truths concerning the kingdom of God, and the work of redemption. He teaches him the necessity of the new hirth brought about through the operation of the Spirit.

Lesson VII. - Jesus ai Jacob's Well. Jesus in going from Judea to Galilee must needs go through Samaria; being weary in His journey He rests by Jacob's well near Sychar, where He meets a woman of Samaria, who drinks of the water of life, and is instrumental in hringing many others to Christ, the great fountain

Lesson VIII .- Jesus Rejected at Nazareth Jesus comes to Nazareth, the city where He was brought up. He enters the synagogue on the Sabhath, and reads from the book of Esaias, the prophecy concerning Himself, after which He preaches to the Jews and citizens assembled. They take offence at His preaching, and in their rage they try to destroy Hlm, but He escapes out of their midst.

Lesson IX.—Jesus Healing at Capernaum.

The people are astonished at His doc- which, in worth and beauty, far surpass Luke 2:1-6 trine. He is interrupted by a man with an unclean spirit; with authority He Luke 2:41-52 commandeth the unclean spirit to come the underlying principles which bring out of hlm. He also heals Simon to man supreme happiness. Biessed Peter's wife's mother, and many others possessed with divers diseases.

John 1:35-46 Lesson X.-The Paralylic Healed As Jesus enters the second time Into Capernaum, it is reported that He is in the house. The multitudes come together, and He preaches the word unto them. They bring to Him one afflicted with paisy; because of the dense crowd he is brought to Christ by way of the roof. He both heals and forgives him. The scribes were indiscreet enough to question His authority to forgive sins.

Lesson XI.-Jesus al Maithew's House. Jesus cailed Levi (Matthew) from the APRIL receipt of custom to the disclpleship. Matthew, to show his appreciation of what Christ had done for him, makes a great reception for Him in his own bouse. Many of the publicans and sinners were also invited to dine with Him. The scribes and Pharisees severely criticize Christ for eating with publicans and sinners.

LESSON I.-APRIL 1.

TRUE RELIGION -Matt. 4:25-5:12. GOLDEN TEXT.- Blessed are the pure in heart: for they shall see God.

INTRODUCTION.

-Matt. 5:8.

TIME.—In the summer of A. D. 28.

PLACE.-It is supposed that the Sermon on the Mount was delivered on the Mount of Beatltudes or Horns of Hattin, a square shaped hili, about sixty fact in height with two tops or points the Lamb of God that taketh away the This mount is situated near the center of the west coast of the Sea of Galilee, two or three mlies from the sea, and seven miles south west from Capernaum.

PERSONS .- Jesus, His disciples, the muititude.

CONNECTING LINKS .- After the feast in Matthew's house, Jesus went to Jesusalem to attend a feast; and white there, He healed a poor crippie at the Pool of Bethseda. The Jews persecuted Jesus and sought to siay Him, hecause He had healed this man on the Sahhath. Soon after, He returned to Capernaum, and on the Sabhath day, healed a man with a withered hand. He next wended His way from Capernaum to a mountain, where He spent the whole night in prayer and sweet communion with God, His Father; after which He cailed unto Himself Ills discipies, choosing from among their number, tweive, whom He named apostles. Then followed His wonderful Sermon on the Mount from which our to-day's iesson is gleaned.

THE BEATITUDES are among the most startling utterances that ever Blosser of New Stark, Ohlo, held a sounded in the ears of man. They number of meetings here, commencing were spoken by our Lord, Jesus, the at State Hill church and preaching a Prince of Peace, to the eager multitude, the following places as they come in or the comforting words as they fell place: Churchtown, Newville, Mum from His blessed lips. We have, in the masburg, Adams Co., and Kralltown Beatltudes, a beautiful portrait of the York Co. The meetings were all interldeal man, a perfect picture of Christ esting and instructive. The brother Himself, the standard to which we held forth the words of eternal life in should ever seek to attain. These his simple and earnest manner and all Jesus enters into Capernaum, and on eight Beatitudes, that characterize the hearers were editied. The heliever

the Sabbath teaches in the synagogue. the Ideal Christian, are gems or jewels anything that has ever been written or spoken by man. They disclose to us Indeed is that individual who is in possession of these divine principles.

MAR. HOME READINGS. 26 M .- The Beatitudes.

Matt. 4: 25 to 5:12 27. T.-Being and doing.
Matt. 5: 13-20

28. W .- Trusting and resting. Pag. 37:1-1

29. Th.-Comfort in suffering. 2 Cor. 1:1-12 30. F.-Rejolcing in suffering.

1 Peter 4:12:19 31. S .- Privilege of the Pure.

Psa. 24

1. 5 .- We shail see Him. 1 John 3:1-10

CORRESPONDENCE.

FROM DILLER'S CONG., NEWVILLE, PA .- Dear Heraid Readers: I have not seen anything in the Heraid from this piace for a long time. I thought that a few lines would interest some of the readers. Bro. Biosser, of Ohio, has been with us for a week, preaching the Word in its simplicity, and two precious souls have become wijiing to forsake sin and live for the Lord It was certainly encouraging for the brethren and sisters at this place. The Lord biess the brother in his ishors. COR.

HUNTSVILLE, OHIO, FEB. 23, 1900.-We recently had a very refreshing spiritual feast at this place from our ministering hrethren Jonathan Smucker and Daniel Troyer of Ind. They held a number of very interesting meetings. We were very giad for the visit. They have again encouraged us to press onward. May the Lord biess them who have so kindly remembered us and may the gulding hand of ou Redeemer ever keep them in the paths of duty. Pray for us that we may hold

out faithful unto the end. F. L. H.

Кокомо, 1 nd., Feb. 25, 1900. Оп the 10th of this month, Bro. Isaac Mil ier of Arthur, Ili., came here and iabored with us. He preached seven very interesting sermons. He re mained here until the 16th on which day Bro. Jonathan Kurtz of Ligonler. Indiana, arrived. He preached five times. On account of inciement weather, bad roads and the prevalence of diphtheria in this locality, these meetings were not largely attended Sunday evening 18th was the only time that the meeting house was tilled to its capacity. G. W. NORTH.

CUMBERLAND Co., PA., FEB. 27. 1900.-Some time in January, Bro. Jno. they thronged about Him to hear der, holding a number of meetings at each masburg, Adams Co., and Kralltown, sinner to consider his relations to God. There were fourteen confessions in the While we rejoice that the Spirit made some willing to come out of the world, we feel sorry that so many are yet choosing the kingdom of Satan. With regret the churches of Cumberland Co., saw Bro. Biosser depart. Many good wishes and "God biess you" were said to hlm at his parting, and the prayers of his many friends willi follow him to his home or wherever God may call him to labor.

WEATHERFORD, OKLA., FEB. 20, 1900. -Bish, Joseph Schiegei and Pre. N. E. Roth of Milford, Neb., were here from the 10th to the 15th inst. and preached a number of very interesting sermons. They also officiated at the communion service. May the Lord bless them in all their ishors.

A. B. MILLER. FROM CYPRESS, WARWICK Co., VA. -()n the evening of January 17, 1900, Bish. J. M. Shenk of Elida, Ohlo, came here. As no one here knew anything of his intention of visiting us at that time his arrival was a surprise to us. A number of appointments were made for him in which he earnestly taught us from the word of God, admonishing us and pointing us to a higher and more consecrated life in Christ, and ever trying to impress upon us the great importance of a holy walk and conversation, and of letting our lights shine before the world. Some brethren tiving In Norfolk Co., Va., having heard of his being here, earnestly de sired him to visit them, which he did, remaining with them a few days and filling several appointments. He reports a pleasant trip to that place. Upon his return to this piace, more appointments were made and meetings were held shout every night, when the weather permitted, for nearly two weeks. In the mean time Bro. Shenk was called upon to aid in trying to adjust some church difficulties which had existed here for some time. He labored earnestly and carefully in try ing to restore peace and unlon, pieading and warning, with great fear and trembling, against a division, which some had proposed, nevertheless on the 17th of February one of the ministers. with some others, in a public way with-

drew from the church. This act set-

tled the matter so far as it being

a church difficulty was concerned.

Those remaining, twenty-nine in num

her, ail heing at peace and In harmony

with one another now proceeded with

some important work, which had al-

ready been partially considered, viz.,

officers such as trustees, etc. Accord-

desire of all present, Sister Brenne-

us on the morning of the 20th for

was led to a higher Christian ilfe, the Augusta and Rockingham Counties, Va., where be expected to spend a short time. May the rich biessings of different congregations. Many are still God ever go with and rest upon the counting the cost and our prayer is dear brother, and may we ever watch that more will yet come into the foid. and pray that the enemy may not again break in among us. Pray for us.

COLUMBIANA, OHIO, MARCH 5tb, 1900,-Greeting in the Master's name, Bro. David Hostetier of Weiiersville, Ohio, unexpectedly dropped in on us Sunday, Feb. 11tb, and kindly consented to remain with us for a short time. He isbored very earnestly with us for about two weeks, and while we have had no accessions, we feel that much good has been done. We bope the good seed sown may have fallen on good ground and that in due time it may spring up and bring forth fruit to His name's honor and giory. Sunday Feb. 26th, accompanied by Brother David Lehman, they visited the congregation in Lawrence Co., Pa. May God's blessing be upon ail Hls people.

SUNDAY SCHOOL ITEM.

The Sunday schools of Mahoning and Columbiana counties are again In working order for another year. At the Oherholzer M. H., Bro. N. L. Blxier was selected for Supt., Bro. J. L. Yoder, assistant: Sister Alma Lebman, secretary; Bro. J. C. Martin, treasurer; and I. B. Witmer, chorister. At North Lima Bro. Jonas Cuiiar, Supt.: Edwin Lehman, assistant: J. Metzier, Secy.; J. S. Martin and Setb Bassinger, chor lsters. At Leetonia, Bro. Jno. Reihl was elected Supt.; J. L. Yoder, assist-

ant; Sister Emma Knopp, chorister. These schools are in a prosperous condition and we pray the Lord to continue to biess our efforts in the future as He has in the past, that the good seed sown may take root in the young hearts and spring up and bring forth fruit in ahundance and that the name of the Lord be praised forever.

1. B. WITMER.

TRIP TO WARWICK CO. VA.

I left my home in company with one of my sons, Jan. 16th: reached Oriana the 17th. Remained with the church here tili the 20th of Feb. with the exception of a few days spent with the four families of our faith in Norfolk Co., Va I was glad for this ilttie visit as I found pleasant acquaintances with those peo pie and found them ionging after the bread of heaven. They are however as sheep having no shepherd. We now return to the colony in Warwick Co., the church here has recently passed through some flery trisis; but we trust the effect that of ordaining a deacon and other will he that her light will shine more brightiv, and that the image of the ingly on the following Monday the blessed Master he reflected more and church was again called together and more. It is however with a feeling of Bro. Benjamin Brenneman was chosen sadness that we record 'the withdrawal and ordained to the office of deacon, of one of the ministers from this conand with the consent and apparent gregation and about one third of the memhers in the colony. This leaves the church here with two ministers man his wife was ordained as deaconess. Thus we feel that a good and one Amish and one Mennonite and 28 on 30 members Mennonite and Amish, necessary work has been accompilated, and that we are now in a condition to who seem now to be working harmonimove onward and are better equipped onsiy together having "One Lord, one faith, with one alm, the glory of God." than heretofore to withstand the assaults of the enemy. Bro. Shenk left

We hope to see more and more of a blending and laboring together for the 11: 2 Tim. 4:5.

advancement of Christ's Kingdom and the saivation of souls; thii we all come 4:11. in the unity of the faith unto a perfect man unto the measure of the stature of the fullness of Christ.

On the 19th of Feb. Bro. Benjamin Brenneman was ordained to the office of descon, with Sister Brenneman his wife as desconess.

May Heaven's choice blessings be upon the church here that she may be indeed "A Giorious Church."

Yours in the Redeemer's name J. M. SHENK.

THE PLEHADT NORMAL SCHOOL

The Elkhart Normai School takes pleasure in acknowledging Its appreciation of a number of visits, during its present (second winter) term by breth ren from different localities. Chapel exercises were conducted, on various occasions by the brethren Absalom B. Snyder, Kossuth, Ont., Jonas M. Krelder, Wadsworth, Ohlo, and others. On the 9th of February, Bro, Daniel Kauffman, Versailies, Mo., gave a very interesting and practical address, and on Wednesday morning, March 7th, Bro. A. D. Wenger, of Lancaster county, Pa., who spent a few days in the city on his return trip from ahroad, gave a resume of his observations in Rome, Pompeii, Paiestine, and India, to an appreciative audience. Visitors sre aiways weicome.

For the Herald of Truth.

OUTLINES ON CHURCH HISTORY.

Resijzing that the readers of the HER-ALD would be both interested and profited by a study of the history of the Mennonite Church and thinking that many would study such history if they had some outilnes we have decided to print the outlines used by Bro. Daniel Kauffman of Versailies Mo. at the Eikhart In stitute during the short Bibie course. Since we have no book containing a complete bistory of the Mennonites to the present such outlines will be vaiuabie not only as a study but for future reference. The subject was treated under the following general heads which were again subdivided.

I. APOSTOLIC AGE. II RISE OF ROMAN CATHOLICISM.

III. IN THE SUCCESSION. THE REFORMATION

V. HISTORY OF THE MENNONITES.

APOSTOLIC AGE. I. Organization of the Church

1. Cailing of the first disciples. John

2. Ordination of the twelve apostles Matt. 10: Mark 6: Luke 9. 3. Suicide of Judas Iscariot. Matt.

4. Cailing of Matthias to the Apostie

ship. Acts 1:15-26. 5. Gift of the Holy Ghost, Acts 2:1-21.

II Extension of Church Government. 1. Appointment of seven deacons. Acts 6 : 1-6

2. Names of the officers mentioned in the Apostoiic Church:—
(a) Bishops or Eiders. Acts 14: 23;

Phil. 1: 1: 1 Tim. 3:1, 2, 5-7, Tlt 1 . 5-7

(b) Ministers. Acts 13:5. (c) Evangelists. Acts 21:8; Eph. 4;

(d) Prophets, pastors, teachers. Eph.

III. Growth of the Church.

Thonsands converted at Pentecost and afterwards. Acts 1-5.

March 15.

2. The gospei preached in Samaria 3. Reaches Africa. Acts 8: 26-40.

4. The door opened to the Gentlies. Acts 10.

5 Choosing of the first missionaries to the Gentiles. Acts 13:1-3. 6. The message carried to Europe. Acta 16 · 8.11

7. The gospei at Rome. Acts 28.

1V. Opposition.

1. Dispersion of disciples from Jerusalem. Acts 8:1-4.

2. Subsequent persecutions. 3. Some dissensions and heresies

V. Later work of the Anostles.

1. Peter.-Is supposed to have carried the gospel to Pontus, Gaiatia, Bithynia, Cappadocia, and Asia. - Origen. According to Ancient writers Peter was crucified at Rome with his head downward.

2. Andrew.—Some connect bis name with Scythia, Achaia, and Asia Minor. He is said to have been crucified in Achaia.

3. James (the greater). - Put to death by order of Herod. Acts 12: 12.

4. John.-The reputed founder of the churches of Asia .- (Jerome). John dled at Ephesus.

5 Phillin - His name is connected with Upper Asia.

6. Bartholomew (Nathanael). A reputed apostie of Mesc potamia and Per

7. Thomas.-Said to have preached in Parthia and Persia and possibly in Indla Some connect his name with Ethiopla.

8. Matthew .- Tradition connects his name with Asiatic Ethlopia, Chaldea, Persia and Parthia.

9 Tames (the less) - Remained at Jerusaiem where he suffered martydom. 10. Simon (the Canaanlte). name is connected with Egypt, Cyrene, Libya, Mauritania.

11 Inde - Tradition connects his name with Samaria, Idumea, Egypt, Persia and Armenia.

12. Judas Iscarlot.-Hanged himseif Paul. - His name is connected with Judea, Samaria, India, Greece, Italy Arabia, Engiand, Spain, Gaul and several other countries. Died the death of a martyr at Rome.

NOTE. - Ail the Apostles are said to have died a martyr's death except John

Questions

1. What event marks the beginning of the Christian Church? Give reason for your answer.

2. What circumstances favorably affected the spreading of the Gospel!

3. Can we guess what the result would have been had there been no persecution of the church at Jerusalem?

4. Is there anything in the Bibie sug gesting a limit to the numbers and names of church officers?

5. What events, in your opinion, did most to aid in upbuilding the church at Jerusalem? Give reason for your answer.

6 What event in your opinion did most in hindering the work and corrupting the church? Give reason for VOUL SDEWOL.

7. Name the aposties in order of their 8 What heresies are mentioned as having found their way into the apos-

tolic church. 9. Name the most active missionary centers of this period.

10. What progress had Christianity made at the time of the death of the iast apostie? The outlines for the next number

will begin with the Rise of Roman

NOTE -Bro. J. S. Hartzier bas kindiy offered to receive answers to the above questions from all who desire to take up the course. He will examine and return corrected all manuscripts sent im before July 15th. This offer will afford all an excellent opportunity for a systematic study of Mennonite history.—Ed.

For the Hevald of Truth.

ALONE OR WITH THE MAJORITY.

BY C. K. HOSTETLER.

I have trodden the wine-press lone. — Isa, 68: 3,

This world is full of wine presses. There are large pre-ses and smail ones, presses that are run by steam, electricity, water power, by hand, and presses that are moved by the iong continued, deep, hard action of the human mlnd.

These presses are to be found in every corner, nook and cranny of our giobe. On mountain tops and deep in the howeis of the earth we can hear the grinding of the wine press spoken of by the prophet. In the iowilest huts and in kings' palaces there goes on the steady grind, grind, grind, and as one set of grinders finish their work and leave others follow to take their places, "For the living know that they shail die: but the dead know not anything, neither have they anymore a reward, for the memory of them is forgotten. Also their jove and their hatred and their envy is now perished; neither bave they anymore a portion for ever of anything that is done under the sun,"

It is not simply for the present that we are treading these wine presses. As the scenes on the drama of life are constantly changing It is the treading of these presses that shapes our destiny for eternal happiness or eternal destruc-

We see a man with a family to support, an invalid wife, rent to pay, and as we notice his threadhare coat as he trudges back and forth from his daily employment, and as we think of the \$1.00 per day that is supposed to meet all the requirements of himself and family, we sigh and say: he is treading his winepress.

The poor widow ieft alone with her littie ones to hattle with life and provide for those as dear as her life who are left dependent on her is also treading her winepress.

The miliionaire who is closeted with his attorney looking over the details of some new venture in the world of huslness, forgetting ail else except the Mammon he is serving, is treading a winepress that brings to him peculiar cares and sorrows. Aiready the furrows on his brow have been increased and deepened by the demands made on his stock of vitality and it is only a question of a short time tili he shall bear the words "Thou fooi" spoken to

gagements may be. Surely the winepress he is treading is not one of the easy ones, although many are striving to win the same goal for which he has spent bis life, and can not attain to it.

But the wine-presses of which we make mention shove are still not of those to which the prophet refers when be says, "I have trodden the wine-press

It is an easy matter for us to gather courage and strength for our work in life when we are surrounded by those who are striving for the same end, and who are willing to heip us in our strug-

gle.
If we sum up all the struggles and strivings, aii the cares and sorrows and toils of this world, add all the responsibilities resting on all the individuals that ever lived we will have a great mountain, beyond the range of human conception.

But do you want to muitipiy that mountain by ten thousand, just add one word, alone. Think of yourseif as heing called to carry that burden, then your own cares and sorrows will sink into insignificance, and you will get a faint gleam of what was resting on our Master, Jesus Christ, when He was alone in the garden wrestling in prayer with God for your sins and mine

Think of the sins of a whole world sting on Him with the wrath of God hanging over Him. Think of one soui being cailed to bear it ail, and then aitiply it by ten thousand hy rememhering that He was alone, alone, alone Then turn back to the prophet who, looking ahead through the dim vistas of centuries, sees one coming from Edom with garments dyed a deep crimson, and he says in anticipation of the saivation that was to be wrought by the Man of Sorrows: "I have trodden the winepress alone.

Have you ever feit what it is to be alone? One short haif day of absolute loneilness is enough for most of us. The time drags heavily and we iong for the appearance of some friend to help us to pass the hours. It is said there is no ioneiiness that is to be compared to that of being aione in a large city. "Aione ln London" is the title of a most touching story of a little girl who was jeft without friends in that great city. "Jessica's First Prayer" is of a similar nature and only one who is thoroughly quainted with life in the lower strata of that great city could have written so

touching a taie. But to be alone in London or Paris or New York or Chicago is nothing compared to what it is to he without Christ. The Christian does not know what it is to be aione. Has not his Master said "Lo, I am with you aiway"? It is only so far as his mingling with the world is concerned and following in all its customs and habits and vices that he is in any sense aione.

Here comes the question implied in our subject: Will we stand alone, or will we go down the stream with the majority? I can not state the situation better than it is put by an oid hymn: "It is easy to glide with its ripples,

Adown the stream of time

Adown the stream of time,
To flow with the course of the river
Like music to some old rhyme,
B it ahl it takes courage and patience
Against lis current to ride,
And we must have strength from hear

When rowing against the tic You know how that is. When you are going down stream you can put up

him in tones that be must beed, no your oars and drift with the current, matter how pressing his business en- But turn about and attempt to go up stream and see what an effort it takes to make any headway.

We have many examples all around us of what can be accomplished by some one working aione in the face of opposition and discouragements. The steam engine, the electric motor, the printing press, the teiegraph, the teiephone, the great steamers and hattleships, the discoveries that bave been made in science that are a great boon to humanity,-ail these and many more that we can not stop to mention are monuments to the tireless energy, skill and industry of men who were not eontented with drifting with the current, but who, striking out on a new ilne, wrought hiessings for humanity that will endure as long as time will last.

Can Edison afford to shut himself up in his laboratory and not enjoy the pieasures of society? Look to his achievements for an answer.

Can you and I afford to make sacrifices for the good of humanity? It depends on what we are here for. If we are living simply for the pleasures of the moment, drifting down the channels of time with the majority, trying to get ail the good out of life with the least possible effort, then we can not afford o work aione. It wiii be too tlresome, Our nature will chafe under the restraint and we will not be happy be cause we can not indulge our appetites and passions.

But If we rise higher than the things of time and sense we can well afford to break away from the throng that is traveling the beaten pathway and do something for the world that will bring hiessings to succeeding generations.

QUARTERLY MEETING OF THE MENNONITE S. S. MISSION.

The regular quarterly meeting of the not bring happiness. In the obedience Mennonite S. S. Mission was held at Kinzer, Lancaster Co., Pa., Saturday, Jan.

27, 1900. The meeting was called to order at 9.45 and the exercises were commenced by singing "Coronation." Bro. J. B. Senger, the newly ordained minister of this place, read the 147th Psalm and offered prayer, hymn, "Come Thou

Fount of every Blessing." A few appropriate remarks were made by Superintendent John II. Mellinger, after which he called to the chair Bro. George Musselman of Intercourse, who presided during the day. The minutes of the last meeting were

read and approved. Bishop Eby preached from Gai, 5:26, "Let us not be desirous of vain glory." His remarks throughout were caicuiated to show that those who seek valu

glory are not full of the Spirit of Christ. Hymn, "Jesus is a Friend." An address was given by Samuei Hess of Shiremanstown, Pa. Subject, "Education in Charitable Giving."

Charity is that disposition of heart that will make men think well of one another. Charity is iove in action; It is illustrated in the parable of the "Good Samaritan."

The hest evidence of charity is to show charity to those who are uncharitable. "He that joyeth another hath fuifilled the law." Proper education in church. giving will lead us to give in such a Singing, "Thine Alone."

way as to have our gift do the most for permanent good.

Singing, "The Love that Jesus felt for Me.

Bro. Josish Book, chairman of the auditing committee appointed at the last meeting to audit the accounts of the treasurers of the S. S. Mission and the Weish Mt. Industrial Mission, reported the accounts correct, and ail money, in their jndgment, wisely ex-

Singing, "Forth to the Harvest."

The meeting then adjourned to 1: P. M. From 1 to 1:30, song service. Prayer by Bro. C. M. Brackbill,

Short address by Pre. Malford Hagler. the colored Presbyterlan minister who is looking after the spiritual interests of the colored people on the Welsh Mountain.

Singing, "Guide me, Saviour." The secretary read a letter from Bro.

J A Ressier Dhamtari India Address, "Elements of Good Govern

ment." This address was to have been given by Bro. Benj. Weaver of Churchtown, Pa., but in his absence, on account of Ill health, it was given by Bro. Isaac E.

Hershey. A good government is one that benefits its subjects. Our appetites do not vieid easily to our better judgment. hut our hodles are better off for being weil governed; as it is with onr Individnai hodies so it is with political bodies. Good government implies good gov-The first element of good gov ernment is a proper example. The ruler must be as he wishes his people to be. We have a perfect pattern in the person of Christ. A law is as a halus-

trade to prevent people from falling. Singing, "Keeping Step with Jesus. Address, "The Bondage of Insubordination " by Bro. M. G. Weaver, of Spring Grove, Pa.

It is ordained that human beings should seek happiness. Bondage does of God's law there is no bondage. Wilifui ignorance of God's law is a chief source of insubordination. Insubordination to our earthly superlors or rujers is justifiable only when they ask us to disobey or dishonor God.

Reformation does not always begin with legislation; rather with educa The hope of the future ls in our boys and girls. Train aright our hove and girls and the hope of the future is accomplished

The above speaker was followed by Bro. N. H. Mack, on the same subject, Bro. Mack confined his remarks chiefly to man's insubordination to the Spirit

of God The directors constituting the Board of the Weish Mt. Industrial Mission

were all re-appointed. The appointment of officers for the Mission S. Schools was deferred until the Aprli meeting.

In the summer of 1896 a mission S. S. was opened at Red Weil school house on a spur of the Weish Mountains Since then a congregation has sprung up with shout thirty new members in the church, a meeting house has been huilt, and at this meeting the S. S. Mis slon formally rellinquished its authority and left the congregation to take care of itseif, or rather, perhaps, handed the congregation over to the care of the

brethren the congregation sang, "Sweet Home of the Soul," "Sweet By and By" and the usual i)oxology and the meeting adjourned.

AMOS A. RESSLER, Sec.

FREEWILL OFFERINGS. RECEIVED FOR MENNONITE ORPHANS' HOME FOR FEB. 1900.

From West Liberty, O., Bible Lesson

Pictures.
A Brother, Weilersville, O., 3 chickens.
Friend, Wooster, O., pair boots.
Brother Smithville, O., 2 chickens. Gratefully acknowledged

NOTES, - Wblle the receipts this month fall below the average, we still feel that God, in many ways, is blessing the Home. Institutions like this cannot be built up in a day, but it means prayerful, patient and persistent toil for somehody to establish upon the true foundation a charitable institution that may stand the test of time. While like all other institutions in the church, this Home has had, in some ways, its ups and downs, we helieve we can see has entrusted to us mncb of His earthfor it the dawn of a bright future. Seemingly Providence has opened the way (perhaps different from what most of us had expected) whereby the Mennonite Orphans' Home may, in the near future, be removed into other and more convenient quarters. While in many ways its present location is a good one. yet, there have been some disadvantages connected with it that could be readily overcome by the proposed change the Board of Managers is now

seriously considering. The building in view is at once more convenient and substantial, and also sufficiently large to easily accommodate the present needs of the Home without enlarging it. This with the superior mail. school and church privileges, besides other conveniences, would make the change in view a desirable one. Meantime let us all pray that the Lord may go before us and guide the work by His nnerring hand that His will only may be carried out in this matter. We believe the change would be eventually one of great economy.

A. METZLER, Orrville, O.

For the Heraid of Truth.

OVER AND OVER AGAIN

BY ELIZA BETZNER.

That beautiful story of the Christ which has been handed down to us from century to century, has lost none

of its grandeur and loveliness. Indeed the older the story grows-the more frequently we tell it over, the more magnificent and lustrous does the brightness seem that shines around it. It is the same old story which Jesus told and lived here on earth many hundred years ago, and still it is ever

()ne day, not long since, I opened my Bible and read several familiar passages here and there in the gospel written by Saint Matthew. On this occasion I was more than ordinarily impressed with the reading of these striking incidents, which we have read over and over again.

First, I read the instance of the Lord's great power and might which

After some addresses by visiting He called into action when He stilled Him. Why, then, did God love the sinthe tempest. Then I read the numer- ner? That He did love bim, and does ous instances of the restoration of love him, is plain as revelation can sight to the blind, bow He made the make lt. To say that God does not love lame to walk, the deaf to hear; the the sinner until the sinner loves God, is cleanzing of the lepers, raising the a lie against Him-a doctrine of the deed to life and preaching the gospel to the poor. A little farther on I read again of the pleasure the good God said He derived from His heloved Son, and how God made the Lord's countenance to shine with a radiant light when He was transfigured.

Next I found the narrative which describes the kindly, beautiful manner in which Jesus surprised His disciples when He came to them, waiking on the bolsterous waters. Peter's attempt to meet the Master over the raging sea and Christ's readiness to stretch forth His hand to save the sinking Peter the moment the disclple cried "Lord, save me." Then follows that awful hour of suffering the Savior endnred in the same garden where He very prohably on former occasions had

retired to rest and to meditate. All of these narratives have a signlficant meaning for us. Now that the Savior has ascended into heaven, He ly work. The Master certainly expects us, by His grace, to at least help calm the tempests which arise in buman natures: to wear shining countenances, a reflection of the Master's light and love, and in walking over rough and stormy seas or when occasionally entering that place of bitter suffering, the garden of Gethsemane, we shall have the most loving of companions, the

Savior The great, grand story of the loving Redeemer will be our theme in glory and by telling it over and over againboth in word and deed, sonis may be saved and we will know the story better when we pass into the Beyond.

Berlin, Ont.

WHY DID GOD LOVE MAN?

How little do we understand what grace is! And how slow are we to perceive that grace is for sinners, simple and solely as a sinner-as one without any particle of merit to recommend him to Divine favour! We are apt to Introduce something between the grace of God and the nnmixed sinfulness of man. This robs grace of its true character. Were there any merit in the sinner, it would prevent the exercise of grace. If he merited salvation, salvation would no longer be a gift but a right which he could claim. If the slightest atom of desert or merit come between the sinner and eternal life, that life is no longer a gift. In such a case, God would be the debtor and man the creditor, and not man the

debtor and God the Giver. But who can tell what grace is? Or who can describe Divine love? I sometimes try to solve the question "Who did God love man? I know that God's nature is perfectly pure, and that He loves what is pure, and holy, and good. But man was not pure, or holy, or good; man was depraved and corrupt. God loves what is gracious and grateful in His creatures. But man was ungracious and ungrateful. And, moreover. God loves those that love Him. But man dld not love God. The sinner in bis natural, carnal mind, never loves God, but is enmity against

devil. It is one of the hardest stones which have to he bammered out of onr hard bearts. That God loves the sinner as he is, is the Gospel. Anything less could not meet his case, seeing he is "corrupt according to the deceitful lusts," and, in his very essence, "enmity against God."

We may learn a little of what grace is in God by seeing what it is in man. And we may know, in some measure, bow it affects the sinner who receives it, by a glance at its effects as produced by one human person on another. Let me suppose a case in illustration.

I bad long wished to be the bearer of life to some condemned cell. My wish was granted me. It was on a Tuesday that a poor sentenced criminal was to be hanged. He was within one day of the fatal drop. But on the Monday, all gracious Sovereign giving hlm back his forfeited life. This, as I have said, is what I bad long wished for. So wonderful a privilege was it to be in a position to give life!

My first thought was. Where is the train that can bear me swift enough to the cell? I dreamt not of delay. Delay appeared cruel; until, at the very threshold of the prison. I bethought me thus -How can I tell him? The news will kill him. The man will die if I tell him, so great will be the revulsion. He has died, so to speak. He is dead in law. And he is already in the bitterness of death. So, with life in my hand, I stand is wan. His knees feeble. His vacant eyes have no tears, but are red; and look as if, with dry, hot grief, they had burned down into their sockets. Meias her husband bad just been carried out from the last separation-still, and strange, last kiss which a murderer had impressed on her lips. The expectant orphans, after their wretched farewell, were crying over the yet motionless form of their mother.

"My poor man, can you read?"

"Ves " was the reply. But fearing to break the royal pardon to bim too suddenly, I added-

"Would you like your life?" "Sir," be responded, "do not trifle

"But life is sweet-is it not?" "Sir, I would rather you would not speak to me."

"But would von not like me to procure your life?" "It is of no use, sir; I'm justly condemned. I'm a dead man."

"But the Oneen could give you your He looks inquiringly at me, but is

silent.

"Can you read this?" And now those hot eyes are directed down upon the paper. As be intently reads, putting my arm around his shoulders, I say-

"There, my poor fellow; there is your

No sooner bad I uttered the words than, as I had expected, he dropt down

at my feet. There he lles, as It were dead! It was more than he could bear. But now, revived, he asks-"Sir, who sent me this?"

"The Queen sent It."

Why did the Queen send it to me?" 'I cannot say. It was grace in ber

-her act as sopereign. It pleased her to do it " "Sir what have I ever done to the

"Nothing but break her laws."

"Could I see the Queen?" "Why do you want to see the Queen?"

At this the tears are in his eyes What a sight! How refreshing to those hot sockets-those weary eyes! Ha! yes; tears! What a tale they tell! A new life is coming! Hail to that life Dear saved sinners, you understand me

"Sir," be repeats, "could I see the Queen ?"

"What for " "I don't know: but if I may-why, I'd fall at ber feet. I'd embrace her feet; I'd like to kiss them-if it were unexpectedly, I was summoned to take but for once. And this life, I'd place him bis life! I had obtained a repriere it at her service?" I would die for ber, for that man-a paper signed by onr and I would never break her good laws agaln.

"Then you would die for ber?" "I could. My life is not my own, but

hers. She gives it to me." Dear friends, do we get any inkling

yet as to why God loved us? We were lying in onr blood. We were guilty, condemned to die, and on the eve of final destruction. We loved sin, and hated God, Yet God loved us. He loved the world-this poor sinful world "He so loved the world, that he gave his only begotten Son" to die for ns. The analogy is feeble, but the Queen knew what feelings filled her beart. She was conscious of clemency-of grace. She before the victim in his celi. His face feit compassion for the poor, miserable victim of crime; and she knew the murderer, when saved, would reveal all this -that he would be a mirror in which it would be reflected. She anticipated, ancholy picture! She who owned him also, what would be the effect of grace -that it would draw forth love; that the saved one, more than all her other seemingly a corpse, unconscious of the subjects, would devote himself to her interests, and, if needful, would die in her service. Were he to shine amongst ber peers as a member of her Courteducated, and honoured-so much the greater wonder-so much the brighter witness would he be of her favour and of her grace. So God knew what was in Himself-resources that had never been brought out, which no eye bad ever seen or heart conceived. There they lay-hidden riches of grace and love truly infinite.

But God said. I will work a work in saving the sinner that, more than anything else, will bring out those resources. How could His compassion or His grace be shown in angels who never fell? or even His love and joy to the same extent as in redeemed sinners? Where can we see holiness, or righteousness, or love, so displayed as at the Cross? Angels are subjects, servants, standing before God in primal innocence; delighting to do His will and yield Him homage: but sinners redeemed from death and from the lowest degradation, by "the precions blood of Christ," are made one with Christloved by God as Jesus is loved-to be glorified with Christ with the same glory, and to sit with Him on His throne as co-heirs of the same inheri

tance! Oh, marvel of marvels! wonder first loved us." It is a poor, meagre of the universe-displaying, as it does, "the manifold wisdom of God," and

1900.

"the exceeding riches of His grace!" In the Illustration which I bave used, it is rather the Queen that we should see and not so much the saved murderer; especially if, besides baying his life granted to bim, be is now, as we baye supposed, not only saved, educated, elevated, but brought into nearness to the throne itself, and with unmeasured bonour made to share Its bigbest confidence, its ricbest glory. Law would bave consigned bim to an ignominious death. and buried him in a felon's grave; but grace has in him erected a monument for herself, and has adorned that monument with beauty and great glory-a glory and beauty bestowed by ber own javish hand. Thus out of the marred and broken pieces of our ruin, in which the enemy found bis triumph, God has collected and constructed a wondrous piate, on which He has portraved, as it were, a portrait of Himself-His wis dom, His righteousness, His boliness, and His love!

Now, this is the God ward side of truth; and very precious it is to him that sees it. It would have been be ginning at the wrong end if I had gone into that felon's cell, and bad said-"My poor man, you must love the Queen." How could he love the Queen? Was he not on the morrow to be hung by her laws? Where, in his case, was there a way for love? There was room enough for misery, fear, and dread; but none, in the nature of things, for love,

Or suppose I had said, "My poor man, you must reform, be sorry, turn over to a new life." On the morrow he was to die. The law demanded his death and none of those inward exercises of soul nor outward moral amendments. would or could stay that demand. He bad wept his last tears; he had groaned under the sentence. But of weeping and groaning no account is taken by the law. He must be hung by law, o

saved by grace. Now, these were the two alternatives that lay before God. God must, according to His justice, which demanded the sinner's death, utterly condemn him; or on the ground of grace, save him. He chose the latter. Grace reignednot at the expense of law, but by a most giorious vindication of the rightcousness of law. Christ became sin; that is, He became responsible for its penalty, which was death. And that death He suffered—suffered for us. He took the place of the guilty; he bore the indoment of the guilty; and consequently the gulity, for whom He suffered, need not die. Life bas been purchased for them. As has been well said, "Infinite worth has met and discharged eternal penalties." Thus the Gospel of the grace of God-God's good news.(Rom. 1:1.)-is "the opening of the prison to them that were bound." It is the proclamation of free pardon for the guilty-of saivation for the lost. It is a message of pure, unmixed, sove- and his Father; to him he glory and reign grace for those who have nothing but their crimes to recommend them to

condemned to death - DEATH - the terrible sentence of the righteous and Thus to know God-His love to us as sinners-is the true spring of our love to Him. "We love Him because He

mercy. It is an announcement of life

-yes, life eternal-to those who were

Gospel merely to say that unless we change our ways, or love God, we shall be lost. This may he man's Gospel, but it is not God's. It is God's Gospel to

HERALD OF TRUTH.

say-We were guilty, lost; we had to die were under sentence of death; but Christ took that sentence-He did die for us. Receiving this, believing it, we are saved-yes; receiving it, or believing it as simply as did the murderer receive or believe the message which gave bim bis life. Such is faith. The blessedness, however, of believing, is not in thinking of faith itself, but of its object: even as the murderer never thought of how he was to believe the message, but of the astounding and joy-Inspiring truth which that message conveyed. And when he read or knew that message, it gave him life, joy, peace, gratitude. It was in him the germ of every emotion and affection which became a subject of such grace as that hestowed on him. Thus also is it with the good news of Christ?

Strange preaching of the Gospelstrange would it not be, were we to tell everything but the Gospel?

Sad, unaccountable overlooking of my mission would it have been, if I had gone into the prison cell, and had expatiated on the horrors of murder, and on the misery of the drop, and had enoined on the criminal (a hopeless task in his case) sorrow for the past, and amendment for the future, but had forgotten to produce the Queen's repriese / Melancholy triffing is it with souls, when sin is portrayed, and the law is opened, and death described, and the Judge at the door, and heaven depicted as jost, and hell-its doom, its fire, its worm, and flame-dlsplayed; but no reprieve-no appoundement of pardon-no news of life! no Gospel no free offer of Christ-no kingdom of heaven opened to all helievers!

Let me not he mistaken. None can over estimate the evil of sin, or the awfulness of death, and judgment, and eternity to the unsaved. But to begin and end with these-how melancholy! and may I not add, how cruel! Many a sinner aiready knows the misery of sin, and the dread of dying, and the fear of heli. What he wants is to be sared. My poor prisoner-he knew the wickedness of murder, the misery of his prison, the horrors of the gallows. What be needed, and that which alone would meet his care, was grace, pure grace-the gift of his life. In no other way could it come. He had no plea; no reason to show for his life. He had no hope. Grace alone could meet his case. Grace alone can meet ours.

Nor shall we ever take other ground than this-no, not even in heaven. It will be always and for ever-

"Oh, to grace how great n debtor!" will be always and forever--Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God dominion for ever and ever. Amen." J. D. S.

PRAY WITHOUT CEASING.

My Lord and my Savior, Creator and King. Thy love and Thy glory forever l'li sing; OJesus, then help me remember each day To "Pray without ceasing"—Thy word lo

For nothing can cherish devotion in me Like secret and constant communion with Thee

My soul is in raptures-Thon reignest within To carry my hurdens and cleanse me from sln O Jesus, then beln me remember each day

To "Prny wilhout ceasing"-Thy word to For nothing can cherish Thy "fullness" in

Like secret and constant communion with

Now conscionsly feeling Thy Spirit's control, With joyful surrender of body and soul— O Jesus, control me hy night and hy dny I'll "Pray without ceasing" -- so sweet to obey; For nothing can cherish submission in me Like secret and constant communion with

nonored and giorious. Thy temple to be

And know that Thou dwellest this moment O Jesns, I'll praise Thee, by night and by day,

And "Pray without ceasing"-Thy word lo obey; For nothing can sever Thy Spirit from me

So long as I'm constantly looking to Thee, How sweet my shiding in Thee the trne Vinc I feel and I know that in truth I am Thine-O help me be thankful by night and by day,

And "Pray without ceasing"-Thy word to For nothing can sever Thy nation with me So long as I'm constantly trusting in Thee

Thy love and Thy presence are sweeter to me Than dearest companions, whoever they be;-O Jesus, dweli in me, hy night and hy cay. l'il "Pray without ceasing"-Thy word I'll

For nolling can cherish Thy presence in me Like secrel and constant communion with

How hrilliant my pathway, when Thon art my light! clear is my vision, when Thou arl my Sight!

O help me remember by night and by day To "Pray without ceasing"-Thy word to For nothing will cherish this giory in me

secret communion, my Sny Thee. How sweet my communion when low at Thy

ior, with

When doing Thy will is my drink and my

O Jesus, l'il trust Thee hy night and hy day, I'ii "Pray without ceasing," so sweet to obey; For nothing will cherish submission in me Like secret and constant communion with

In "vailey of hiessing, so sweet" to my soul, ere lowly and meekly I yield Thee cou-

trol;
O Jesus, I'll trust Thee by night and by day, l'il "Pray without ceasing," so sweet to obey; For nothing will cherish true meekness in me Like secrel and holy communion with Thee.

estly tolling with spade or with plow. And enrning my bread by the sweal of my brow.

O bein me remember, for still I am fre To "Pray without ceasing" in secret to Thee; For nothing supplies me with food for my

When ceasing lo pray for Thy loving control If plying my calling, whatever il be,

If plying my calling, whatever if be, In shop or in office, on land or on sea O help me remember, for still I am for To "l'ray without ceasing" in secret to Thee For nothing can cherish true fervor of soul, When ceasing to pray for Thy loving control

If father, or mother, or daughter, or sou, With duties domestic that never seem done, O help me remember, for sill! I am free, To "Pray without ceasing" in secret to Thee; For nothing can lighten each burden for me Like secret and holy communion with Thee

If eating or drinking, at home or away To "Pray without ceasing," wherever I he For nothing can cherish Thy love in my soul When ceasing to pray for Thy Spirit's control.

If aged and weary in bondage or free or child at my leisure, with soul fall of glee, O Savior, dwell in me, for still I am free To "Pray without ceasing" whoever I be; For Thou wilt preserve my devotion of soul So long as I'm seeking Thy loving control.

if faith is yet meagre, and dim is my sight. From trusting too freely my own feeble light Savior, polift me, for still I am free To "Pray without crasing" in secret to Thee;

If constantly seeking Thy loving control.

If over I'm trusting in things that are vain. Forgetting to Ihank Thee for trials and pain O Savior, remind me, for slill I am free To "Pray without censing" in secret to Thee For nothing will keep me so grateful in soni As looking to Thee for Thy constant control. If others would lead me to wander from Thee

be; O Jesus, watch o'er me by night and by dny, I'll "Pray without ceasing," Thy word I'll

obey;
For nothing can hind Thee so closely to me
As secrel and constant communion with Thee.

If lempted to yield lo the "Prince of this world," How swiftly soever his darks may be hurled O Jesus, then gnard me, by night and by day

I'll "Pray wilhout ceasing." Thy word I'll ohey; nolhing will keep him so disiani from

As secret and constant communion with Thee.

If others shall choose after Mammon to room And wander away from their Father's dear

home, Let me not forget Thee, for now 1'il ngre To "Pray without ceasing" in secret to Thee For Thou wilt preserve me from failing away While yet I continue to praise and to pray

If roaming pfer o'er the land or the sea. Lel nothing prevent me, for now I'll agree To "Pray without ceasing" wherever I be For Thon will preserve me from failing nway While yel I continue to praise and lo pray If niding the lowly, the poor or the weak. Ornrging a sinner Thy mercy to seek. O help me look upward, in secret to Thee

And "Prny wilhout ceasing"-Thy grace is so For Thon wlit supply nil the needs of my

While yel I continue to seek Thy control. In searching the Bible for gems of its truth, Or teaching its precepts to children or youth.

Let this not suffice me, but help me obey.

And "i'ray without ceasing" in secret each day;
For nothing so precious and priceless lo me
As secret and holy communion with Thee. If writing for others on hollest theme, Or preaching the gospel their souls to redeem

And "Pray without ceasing" in secret each For nothing so sweet and so needful to me As constnul and holy communion with Thee If often attending the House of the Lord, And hearing the gospel at home or all Let this not suffice me, but help me obey And "Pray without ceasing" in secret each

Let this not suffice me, but help me obey

day; For nothing so useful and joyful to me As secret and constant communion with Thee.

if reading from volumes both holy and wise or learning such lessons as others advise.
Let his noi suffice me, for I must obey,
And "Pray without ceasing" in secret each

For nothing will make me so wise and so As constant communion, my Savior, with

if solemnly using the form of a prayer, Repeating its words with devotional air, Let this not suffice me, for still 1 nm free To "Pray without ceasing" in secret to Thee For Thou wiit preserve me from deadness of

So long as i'm seeking Thy constant control if musing of glory, with soul all aglow, Communing with Saints of the Joys here below, O help me remember Thy word to obey,

And "Pray without ceasing" as ever 1 may; For nothing will keep me so loyful and free As constant communion my Saylor with

if meeting with Saints for communion o Or sluging a song with melodious air,

1900.

children and eight great grandch

Death has taken our grandfathe

He is gone, his place is vacant,

Can we help but shed a tear

In the peaceful grave's embrace But thy memory will be cherished

Till we see in heaven thy face

KAUFFMAN.—Near Belleville, Mifflin Co., Pa. on Friday morning, February 23d, 1900, Christian Kauffman, aged for pears, was a most excellent citizen and a most consistent and faithful member of the church, from early manhood till the day of his death. Funeral services on the 24th hy Jos. 26. 1914; in Cerman, 1916 of his dath. Funeral services on the 24th hy Jos. 26. 1914; in Cerman, 1916 of hy his second wife and

He is survived by his second wife and two sons and four daughters, all of whom are faithful members of the

STAUFFER .- On the 23d of February.

By a grandson.

O help me look npward in secrel to Thee And "Pray without ceasing" wherever I be: Thon wilt not kindle the fires of my soul, Unless I am seeking Thy constant control. If strong in the faith and the power of Thy

might, And soaring aloft in the regions of light And soaring another the regions of sand by day 0 help me remember by night and by day To "Pray without ceasing," and never delay; For nothing so honors Thy presence in me As constant communion, my Savior, with Thee.

Indweit by Thy Spirit, possessed by Thy power,
Pil trust Thee each moment, each day, and
Filled with that precious blood for all the

each hour. I'll praise Thee, my Savior, hy night and by

day, And "Pray without ceasing"—so sweet to ohey;

For nothing so pure and so precious to me As secret and holy communion with Thee.

If we would only trust the Lord in His guidance and ministry, instead of heing influenced by our vain imaginings, and our unwise hopes and longings! God knows what is hest for us, and He will bring that to us, or us to that. And when, ln His providence, we find ourselves in storm and darkness, we may he sure that whatever comes to us through the surrounding gioom is the very best gift for us that He knows of ln all the universe. And if we will listen for His loving voice out of the darkness, we shall, like the disciples on Galilee, hear His words of loving assurance "Be of good cheer; it is I; he

CHRIST'S LESSON.

not afraid "-Selected.

BY MARTHA SHEPARD LIPPINCOTT.

Twas love that wrought Christ's mission, Upon this world of ours: ver led the neonle

By military powers; He never wrote a book, or Fine churches built with gold And He ne'er sought with money To lead men to His fold.

Sweet nature was His temple Her works would all combine To liinstrate His teaching,

And thus the world refine He sought to lead men only By everlasting love

Then why do we, professing To follow in His name, Not follow His example.

And try to do the same Let love, Christ's Spirit, guide us To lead our souls to God-

No beiter paths will ever Be found than Jesus trod Muarestown, N. J.

MOTHER'S HYMNS.

llushed are those lips, their earthly song is The singer sleeps at last;
While I sil gazing at her arm-chair vacant,
And think of days long past.

The room still echoes with the old-time music, Assinging soft and low. Those grand sweet hymns, the Christlan's

She rocks her to and fro.

Some that can stir the heart like shouts of triumph. ()= loud-toned trumpels call.

idding the people prostrate low before Him, "And crown Him Lord of all." And teuder notes filled with melodious rap

That leaned upon His Word,

ein those strains of solemn deep affection-"I love thy kingdom, Lord."

Safe hidden in the wondrons "Rock of Ages," grated to America, and in the following ade farewell to fear: Sure that her Lord would siways gently lead

HERALD OF TRUTH.

She read her "title clear." Joyful she saw "From Greenland's ley Monn-

The gospel flag unfurled;
And knew by faith, "The morning light is breaking," Over a sinful world.

"There is a fountain," how the tones, triumphant : Rose in victorious strains—

ransomed, Drawn from immannel's veins.

Dear saint, in heavenly mansions long since

foided, Safe in God's fostering love, She joins with rapture in the blissful chorus Of those bright cholrs above.

There, where no tears are known, no pain nor

sorrow, Safe beyond Jordan's roll, one lives forever with her bless The "Lover of her soul."-Sel. L. M. J.

IF OUR religion means anything, it means composure, heroism, serenity, ioyaity at ail times and in ail places. It must be able to stand the strain put upon it if it is to recommend itself to the world. If it will not free its possessor from the slavery of drunkeness, and other evil habits, it is not worth having. -Sel.

EVERY man is serving some kind of a master.

CLEAR writers, like clear fountains, do not seem so deep as they are; the turbid looks most profound.

A REQUEST.

1 would not ask that joy unmixed My lot should bless, And from my cup withholden be Each drop of hitterness;

That blessings should my path surround, Where'er I stray,

And life for me be always bright,-For this I da'e not pray.

The plant without the shade and rain Would droop and die:
The flower would never come to fruit
Beneath unclouded sky.

If e'er beueath my load I faint, My heart to cherr some hiessing grant, some good bestow, Lest I should fail through fear.

But if my feet, perverse, shall Iread In error's way, Withhold not Thy chastisements, Lord,

Most earnestly I pray. In this I know that those Thou love st

Thou chastenest, Lord; I would not be the child cast off Without reproving word.

But who am 1, that thus should speak Oh Lord, to Thee? On Lord, to Theer leak, needy, blind and helpless child, My Father, choose for me. -Set, L. M. J.

OBITUARY.

LEONBARD SUDERMAN was born at Goldschaar, Heubuden, near Marienhurg, West Prassle, April 21st, 1821. He was baptized in his 17th year and received as a member in the year and received as a memorin the Mennonite congregation at Heubuden. In 1841 he emigrated with his mother to Russia. In the following year he was married to Mary Suderman, and in 1843 they moved to Berdjansk, where he was called to the ministry and later to the ollice of hishop. He was a very active worker and wielded a great influence among his people. In 1876 he emi-

year he was appointed hishop of the Emmans congregation near White-water, Butler Co., Kansas. His labors water, Butler Co., Kansas. It is abore here were greatly blessed until the Lord called him home on the 26th of Jan. 1900. His departure was sudden and painless, he being surrounded at his home by friends who had come to visit home hy friends who had come to visit him. He reached the age of 78 yrs., 9 mos., 5 days. He leaves his deeply bereaved wife and adopted daughter, with her husband and family, who were all deeply attached to him. But the warm attachment of friendship went farthe attachment of Friendship went states than his immediate relatives. His large congregation mourns the departure of a faithful leader and ahepheid and the whole Mennonite denomination, wherever he was known, feels that in the ever he was known, feels that in the death of Bro. Suderman the denomination has lost one of her most earnest and ablest men. Although enjoying a position of great influence, it was wielded so wisely and lovingly that no one who came into touch with him ever feit that he lorded it over any on lad to the state of the on the occasion was addressed by a number of bishops and ministers present. Bro. Suderman was well known among the various Mennonite congregations throughout the United States and Canada since coming to this States and Ganada since coming to the country. He was one or the twelve hrethren deputized by the church in Russia to visit America in 1873, and seek localities for the settlement of those who, to avoid military service in Russia, desired to emigrate to the United States, and by his earnest teaching and kind ways he endeared himself to all with whom he became acquainted.

MARRIAGES.

GROVE—HARBOLD.—On the 22nd of Feb., 1900, at the residence of the bride's mother, in Kralitown, York Co., Pa., by J. M. Herr, Noah B. Grove of Middletown, Dauphin Co., Pa., and Sieter Martha C. Harbold of Kralitown,

HOOVER -SMITH .- On the 6th of Feb. HOOVER -SMITH.-On the 6th of Feb. 1990, at the residence of the hride's parents in Markham Township, York Co., Ont., by Bishop S. Wideman, Bro. Joa. B. Hoover of Markham Township, York Co., Ont., to Sister Elizabeth Smith of the same place. May God bleas this union; and may they ever be faithful, one towards the other, and together towards their God.

DEATHS.

HOSTETLER.—Salome D. (King) Hoa-etler, wife of Jephtha Hostetler, was tetler, wife of Jephtha Hostetier, was horn in Lancaster Co., Pa., December 28, 1833. She was the third of a family of ten children—four brothers and six sisters, seven of whom are still living. rive to thom are still living. The function are within a conducted in German by Frederick Mast, and in English by Amos Mumaw. Text, 2 Tim. 4:0-8. Her remains were laid to rest in the Paradise Union cemetery in Wayne Co., O. on Sunday, March 4th. The consection of the Control of friends and acquaintances, many of

whom can bear testimony to her kind ministrations during times of sickness and sorrow. She will be missed espeand sorrow. She will be missed especially by her companion, who for many years has been deprived of his hearing. She will long be remembered by, and grandmother who was always kind and affectionate, and whose example is worthy of being followed. May God comfort all heart to that are bleeding by this sad hereavement. We hope to meet her in and death can bever come. row, pain, and death can never come

YODER.—Herman Yoder was born in Wayne Co., Ohlo, May 15, 1858; moved to Elkhart Co., Ind. in 1848; was mar-ried to Sarsh Yoder, March 17, 1803 in Wayne Co., Ohlo. He united with the Amish Mennonite Church in his youth and was a faithful member to the end of his life. He was highly respected in the church and communirespected in the church and community, and occupied a number of responshie positions. He was for several years, President of the Mennonite Evangeiizing Board, and was connected with the Elkhart Institute from the ed with the Eiknart institute from the time of its incorporation; filling the positions of Director, Treasurer, and at the time of his death, that of Stew-ard of the Boarding Hall. He had heen ill for some time of ia grippe and neem in for some time or lagging pneumonia, but had so far recovered that he was ahie to attend to his daily duties. On the morning of the four-teenth of February he was at the school as usual, but in the afternoon he was seized with severe pain in the ches seized with severe pain in the chest. Hemorrhages followed and he sank rapidly until the following morning. Figh. 1st of the first paint of the series of the first paint of the series of the sank of the series of the sank of the series where the series were conducted on the little at this late residence. DIT S. and at the meeting house by J. S. hardtel and at the meeting house by J. S. hardtel and Eikhart, by J. B. Gingnen, and at meeting house by J. S. Hartzler and Daniel Kauffman. Text, 1 Sam. 20:3. The remains were laid to rest in the Elkhart Prairie burying ground, three miles south-east of Goshen. Deceased leaves a widow and many friends to mourn his departure.

ALWINE.—On the 18th of February, 1900, near Holsopple, Pa., of hemorrhage of the lungs, Sister Fanny Alwine, aged 83 yrs., 4 mo. Burled on the 20th at the Hough Mennonite M. H. Funeral services by S. G. Shetler and Samuel Gindlesperger, Text, Prov. II: 23. Sister Alwine was a faithful member of the Mennonite Church for many years.

WERTZ .- On the 20th of Feb., 1900, WERTZ.—On the 20th of Feb., 1900, in Johnstown, Pa., of typhoid fever, Samuel, son of Sister Polly Wertz, aged 25 years, 15 days. He was buried on the 22nd at the Thomas M. H. Funer, all services were conducted by L. Blough and Samuel Gindlesperger. Text, Eccl. 8:8. This was a beauty. Text, Eccl. 8:8. This was a hearty, strong young man in the prime of life, yet when sickness took hold on him, his strong physical hody had to give way and the spirit could not be retained. A loud call to the unconverted.

Hertzler.—Feb. 4. 1900, near Kralltown. York Co., Pa. Emory R. Hertzler, only son of Emanuel and Gertie Hertzler, aged 1 mo., 3 da. Burled at Slate Hill cemetery, "What I do thou knowed not now, hut wilt know hereafter."

WEAVER.—Feb. 12th, 1900, Ladd, Augusta Co, Va., of cancer in the face and mouth, from which be finally suc-cumbed, David B. We for Jan 1978, 1823 in Lancaster Co, Penna. In the spring of 1877 he moved to Va., where he was engaged in farming until 14 yra-ago, since which time be has lived-tion with great patience and fortitude to the weather than the spring of 1879 and 1879. a retired life. He bore his late affliction with great patience and fortitude and never complained. If asked how he felt, his answer would siways he, "Oh, I feel well." We have that assured hope that he is safe in the arms of Jesus. The survivors are a sorrowing widow, three sons, one daughter in Va., one daughter in Penna. Due son living in Penna. preceded him there

years ago. He also leaves two brothers and three sisters in Penna., 30 grandand many other relatives to mourn the and many other relatives to mourn me loss of one who was near and dear to them, but we believe our loss is his eternal gain. Funeral and interment at Springdale meeting house in the presence of a large congregation. Bishop A. Shank and E. C. Shank officiated. Text, 2 Tim. 4: 6-8. Whom we loved and cherished here; Dearest loved one, we have laid thee

> Kohli.—On the 25th of January, 1900, near McEwen, Humphreys Co. Tenn., of paralysis, Margaret A., wife of Josiah Kohli, aged 52 years, 2 mo. and 2 days. She was burled on the 27th in the McEwen cemetery. No minister heing present, the funeral services were deferred to February 11, when the writer was present and spoke from 1 Tim. 4:6-8, the text selected by the family. In the death of Sister Kohli the church has lost a zealous sister; the the cauter has lost a reader share, the husband a loving Christian wife; the four sons and two daughters a tender and faithful mother. Her sickness was of only a few hours duration; she then changed time for eternity, a world of

STAUFFER.—On the 23d of February, 1900, in Lancaster Co., Pa., near Lan-caster City, of heart and kidney trouble, Ida G., daughter of Benjamin and Alice Stauffer, aged 13 yrs., 5 mo. and 7 days. She had been complaining for some sorrow for a mansion in the skies. See nad been companing for some time, but we thought not of death, until about two weeks ago. The parents and five sisters, one of them being her twin sister, remain to mourn their loss. The funeral services were conducted by Benjamin Hertzler and Horning at the meeting house. Text, Psaim 25:18, 19 His sge was 72 yrs, 23 days. He ieaves a widow, four sons and three daughters to mourn their loss. Daniel Lehman on Feb. 27, at the Mil lersville Mennonite M. H.

Ida dear, you were our comfort. Loved by all the hearts at hon But the angels, coming quickly, Gently whispered, "Ida, come." O dear Ida, when we meet you,

In the joyons realms above, Gladly will we haste to greet you, All our hearts aflame with love. LUTHER .- On the 15th of February, 1900, in Cambria Co., Pa., of whooping cough, Mary Catharine, daughter of Bro. Robert and Sister Ellie Luther, aged 7 mo., 12 da. She was huried on the 17th at Weaver Mennonite M. H., services by S. G. Shetler, Alex and L. A. Biough, Text, Psa. 13:3.

HOLSOPPLE -On the 16th of Feb. 1900, near Hoisopple, Pa., from the effects of an injury done by a log which accidently rolled over him, which caused his death in a few hours, Jehn Quint ner, son of Christian and Emma Ho ner, son of Cristian and Elimia Horsopple, aged 7 years, 4 mo., 17 da. Buried on the 18th, funeral services by S. G. Shetler. Text, Isa. 40:8. The little boy was out where they were dragging logs, and as they took away dragging logs, and as they took away one log, another, near hy, commenced to roll. The little hoy appeared to try and hold the log, but it rolled over him and caused his death in a few hours. The little boy used to sing, a few days before the accident, "I want to go where Jesus is." We trust he is now

KAUFMAN.—Leah Kaufman was horn in Camhris Co., Penna., July 15, 1864. She came to Michigan with her parents, Joseph and Elizabeth Kaufman, nearly 16 years ago and lived for a time in Bowne township, afterwards moving to Campbell Twp, where her parents now reside. She was married to Nathan-ael Thomas at Alto, Mich, Oct. 9th, 1892. sel Thomas at Alto, Mich. Oct. 9th, 1892. This union was a happy one; no clouds ever arose to hide the control of the control of

took from them, when only a few days old, the only child, a son, given to this union, who awatts their coming to the Better Land. The deceased departed an anchor of the soul. She was a consisttook from them, when only a few days old, the only child, a son, given to this union, who awarts their coming to the Better Land. The decessed to the better the bett for and dearly loved since entering their home; also her aged father and mother, five staters and one brother. As a neighbor and a friend she was highly respected and will be greatly missed and mourned. The bereaved husband has the tender and sincere sympathy of the entire neighborhood in this his sad hour. The funeral services were held at the O. M. Gunrel services were held at the D. M. Gunrel services

SOUDER .- John N. Souder, of Teiford, SOUDER.—John N. Souder, of Teilord, Montgomery Co., Pa., died Oct. 4, 1899. He was hurled at Branconia meeting, house, Oct. 9th. Services by Pre. Michael Moyer at the house and Abel

CLYMER.—On the 5th of December, 1899, at Seilersville, Pa., of liver com-plaint, Abraham Clymer, aged 52 yrs., 3 mo. Services at the house by Abel Horning and hy D. Greenawalt and Christian Aliebach at meeting house. Buried at Rockhili. A widow, three sons, and one daughter survive

Wambol.b.—Feb. 1, 1900, in Sellers ville, Bucks Co., Pa., Abraham Wam-hold, aged 55 years, 5 mo., 10 da. Bur-ied at the Sellersville Reformed church Services by Pre. Waidlich, from 1 Thess. 4:13, and by Pre. Greenawait.

WATIS.-()n Feb. i5, 1900, in Sellers WATES—On Feb. 15, 1900, in Seliers-ville, Pa., of apoplexy, Catharine Watts, at the ripe old age, 103 years, 4 months. Interment at the Ridge Valley Church, Services by Pre. Waidlich. She was the oldest person in this vicinity. She was always health up to the last liness, and was ill only about to days, when death took her away. I'eace to

MOYER.—Feb. 14th, 1900, in Telford, Montgomery Co., Pr., Alfred S. Moyer, son of Milton and Maria Moyer, aged two support of the More Town of Town of Town His sickness appendictis, with which be lingered 33 days. He was a patient sufferer. Interment at Franconia meeting house on the 19th, services by Josiah Clemmer at house and Michael Moyer at the meeting house. Text, Luke 7:13, "Weep not."

"I take these little lamba said ha MOYER .- Feb. 14th, 1900, in Telford

"I take these little lambs, said he And isy them in my breast; Protection they shall find in me, In me he ever hlest."

LOUCKS.-On the 27th of Feb, 1900, in Elkhart Co., Ind., of apoplexy, Sister Anna (Ramer), wife of Pre. Jonas Loucks, aged 45 years, 11 months, and 18 days. She was in her usual health until about 10 o'clock P. M. thek previous evening, when she took suddeniv iil, and hefore I o'clock the suddenly ill, and hefore 1 o'clock the following morning the messenger of death summoned her away to her eternal reward, she being ill iess than three hours. She leaves a sorrowing hushand, two sons, three daught one sister to mourn her early departure,

ent and devoted member of the Menno-nite Church for a number of years. She was loved most by those who knew her best, and will be greatly missed in her neighborhood, in the church, and most of all, in the family. She was hurled on March 1st in the Yellow Creek grave yard, where, notwithstand-Creek grave yard, where, notwithstanding thevery inclement weather, the large house was crowded with friends who came to pay the last tribute of respect, which showed the esteem in which she was held. The services were conducted by Jacob B. Gingrich, Henry Weldy and J. W. Christophel, from Mark H: S. first clause, "She hathdone what she could."

Tho' mother dear has left us. To live with God on high We hope again to meet her in the happy hy and by. That night, when she was taken, We stood about her bed:

"O, do he good, dear children Were the last words she said We mourn, for we're so lonely, Without our mother dear,

But we'll not murmur, knowing God sees each falling tear. Our mother's words we'll cherish, Her precepts we will prize; Then, though our hodies perish, We'li meet her in the skies.

LAURER - On the 21st of February, 1900, David, son of Benjamin and Bina Lauher, aged 7 mo., 27 da. He leaves his parente, two little sisters, his grand-parents and great-grandfather.

MILLER-On the 11th of February MILLER.—Off the Infinite of her son in law, John Erh, Salie Mast, wife of John Miller of near Beaver Crossing, Neh, aged 74 yrs., 3 mo., 5 da. She leaves her aged companion, one daughter, and four grandchildren. She hore her four grandchildren. See nore ner afflictions with Christian patience and looked forward in assuring faith to the time of her relesse. Buried in the Pleasant View graveyard. Funeral Text, John 5: 4.

SHAFER-Eya Shafer, maiden name SHAFEK.—Eva Shafer, maiden name Brenneman, was horn in Dauphin Co., Penna, Sept. 5, 1821; died at the home of her youngest daughter, Sister Miles Tippy, in Mismi Co., Ohlo, Feb. 13, 1800, aged 78 yrs. 5 mo. 5 ds. She was a faithful member of the Mennonite-Church. Funeral services by David Hilty of West Liherty, Ohio, from Paslm 27, 27

Note. - It is desired that financial reports hereafter sent in for publication be made complete by showing bulances.

THE WELSH MOUNTAIN INDUS-TRIAL MISSION.

CONTRIBUTIONS RECEIVED FOR THE MONTH OF FEB. 1900.

S. S. Mission Meeling, Martin Weldmar, Chas, Stauffer, Aaron Funk.

Elizabeth Koib,	5,00
Ellas Lalshaw,	10.00
Jacob Kolb.	20.00
B. F. Buck waller,	,50
Mary Hess,	1.21
Samuel Hess,	3.00
Found,	.10
Eph. Hershey collecte	
P. P. Hersitey Concere	54 00
J. T Kolb. Total,	91
/	
GOODS CONTRIBI	CTED DERING JAN
AND I	CEB, 1900.
Klins Lalshaw,	Clothes.
Renben Hershey	
Miltersville Friends,	**
John Umble	**
Henry Hershey	**
Jacob Melzier	47
Israei Hollinger	4.5
A. S. Detweiler	64
Mrs Doctor Winters	Feather Boislers
Henry Shirk	Apple Butler
Geo, Musselman	Meal
(sec. Muskemman	Flees
B. F. Buckwatter	Dried Apples
S. H. Musseiman	valued at 5

529 56

A FEW moments of careful forethought at the forks of the way is better than an hour of penitential grief when we have walked far on the wrong road

ADVERTISEMENTS.

Pitfalis and Safeguards.

By M. S. Steiner, with introduction by D. H. Bender. It is said there is no end to making books and it were wei that many were never made, while there are others that are open and undisguised blessings, "Pitfalls and Safeguards" is among the latter. From cover to cover of its 22i pages, it is hearty, wholesome and heipful, and cannot be read by any person, old or young, without influencing them to better, higher and more worthy living, The book consists of thirteen charters with the following aubjects: Money-Sins for Want of It; Money-Sins Because of It: A Safe Investment: The City vs. the Country; Amusements-Recreation; Amusements-the 'Theater: Amusements-the Dance: The American Saloon; Fashion; Failing in Love; Friends; The Home; Reiigion. The mechanical part is excel ientiv weil done, and it is a book that may be recommended to every one as eminently worthy of a careful perusal. It is concise, practical, helpful, and should be read by old and young and find a weicome in every home. Price. morocco \$1.00; cloth 65c.; board 50c. Agents wanted; write for terms to Mennonite Puh'g Co., Eikhart, Ind.

Interest in Sunday Schools.

The Interest manifested in the Sunday school may be attributable to various causes. One strong means hy which the interest may be increased, is by having the right kind of singing. This need not he of a nature to please the ear only, hut the words should carry with them enough weight to make impress ions upon the heart. The music, then should be well suited to the words, so they will not lose their strength. A book that will fill these requirements more nearly than any we have ever had the privilege to offer, is Gospel Call (Part 11. Special Edition) which contains 225 choice hymns. This is giving satisfaction wherever used and besides is very cheap. It is printed in round notes only. Price, per single copy, 25 cents post paid; per dozen, prepaid, \$2.65; per hundred, freight or express not prepaid, \$15.00. Examine it and prove Its merits. Mennonite Publishlng Co., Elkhart, Ind.

An Influential flan

Who has read many good hooks hearing on the life of Christ and who is a staunch supporter of Sunday school work, and who wishes that every Sunday schoo teacher would be supplied with good reference books, says that since the Sun day school lessons, at present, bear more or less directly on the life of Christ, as many S. S. teachers and workers as poss ibly can, should have a copy of "Journey. of Jesus," hy A. D. Crahtre, because this is a carefuliv prepared chronological geographical, and typographical history of the journeys of Jesus and His twelve disciples through l'alestine. It is a very comprehensive work of 700 pages with over 100 illustrations. A prom inent editor who has examined it says

A Talk With Church Members

is the title of a new book by Daniel Kauffman, which is sure to do good to all who read it. It contains 142 pages. and the contents are in full harmony with what the title implies. A copy of this practical book should be found in every Christian home. The thoughts presented are addressed to church members.-to those who profess to live lives "separated from the world." The book will bear close scrutiny. It is not enough to simply profess Christianlty in order to show its power, but to live it. The good results of such living is what this book points out so clearly. hence it fills a long felt want. Its teach lugs are the sinews of the Church, and life conformed thereto will command the highest respect of the non-Christian. This power pnt into motion is what is needed to cupvince the world of the beauty and true character of Christian ity. Price of this book in board binding is 35 cents; in cloth binding, 50 cents. Mennonite Publishing Co., Eik-

Acquaint Yourself

with the conditions of the poor natives of India ln time of famine, hy reading "India, the Horror-Stricken Empire." Prices are reduced as follows: Imitation cloth, \$1.00, postpaid; Full cloth \$1.50, postpaid; Half morocco, \$2.00' postpaid. It will do any one good to read this book. Address Mennonlte Publishing Co., Elkhart, Ind.

Immersion.

This subject has been the basis for a great many discussions, and still continues to be such. Sermons have been preached upholding it, while others have been directed to disprove it as the Bible method of haptizing. One listening to a sermon may think he understands the subject thoroughly, but when brought to the test he finds he has forgotten many of the "best points." In order then to be enabled to study a thorough analysis of this subject one should read "IMMERSION proved to be not a Scriptural mode of Saptism, but a Romish Invention by W A Mackay This is one of the abiest treatises that has ever been given on this subject, and the book has had a large sale. Price only 10 cents. Mennonite Publishing Co., Elkhart, Ind.

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Is the esteem with which the late D. L. Moody was regarded by many people. Now that he is no more, there is a great desire on the part of some people to learn more about his life work, and the secrets of his auccess. His son, W. R. Moody, has therefore written a hook entitled. "The Life of D. L. Moody"

latest authorities, and used the vast and with great accuracy. The reasons for this are obvious: W. R. Moody was hia father's private counsellor; his father chose him to be his blographer: he, only, had access to his father pri vate library and lettera; no other similiar work has the approval of the Moody Family or the endorsement of Ira D. Sankey. Agents have been offered liberal terms on other books nurnorting to be "Life of Moody," but they tell us they prefer the authorized work. This book sells at the following prices: Cloth binding, cover design, stamped in gold, \$2.50; half morocco, marbied edges, \$3.50; full morocco, pare gold edges, \$4.50: "Million Edition," cloth, plair ink stamping, \$2.00. We want agents everywhere to sell this book. Send us 25 cents for outfit, and begin work at once. Onr terms are very liberal. Mannonite Publishing Co., Eikhart, Ind.

is often underestimated, and the amali amount of information which many people possess is directly due to the low vaine they place upon good books. By this we do not mean value in dollars and cents, but real worth. There are many members in the Mennonite Church who are practically unlearned in church history. It would certainly be to their interest to read such books as Martyre' Mirror; Menno Simons' Complete Works; Mannal of Bible Doctrines; Confession of Faith; Plain Teachings; History of the Mennonites; etc. We will offer special terms to any order Write us. Mennonite Publishing Co., Elkhart, Ind.

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Faith. By Spurgeen, Moody and

others. Christie's Old Organ. Walton.

Naaman the Syrian. Mackay. The Lost Crown, Chapman. Weighed and Wanting. Addresses the Ten Commandments. By

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Alone in London. Stretton.
Moody's Anecdotes.
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The Mirage of Life.
The Children of the Bible.

The Power of Pentecost. Waugh.
Men of the Bible. Moody.
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Semi-Monthly

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was born in Columbiana Co., Ohlo, and

ARRAM B. KOLB. Editor & Entered at the Post Office at Elkhart, as

Contents of this number.

Diristian Perfection.
Thoughts on the fall of Man.
Son, go work To-day in My Vineyard.
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EDITORIAL NOTES.

Deeds that are kind are the kind of deeds to do.

The "net sins" of too many people are far from being "petty sins."

Let all Christian soidlers remember that it takes more than rattle to win

The most powerful king on earth is drin king. What can we do to heip enbdue him?

The "pleasures of sin" (Heb. 11:25) are altogether different from the pleasures mentioned in Psalm 16:11.

Too many people are inclined to remember what ought to be forgotten, and forget what ought to be remembered.

A Sunday school was organized on 25th of March in the Saiford meeting house, Montgomery Co., l'a. The Line Lexington S. S. re opened on the 18th,

When Jesus spoke ahout a heam in the eye (Matt. 7:3) He did not mean a beam from the Sun of Righteousness Those beams are always good for our

It is a great wonder to notice how many people are willing to hire out to out of Egypt. There were more than in Christ," passed away at his home at Satan and be the servants of sin, and work without pay, and throw their souls into the bargain.

Bro. Levi Blauch of Johnstown, lon kept np their march for forty years. mation of the bowels. He resched the Pa, informs us that three brethren in Moses was their leader and law giver. age of 68 years, 1 month, 10 days. He the Johnstown district were recently God went before them with a pliiar of ordained to the ministry on the 18th cloud by day and a pillar of fire by f March. We have however failed to night, and fed them with manna, learn their names.

The Home Mission workers in Chicago are changing their present hymnbooks (Pentecostal Hymns) for Gospel Hymns Nos 5 and 6 and will gratefully accent any of the latter books which may have been jaid on the shelf.

office at London, England the government of India has already spent over a noble purpose, but it will not snilice to save many scores of thonsands from death by starvation.

our appreciation of the favors we have received from another. We should ever our appreciation of favors received from our fellowmen by thanking them for them. This is the least we can do for any kindness, however small, an hearty expressions of appreciation

Notice. - By the request of those who wish to invest in Mennonite Publishing Co. Stock after April first, I have decided to remain at 137 East King street, Lancaster, Pa., for the convenience of those who are not prepared before or on the day mentioned. The indications are that all the original stock unsold will be taken in the course of the next week or ten days. If you wish to secure some stock call or address me at the above place imstock you want.

J S LEHMAN, Manager, 137 East King St., Lancaster, Pa.

A large procession.-The largest procession that ever was seen was formed more than 3300 years ago, that hranch of the Mennonite denomiwhen the children of Israel went up nation known as the "Church of God more than the number of people now March after an illness of a few days' principles has awakened considerable living in Chicago. This great process- duration, following an attack of inliam interest on the subject. The effort

which was a type of the bread of life which God gives through Jesus Christ, who gave His life for us on the cross that through Him we might have eternai life.

India is again doubly stricken. The famine is raging throughout the Central Provinces and other parts, carrying According to the report of the India away thousands, notwithstanding the ntmost efforts of the government and the various mission societies at work \$10,000,000 for famine rejief and will in that country. Coupled with this the spend about \$16,000,000 more. This dreadful bubonic plague, which is ls trniy a magnificent snm spent for always lurking in one or more localities, has again broken out with great virulence in many sections, and the natives are dying by the thousand. In Calcutta alone 744 persons died of the Giving thanks is the expression of plague in the week ending March 21, while in the whole of Bengal 4725 deaths are reported for the same week. he thankful to God for all His mercies This fearful scourge of mankind will to us, for He gives us all the blessings not be wiped out until people learn in these labors and gathered a considerwe enjoy, and we should always show to take proper care of their bodies and their houses and surroundings.

We do not deny that the kind and from our readers, and the increased Interest they manifest in the HERALD. not only by words but by the new subscriptions, give us great pleasure. Let the good work go on. Can we not, by a noited effort, increase the circula tion by one thousand before the end of the year? One brother sent in six new subscriptions and hoped to get at least four more in his neighborhood: a sister sent a list of five new names, and others from that number down to one. We hope others will take up the work and make an effort in this direction. media elv and state what amount of It is surprising to see how much can be done with a very small effort when people have a mind to work. God bless all who labor to promote His the name and shame of another CBUSE.

John Holdeman, the founder of

was hantized and received into the Mennonite congregation in Wayne Co. Ohio, lp 1853, by Bish, Abraham Rohrer. He helleved that he was divinely called to preach, and after he was received into membership he claimed that the church had departed from the old and true foundation and failen into decay On the "4th of January 1858 he preached his first discourse in his own house to a congregation of eleven people in which he deciared that the church would divide within three years. He and three others who accented his views senerated from the church in 1859 since which he has been laboring to establish what he called the "Church of God in Christ." He claimed to understand the foreknowledge of God. to possess the gift of prophecy, the expounding of mysteries, the interpretation of dreams and visions, and that with his withdrawsi from the Menno nite Church the Spirit of God departed from that body. He was very earnest able number of adherents, mostly from other congregations. The total number of ministers in the United States and Canada (Manitoha) in July 1899 was 32 total number of members about a thousand. In later years several of his most prominent adherents left him He published several works, and a few years ago he began the publication of a naper "Rotschafter der Wahrhelt" He was a very active man, and wielded a marked influence over his adherents

The effort of Charles WHAT WOULD M Sheidan to con JESUS DO?

duct a daily paper. "The Topeka Capital," for slx days, two million people in it, which is Monndridge, Kansas, on the 11th of March 12-19, on strictly Christian

By his indomitable energy and perse-

verance he has shown what may be

accomplished by unwavering devotion

to a definite nurnose. At the same time

It is to be deeply regretted that such

field where they would have achieved

even greater and more enduring suc-

cess and have at the same time left

from the pages of our church history

was a noble one in so far as it an unchangeable principle in the great send to the starving thousands in India stands as an attempt to raise the economy of God. Honesty must not be a million bushels of corn. tone of the daily newspaper, or even as an example, circumscribed of course by human limitations, of what the average dally paper might be. The press, religious and secular, is full of criticism and the range is as wide as it is possible to be, the religious press in general commending, the secular press generally otherwise. The general trend of the criticism by the secular press-that in his effort to suppress certain kinds of news or of making it secondary to other matters, his paper ceased to be a newspaper-is hardly fair. The secular press has schooled itself and its readers into the idea that certain news, because it is more sensational than other news, must take first place.

The word of God de-BLAMFLESS AND mands of every Chris-HARMLESS. tian a blameless life. The very foundation of Christianity is love. Love to God, love to our fellowmen. The measure of our love towards our fellowmen is, that we love our neighbor as ourselves. This requires of us that we in no way harm our brethren, but contrariwise do them good. The Apostle says: "Be not overcome of evil, but overcome evil with good." If thine enemy hunger feed them; if he thirst give him drink.

The true child of God will never intentionally cause pain, injury or loss to his neighbor. A person who seeks his neighbor's hurt or ruin, whether it be his good name, his influence, his property, his business, the affections of his wife and children, the friendship of friends or whatever he may possess or enjoy-that man has not the mind nor Spirit of Christ; he does not possess the true principles of the Gospel of Christ; he has no true love for his neighbor; he is far away from Jesus and His love; he possesses much more the spirit of enwy, avarice and hatred, which are works of the flesh, the things that Satan loves and seeks to cultivate in the minds of his servants, and the Apostle plainly deciares: "That to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey, whether of sin unto death or of obedi ence unto righteousness."

Let every true child of God seek to cultivate and exercise himself in the things that promote peace and good will among men, and tend to the eleva tion of mankind, and the promotion of that grand principle of good will to man to which the Apostle refers when be save: "Let no man seek his own, but every man another's wealth." 1 Cor. 10:24.

HONESTY AND SINCEPITY. the best policy." The truth of the matter is that honesty is no policy at all. It is all, It is proposed now to collect and that are true they manufacture their corrupt thing represented by the word

HERALD OF TRUTH.

F. O. Papence, proprietor and manteemed as one of the grand principles ager of the "Topeka Daily Capital," of the Gospel of Christ which every one has already asked the farmers in Kansas to contribute each a wagonload of characteristic of his Christian life, the corn for this purpose. This will make over 500 carloads and will, in the aggregate, fill four ocean steamers. The contributions will come from last than one hundred million bushels left. The corn crop of Kansas in 1899 zens. aggregated over 225,000,000 bushels.

These are some of the benefits that came and will come out of these proceedings. We are glad to acknowledge them. We are willing to give every man credit for the good he does.

We know our own people will do their part in helping the starving peogood cause, and spread the gospel; but ple of India. They did it nobly in the previous famine; and there are still contributions coming in to be sent to our missionaries, and those who read the reports of our brethren, in the HERALD, will understand how much these contributions are needed. It is a sad task to turn away from their doors the poor, hungry, starving men and women, without food, who come daily ity. God is not mocked; what a man and beg while there is not enough to give them all, and for this reason we sow to the Spirit, he shail of the Spirit feel so giad that others too are making reap eternal life. If he sow to the flesh, efforts on a large scale to sustain the hungry in far-off India. All contributions for the India sufferers should be sent to the Home and Foreign Relief Commission, Elkhart, Ind.

> In the "St. Paul MENNONITES Dispatch" of Mar. saints. 10th appeared the following item of telegraphic news.

MENNONITES' MISTAKE.

Burning the Queen in Effigy Would Be a Serious Clatter in Canada.

Serious flatter in Canaga.

Special to the Dispatch.
Winnipeg, Man., March afternoon news was received from Gretan, in Southwestern Manitoba, of the intention of Mennonites to burn the off of Mennonite and threatened to shoot the first Mennonite who would dare to perform a net of disporally. It was not performed. A stimitar anti-British sendinent exists among Mennonites with the control of the state of th

Read rather "Mistakes about the Mennonites," than "Mennonites' Mistake." Mennonites may often be mistaken, but this time the shoe is on the other foot. But it is so easy to be mistaken ourselves when we wish to cast reflections on others that the sentiment of the old proverb, "sweep before your own door," comes in just right, and we do not wish to boast, although we cannot help feeling glad when the people other church should do the same. try to accuse us of wrong that we are not guilty.

ing, "that honesty is part in the popular newspaper, will who are envious and spiteful towards kind do come up may be that a few likewise be discarded. All these are others and when they do not find honor-seeking Mennonites may have good and commendable; but this is not things to tell to other people's shame after all, meddled too much with the

charges to order and use falsehood and

least of them, good, law abiding citi-

They are a peace-loving people; they are mostly farmers and as a class, es pecially in Manitoba, take little or no part in politics. There are thousands of Mennonites living under the English government, and they honor and respect their chief ruler the Queen, and never would any one of them so degrade and disgrace himself as to even venture to suggest the idea above expressed. Mennonites, by their profession, in accordance with their Confession of Faith, and their acceptance of Christ and His word, must necessarily be loyal and faithful citizens under the government that has authority over

government resists the ordinance of God for the word teaches us that the governments or authorities that he are of God. He who would do this would dishonor God, His word, the church and his own confession, and would therefore be, not only an unworthy member of the church, but an unworthy member of society, and entirely unfit for the communion of the

Every Mennonite, in his being received into the church, hy virtue of his confession, promises to honor the king or the ruler of his country; to pray for all in authority over him, not to speak evil of the ruler of his peeple, pay his taxes or other government assessments honestly and honorably and in all things that do not militate against the gospel of Christ to be a faithful and anhmissive citizen.

be guilty of an act such as is attributed to the Mennonites of Manitoba?

If any member of the Mennonite

the above unkind charge. Avoid poli-

HERALD OF TRUTH.

politics. An old saying is that "He who handles coal cannot help getting his fingers hlack."

So if our people will not handle these corrupt things, they may not have to bear the blame and shame that comes from a charge like the above.

Who shall ascend to the hill of the Lord? He that hath clean hands and a pure heart.

The address of the Orphans' Home has been changed from Orrville, Wayne Co Obio to West Liberty, Logan Co., Ohio. The buildings known as the Glover Institute, which were secured by a number of our brethren, will he fitted up and used for the Orphans'

PERSONAL MENTION

BRO. JACOB HERSHEY of Voltair, Pa., who has for the past two months been unable to conduct services on account of ill health is improving again.

BRO. NOAH METZLER of South West, Ind who was in Allen Co. Obio, returned on the 12th of March. Of the 26 persons who confessed Christ during his labors the oldest is 24 years of age.

REG. I S SHOEMAKER of Dakota Ill .. closed the meetings at Shore, La Grange Co., Ind., with seven confessions, and after about a week's visit at home returned to Elkhart where he began meetings on the 17th ult.

BRO. J. B. GINGRICH, wife and youngest daughter, who have been visiting relatives and friends in Elkhart and vicinity for some months left for their home at Preston, Ont. on the morning of the 27th ult. Bro. Gingrich filed the appointments at the Chicago Mission on the 18th and 19th ult. It was a pleasure to have them in our midst, and we were loth to see them leave.

DOCTRINAL.

For the Herald of Truth. CHRISTIAN DUTIES.

BY OFO R. BRUNK.

No. II .- SELF-DENIAL.

1. Self-denial is an attribute of divine love. 1 Cor. 13:5. And where the love of God is in the heart self-denial will surely he manifest in the life.

2. It is a condition of discipleship. Lu. 9:23. There can be no discipleship without love, and there can be no love under existing conditions without self

3. It consists in the entire abandon ment of the spirit of self-gratification as an object of life. Rom. 15:3. Jer.

4 That is selfishness which ends in self though it should incidentally bring good to others in reaching self,

Simon the Sorcerer was desirous of conferring upon the people the greatest possible blessing, even the gift of the Holy Spirit: and yet it is evident that he cared not for the welfare of the peonle, but was seeking to advance his own interests and get for himself honor and wealth. Acts 8:18, 19.

5. Good which ends in others may be true benevolence though it flow through self in reaching them. 1 Cor. 12:31.

We are here exhorted to covet earnestly the best of gifts, not so much for the interests of self as to be able thereby to bless and benefit mankind.

True self-denial however goes much farther than this-is even willing to suffer not only negative but also positive evil that good may come to others. Rom 9 . 3

6 Christians are justified in gratify ing natural propensities only to the degree that is conducive to the glory of God and to the good of men. 1 Cor. 10:31.

Much that passes for self-denial is not Off-times self is denied in one form that it may be more fully gratified in another form. The miser with the inordinate desire for gold denies himself food, raiment, and the common comforts of life, and starves in the midst plenty in order more fully to indulge his lust for gold.

It is a law of our being that the gratification of one class of desires must necessarily result in the restrain ing of others-those who indulge in the pleasures of the world and run the round of fashion and worldly favor must sacrifice much of their gold, while those who hoard their riches must deny themselves of much that seems to make others happy. None of this is true selfdenial because self-interest is at the bottom of all of it. Christian people often deny themselves of many things that others have in order to procure for self that which others have not, and then ofttimes point to it as though it

were a virtue. 7. True self-denial is manifest in the giving up or sacrificing of that which is esteemed valuable to self, for the good of others or for the glory of God without any element of self-interest enter-

ing into the transaction. 8. If one should sacrifice all earthly things solely to procure to himself the blessings of heaven he may he just as selfish as the one who gives up heaven and all its blessings for the reward of a sinful life, 1 Cor. 13:3.

9. To give up that which endangers natural health and that which hinders spiritual growth and endangers eternal salvation is Christian duty, but it is not the highest type of self-denial as selfinterest is involved in them.

Paul evidently speaking of physical propensities says: "I keep under my body and bring it into subjection." Cor. 9:27. Manifestly that his spiritual development should not be hindered. This is denial of the physical-self that the Spirit-self may prosper and is Christian duty.

10. There is a higher type of selfdenial mentioned in 1 Cor. 10:33. Paul declares of himself that he is "Not seek. ing his own (1 Cor. 13:5, profit, but the profit of many that they might he saved. This also is duty. But the apostle rises yet higher to a point of unselfishness beyond onr power to comprehend which enables him to say, "I could wish that first Christian emperor at Rome.

myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:3.

Not that the gospel requires this of any, yet we are to love our neighbor as ourselves and that means to sacrifice for their salvation what we would for our own.

There are three classes of things that should be sacrificed for the gospel's sake-

1. Hurtful things. Such as:

National expense per. year. s 600.000.000.00 Smoking and chewing, Strong drink,

2.—Useless things Such as: Ostrich feathers, Fire works. Chewing gum. 20,000,000,0 -Things not absolutely necessary. Such ag-

More land, finer houses, better barns. nicer furniture, costlier clothing, greater ease, etc., etc.

The above are given not as a complete list by any means but to suggest a line of thought which may be extended indefinitely and which is hoped may result in practical reform in many things n many persons.

The need Hear a voice from starying India. One of our missionaries, Bro. J. A. Ressler, writes: "In America you may not hear so much of the famlne this time, because the cry seems to have become an old song, but be as sured that all these coming months thousands upon thousands of men, women and children will be dying for want of bread. Only five or six cents a day will keep a small family alive. Dear friend, will you leave off tobacco, beer, jewelry, that new organ, and other luvuries for at least one year and save a life in India with the costs?

Can we love our neighbor as our selves and at the same time expend for luxuries, nseless and hurtful, that which would bring to them not only comfort, but life and salvation, and the withholding of which will result in the loss of life and the loss of the souls of many who sit in heathen darkness, of whom it is said. "As soon as they hear of me, they shall obey me"? Ps. 18:44 Let us remember that that which brings luxuries to us would carry salvation to them, and so deport ourselves that we may not be ashamed when we are called to give account of our stew-

For the Herald of Truth.

OUTLINES ON CHURCH HISTORY.

ardship.

No. II. RISE OF ROMAN CATHOLICISM. The Gospel carried to Rome by Paul and others

II. Ten general persecutions, NOTE .- An outline of these persecutions will appear in a later issue. III. Drift of the Empire toward

Christianity Nerva's lenient policy, A. D. 96. The first Christian king. [Luclus

of Britain 1781. NOTE .- In these outlines we use the word "Christian" in the sense of fa-

vored, rather than experienced and practiced Christianity. 3. Philip, (A. D. 244) said to be the

4 Constantius (291-306) favorable to Christianity.

5. Constantine (306-337) makes Chris tianity the religion of state.

IV Council of Nice.

Decline of temporal and corresponding rise of ecclesiastical norrer.

Divisions of the Roman Empire under Diocletian and others of his suc-CASSOTS

2. Downfall of the Western Empire

Symmachus (498) the first Bishop of Rome called "Pope."

Reign of Charlemagne (768-814). Authority of Roman Bishops acknowledged during the 4th, 5th, 6th, 7th, 8th. 9th. 10th centuries.

Noted controversies:-(a) On incarnation.

(b) On iconoclasm.

On transubstantiation. Noted Popes:-

(a) Gregory the Great (590-604).

(b) Gregory VII. (1073-1086). Innocent III. (1189-1216).

Questions. What is meant by the term, Catholic Church "?

2. Tell what you know of Nero's crime that led to the first general perse

3. Mention a few of the heresies con

nected with the 2nd and 3rd centuries 4. Name four Roman Emperors be fore Constantine who were favorable to Christianity.

5. What was Constantine's attitude toward the Christian religion?

6. What circumstances most seri ously impeded the progress of Chris tianity at this period?

7. Who was Arius? Tell of his doctrine.

8. Explain Transubstantiation, Consubstantiation

9. At what time was the doctrine of purgatory first established as a part of the Catholic faith?

10. Tell about the Crusades of the 12th century.

MISCELLANEOUS.

For the Herald of Truth.

ALONE OR WITH THE MA-JORITY.

BY C. K. HOSTETLER.

The things that pertain to this life are trivial compared with what we notice in the realms of spiritnal thought and action.

The scientist or the investor may make for himself a name and yet leave the most important part of his work undone. It is when we turn to the field of spiritual things that we are over-awed by the tremendous import of the words: "I have trodden the wine-press alone.

Martin Luther Menno Simons, John Denck, John Knox, Charles and John Wesley, and many others who might he named knew what it was to "tread the wine press alone," by condemning the sinful customs of their times and standing alone for God and the right.

The religious systems of to day are monuments to individuals who were

thought of as a policy; it must be esprofessing Christianity must have as a evidence of his Christian faith. Dishonesty in husiness is called fraud or deception; dishonesty in spiritual things

called hypocrisy, of which the year's crop, of which there are more Pharisees in the days of Christ were a prominent example. They pretended to be very religious, but they were spiritual frauds, hypocrites. Our modern churches are full to day of the same class of people; spiritual frauds who go about In sheep's clothing, while inwardly they are ravening wolves. The Savior says,

"Beware of them." There are hosts of preachers who pretend to labor in the they are selfish, envious hypocrites who go about to establish their own righteousness, and appear very pious people, but they are seeking for honor, for filthy lucre, for pleasure and worldly vanity. From such we are admonished to "turn away." Let us have honesty, sincerity, singleness of purpose, humil-

he shall of the flesh reap corruption. The Sheldon effort WHAT COMES to publish a paper on Christian principles,

soweth that shall he also reap. If he

or, as it was said, in the way that Jesus would do, or would have done, may he criticised by many people and in various ways, and there is no doubt much room left for criticisms, yet we feel sure that some good has been done. Many a lukewarm, half-way Christian has been convinced, that hy a bold, fearless effort, in the strength of the Lord, he can do more for Christ and His kingdom than he has done in the

Many a timid, backward soulthrough the bold stand taken by Sheldon's going out in an unheard of line and calmly facing all opposition (whether from pure motives or otherwise we will not judge)-has been made just a little bolder, a little

past, and in this way was drawn just a

stronger for Christ. And now that his purpose has been carried through according to promise, the proprietor and manager of the "Daily Capital" will continue to publish the paper with the purpose of ignoring the "ugly details of crime and brutal sport." The impure and debasing ad-There is an old say, vertising which forms so prominent a deception.

We are like an old brother in Nebraska, now gone to his reward, who once made the remark: "Our people are all good farmers.-I do not say that they are all good Christians, but they are all good farmers." So we say now, our Mennonite people may not be all the most pious Christians, but as a body, at a church, they are to say the

He who resists the authorities of the

How could such a citizen or citizens

Church should fall so low, so far forget his manhood and his honorable citizenship as to burn in effigy the queen of England or any other ruler, governor, or officer of his country he would be and should be promptly expelled from the membership of the church. An-

We may learn a valuable lesson from There are still, as always, persons tics, and the fact that things of this

for past wrongs. Though the wrong

may be so slight that a simple "excuse

me" would cover it all, or so great that

it would take all we have to make it

right, we should never neglect this

Christian duty. It is not so much a

question as to whether the one whom

ve have wronged is satisfied or dis-

atisfied as it is whether God is satis-

fied with us so long as we wilfully re-

fuse to right our wrongs. (2) We may

profit by the blunders of the past to

avoid similar blunders in the future.

The past is valuable to us only as It

reflects light on the future.

poem beginning with the words,

willing and able to stand by their convictions in the face of persecutions and even death and the germs of religious liberty planted by the Pilgrim fathers and nurtured among the hardships of their times have survived the blasts of war, famine and pestilence and have been handed down to us as a heritage made dear by the memory of men and women who could say with the prophet, "I have trodden the wine-

Standing to day on the grand eminence of liberty of speech, conscience and worship, and looking back to what our fathers endured in the times of the martyrs comparing their privileges with ours and noticing what superior advantages we enjoy in religious liberty, can we fully realize that what we enjoy is due to the sacrifices they have made and the "treading of winepresses" for our sakes.

Whatever of good is accomplished to day among any people rests on the same basis, and the work of charity and missions in all denominations would come to a stop very shortly did not some individual come to the front and say. I am ready to tread the wine-

The history of one little Mission in Chicage called the "Home Mission" can give examples of faithfulness and devotion, in the face of discouragements and opposition, that borders on heroism Had it not been for individuals that were ready to "tread the winepress" that Mission would not exist

Had it not been for a faithful treading by brethren living ahead of the times we would know nothing of Sunday schools Young People's Meetings. or a continued cifort to save souls by evangelizing work.

l'ossibiy the greatest problem that confronts us to day is the problem of education. We must educate! From the East and from the West, from young men and women comes back the echo, me mill educate, and to this we might add, if the opportunity of educating is not accorded to us by our own people, we will go where we can find the necessary advantages.

It is eminently true that in the question of education and establishing educational facilities it will take an enormous amount of "treading the wine-press.

When we look around for schools and coileges among our people we find only one institution that makes any pretensions toward higher education, and that one is battling with adversi ties and discouragements.

Leaving aside all questions of merit or de merit of that one institution is it not a truth that on the progress that has been made depends our hope for the future education of our people.

It has not been many years ago since higher education was discouraged and looked down upon by many of our people. A college was regarded as an incubator for hatching laziness and general worthieseness. With all due regard for the many good principles of our fathers, it is true that to take a stand against a higher education was to be with the majority. The time has now come that we must take a stand if need be, alone,

Time, wealth, health and the prospects of a serene, happy old age must he sacrificed that our boys and girla

may have the opportunity of getting an education amld surroundings that will not tend to take them down the current with the majority.

Many of the principles which we teach and practice make it necessary that we stand alone. Unless we can get the education of our boys and girls on the same footing it will only be a question of a few years till we will be drifting down the current with the majority Methinks I hear the voice of an

Elijah in the distance saying, "Why don't you teach your church doctrines? Why don't you read books on church history, Menno Simons' works, Martyrs Mirror, Confession of Faith, Manual of Bible Doctrines, etc., etc.? Echo anawers, Why? No it does not. If some other denominations had the material and the history that we have, plied up on shelves, getting covered with dust and spider webs, they would make It a part of the curriculum of their theological schools and every candidate for the ministry would be required to pass an examination in the doctrines, history and literature of the church before he could get a license to preach.

Instead of having the answer in the time worn echo, we must look for an answer to the curriculums and courses of study laid out by schools that have no interest whatever in the wealth of history and literature that is the heritage of our people.

They teach in their achools the history and literature of their people and if our boya and girls want any of the history and literature of their fathers and mothers they must dig it out as best they can for themselves because we have no eductional institu tions with large libraries and able instructors to assist them to get the kernel of what they want without heing obliged to marticate a great deal of shell.

These things ought not so to be. They will not so be once the time comes when our people will stand together and say, "Let it cost what it will we must have a school that will put the history and literature of our people in reach of our boys and girls.

We are all agreed on the end to he attained, but not all agreed on the means that are being taken to reach that end. Friendly criticism is a good thing in its place but adverse criticism never yet accomplished any good what ever. There are two kinds of people in this world. One class goes shead and does something and the other class stands back and criticises those who are working.

Criticism never yet huilt schools and coileges or carried the gospel to heathen lands. It takes a treading of wine presses to accomplish this end and a united effort. It takes men and women who are willing to sacrifice personal preferences for the good of a cause, for, "the cause is always greater

than the man." Another great question that stares us in the face is the question of foreign missions. Here, too, we have a great cause waiting for men and women t take a stand, renounce all the ties of home, friends and country, and tread the wine press among people who are in spiritual darkness.

Even with all means available that were so generously offered by the

Christian people of our country it would have been simply impossible to reach the great mass of the people had it not been for the brave missionaries who were stationed among them and who shirked none of the arduous duties which devolved upon them by work of relief. Truly the hardships and self denial which were the common exterience of those who heiped in carrying out the work of relief is similar to the work of Him who through prophecy said, "I have trodden the wine press alone."

And now these same people who were saved from death by starvation are asking for the bread of life. Will you and I bring it to them? I ask a young man, Could not you prepare yourself and go to bring the glad news of salvation to those who are lost? He turns and asks me. Could not you? So we pass the question around, Could not von and you, and you?

No matter what answer may be given in words the truth remains that we are not quite willing to "tread the wine presa, alone,"

We are not willing to make the sacrifices necessary for this work and possibly another reason is that the spiritual temperature of the church is not high enough to thaw out our selfishness and make us go.

Mission work is the thermometer by which our temperature of aggressive work and our interest in saving souls is measured, and woe be to us if in that Great Day we be found neither cold nor hot.

Another question that, like the poor, we have always with us, is that of nonconformity to the world. Preach it as we will the fact stares us in the face that slowly but aurely the church is swinging around more and more in line with the current of the world which has already been the doom and destruction of so much of what is good and pure in the spiritual world and which threatens the utter annihilation of all the apiritnal landmarks by which our fathera pointed out the way to us. When we look back to the peculiarities of manners, customs and attire of our fathers. we are inclined to consider them non essentials, and yet the truth is self evident that these peculiarities were the anchors by which the primitive church was held secure in safe harbors, and without which it would have drifted down the current with the

majority. Therefore the question that faces na to day is. Will we atand firm for the principles taught by the gospel or will we turn the prow of our ship into the current of worldiy conformity and drift down stream to destruction?

Will we retain our identity or will we become identified with the superficial throng which is adrifting down the current and which regards religion and the service of God as a sort of holiday excursion in this life ending up with a grand concert in the evening?

These are questions which we must solve, and which we are solving day by day, and alas, oftentimes to our sor

The tendency of the day is to supply our material wants and enjoy life by getting all out of it we can. That is the drift of the majority. Will we follow it or will we stand alone?

And when the King ahall come and ask for an account of our atewardship will we be found with the majority on

the left hand or will we be able to say of our lives with the prophet, "I have trodden the wine-press alone"? Elkhart, Ind.

For the Herald of Truth

POINTS FOR REFLECTION.

The Mennonites of North America spend enough money for neckties to keep a missionary in the foreign field,

It is engler to make a sacrifice and do right than it is to deny self and keep from doing wrong. The best preventative against wrongdoing is a busy life in doing right.

After we have exhausted the colnmns of the Topeka Capital in our efforts to solve the question, "What would Jesus do?" let us turn to the Bible for a more exact and authoritative answer to the question.

How many of our well-meaning but mla-guided brethren who have bowed to the demands of fashion and band aged their necks with "chin-scraping" collars would submit to a similar order on the part of the church?

Extreme radicalism on any religious question makes a man a one-sided Christian. Simple obedience to the whole Gospel, and a hearty support of the same, is in line with our Savior's great command to "teach all nationa to observe all things." The wellsalanced Christian seeks to be solld on all our Savior's teachings without making a hobby of any of them.

Now that England and the South African Republic have clinched in deadly combat for several monthssince thousands of lives have been lost, hundreds of millions of dollars have been squandered, prosperous countries have been laid desolate, and misery and ruin brought upon thousands who might otherwise have been peaceable and prosperous and happy-we hear rumora of peace. What excuse was there for Christian nations (so called) to go through this barbarous ordeal, when peace might have been had by mntual concession, and with less ex pense of either money, lives, or happiness?

We should always make it a rule to look forward rather than backward. The future is always bright for the Christian; for before him ile God's blessed promises, with the privilege of laying hold on them and living an overcoming life. Looking backward, our vision is aaddened by disappointment and strife, and our mental make-up is liable to be influenced by them. Look ing forward, the possibilities of the future impel us to move "onward and unward." "No man having put his hand to the plow, and looking back, is fit for the kingdom of heaven."

Though we should make it a rule to look forward, there are two reasons why we ahould take an occasional glimpae at our past record. (1) We should never fail to make restitution HERALD OF TRUTH.

4 The General Conference is positively a strength to the cause. Along with the preparation for the Gen. Con. there should be a prayerful

consideration of the question as to what can be done to make it in the highest degree heipful to the cause. That God may so lead us up to that time that we may there prayerfully and effectively consider questions which interest our church as a body, is my wish and prayer.

that if we would arrive at Christian

perfection, we must have perfect pa-

tience. John says that we must have

established, strengthened and thor-

work Peter puts It as meaning estab-

this we understand that we are to

stand in the faith of the Word that was

made flesh and dweit among us. Now

all these imply deliverance from sin,

and this is where every true believer

or follower of the meek and lowly

Saylor should strive for; to be without

spot or wrinkle or any such thing,

being a true child of the living God,

will come to Him in faith, believing

and of His Son, the Savior of all who

that He is, and is rewarder of those

who diligently seek Him and accept

Him as their true and only Savior. We

read that He will in no wise cast off

any that come to Him in faith, and we

do know of a truth that He is able and

willing to save to the uttermost. All

that come to Him with a broken heart

there is no other name given under

and contrite spirit He will receive, for

heaven wherehy we can be saved.

Hence how very important it is that

we love to obey His commandments,

and also His precepts, and love Him

superlatively with our whole heart, and

center our affections on Hlm in honor

and praise and adoration unto His

the true object of all Christian adora-

tion

work.

righteous name, for of a truth He is

Brethren and sisters, let ua be active

while time and opportunity are ours,

for the time cometh when no man can

We want to be more earnest in the

work of the Lord, hecause if we are

only hearers of the Word and not doers

we have not the promise of being

faith, believing, nothing doubting, and

we have the blessed assurance that the

Lord will bless us in our labors and

grant our petitions to the uphullding of

His church here on earth in the salva-

tion of sinners and to the edifying

a spiritual blessing that we can hardly

contain it. Brethren and sisters, there

fact among all believers.

lethargy among our people and in

Why is it thus? I believe that the

great cause is the many "isms" in our

day in the churches, and these cause

of believers, and we can realize such

justified. Then we ought to work li

lished, strengthened, settled.

For the Head of Truth

CHRISTIAN PERFECTION A recent editorial in the "Herald of

BY LOU M. WILLIAMSON Truth" called for testimonies with reference to the value of tracts. The first tract I remember reading was the This is a term of very few words, but

"Young people who delight in sin,
I'll tell you what has lately been,
A woman who was young and fair,
Sne dled in sin and sad despair." This simple poem was committed to memory. The fact that the tract at the time impressed me very much, and that after years of its unconscious influence. I find myself at times following a line of thought in my preaching aimilar to the line of thought presented in that poem, makes me believe that the influence of tracts reaches much farther than instances of notable conversions which may be traced directly to the reading of some particular tract. I hope that the tract work of our church may be vigorously supported.

Though the distribution of tracts is an important work, I believe that much has been lost because people have been careless or injudicious in distributing them. We should never hand out a tract unless we have read it ourselves and have been impressed with some atriking feature of it. We should also make it a rule, as far as possible to select tracts suitable to the person to whom we hand them. We should not be too free in handing them around. We should accompany each gift with a prayer. We should never circulate any tract unless we are sure we can say "amen" to what it aa ya.

Simply because a piece of paper has some reading matter on it and is labeled "tract" is no reason why it should be circulated. It takes thought, as well as paper and printer's lnk, to make tracts valuable. With a judicious selection of tracts and a indiciona distribution of the same, we may safely count on God's blessing upon the same.

With the time for Spring conferences approaching, the General Conference question comes to the front. The last meeting (which was also the first) settied several questions. Among them are the following:

- 1. It is a blessed thing for brethren to meet together in the spirit of Chrlatian love, and compare ideas on church polley.
- 2. While no conference or congregation should be admitted which is not in harmony with the faith and practice of our church, yet the Gen. Con. must not interfere with the local affairs of our district conferences.
- 3. It was clearly demonstrated that our brethren can labor together in unity, in love.

worshipping as it were afar off. May the Lord grant unto each one of His believing children a sufficiency of divine grace to draw them nigh nnto Him, that they may realize the promise that He will draw nigh unto them. Brethren, I verily believe that if each one of us would live as it is our duty, and also our privilege, and render more perfect praise to our heavenly Father, that ere long we would witness such an outpouring, and such a demonstration of nower and of the Holy Spirit that our hearts would be filled to an overflowing with love to God and the brethren that we would have a heaven on earth or as nearly so as we could have while we remain in this tabernacle. I pray that ere long we may all realize in our own hearts a real spiritual hiessing and also behold a it contains a great thought, it stands genuine, spiritual effect on others who for a great attainment. James teaches are standing aloof to offered mercy, who are asying by their actions that they will not have Christ Jesus to sin, "It would be better for him to have reign over them. God grapt that we a millstone tied to his neck and that he perfect love, and Paul used the term as may in this year 1900 see many, very meaning that those who have it are many precious souls turn to the Lord and seek His favor and the forgiveness oughly furnished unto every good

of their sins and be made happy in a Saviour's love. Dear brother and sister in the Lord, SON, GO WORK TO DAY IN MY If we would arrive at Christian perfection we must have perfect patience and also perfect love, being thoroughly furnished unto every good work, and then we will love God supremely and our brothers as ourselves. Then we can go forth in the work of the Lord, not fearing what man can do unto us If we have all of the Christian graces, we can be instruments in the hands of the Lord in doing an effectual work in His name. Christ dwelling in our hearts by faith in the Word that was made flesh and dwelt among us. Then we will have none of self and ail of Christ. Let us live for Christ while we remain. Let all our days be His due, Let our whole life and the true affection of our hearts be wholly His. We should live such pure lives that we can add to our faith virtue and knowledge and temperance and godliness and brotherly indness and charity, and having all these things with perfect patience and perfect love we may be fruitful in the work of the Lord and He will help us to be faithful and bring forth fruit unto His name's honor and giory. May we all be faithful to the end and He will bless us and all the true Israel of God and save us all in His kingdom

Ness City, Kan.

For the Hereld of Truth THOUGHTS ON THE FALL OF MAN.

BY RECREN YOUER

In the HERALD OF TRUTH of Feb ruary 15 is an article entitled, "A Kindly Criticism." by Bro. David Burkholder I agree altogether with him, but my mind told me to write more on the subiect.

When God came into the garden of Eden and spoke to Adam and Eve, they both told the truth as near as any one could tell. Adam said, "The woman * * * gave me of the tree, schisms in the body, and hence sad to and I ate." The woman said, "The say very many are drifting away, or serpent beguiled me, and I did eat."

Both confessed that they had eaten of the forbidden fruit, and the result was that each was punished for the transgression. But while they were so honest and told the truth and confessed their sin, God comforted them at once with the promise of a Savior. If Adam had put the blame on the woman and the woman on the serpent in order to justify themselves. I presume God would not have comforted them so soon.

I think right here is a great lesson for us. People now days so often, when they do wrong, are prone to justify themselves (or try to justify themselves) by putting the blame on someone else, and many times "Someone Eise" is the cause of it. But if anyone does sin he himself has to answer for his dolngs even if someone else is the cause of it. But this is not saving that the one who caused another one to sin has no sin. In some cases Christ would say to the one that gave occasion for another to were drowned in the sea."

For the Herald of Truth.

VINEYARD. MATT. 21 27.

BY J. A. ZOOK.

Let us notice carefully the words of the text "to-day." Is it not astonishing that of the great number of Christian professors that are in the church to-day so few nav even little heed to the above command? And what may be the reason of sii this idieness on the part of the dare we say the majority, of the church members regarding the "work" Yes, we will say a great majority of them are. The great trouble is, they are not fully given up into the hands of God, and they are in such a condition that the Lord cannot use them to His honor and giory and to the uphuilding of His kingdom.

Many people in the church to-day are not at work, simply because they want to choose their own work, and because they cannot find what they want they don't do anything. Is it not true? Ah, cold hearted Christians, what excuse have you to bring before your God when you appear before Him at the Judgment bar? "It is high time that ve awake out of sleep" and "he shout your Master's business." It is not the least hit necessary that any one should he idle. And healdes that we have no time to ldie away. It is dangerous to live in such away for we know not at what moment God will require our souls of us, then what will be the result of a life spent in idleness? Reader, "s night cometh when no man can work.

Not one day of our lives passes lu which we cannot do something for Jeaus. Let it be ever so little. God will not overlook it. Excerise the tai ent that God has given you and God will add the needed grave as you need lt. Is there not some one in your every day life that you can help in some way Speak a little word of kindness, drop a word for Jesus here and there as the opportunity presents itself. Do you not know of some one who needs your prayers? Have you a sick friend that you can cheer in some way? Yes there are many ways that you can work for Jesus. Do the little things as they pre

sent themselves to your mind. The great trouble to-day is we want to do the great things. Why, my dear friend, if you have not enough of the love of God ln your beart to do the little things you need not expect that God will trust you with the greater things; you are too unworthy. You still have too much self about you, "Crucify the oid man," get out of the rut, and branch out in the way of the Lord. Get more of the love of God in your soui, make an entire surrender of your will to God, become piiable in His hand, let Him rule and reign in you, and then, and then only, wiil you be a fit subject to work in His vineyard. It is God, and not we, who is to design what we are to do and when we really desire to work for, and through Him, He will teli us what, and where, and how, to work, What we need is willingness to receive the divine direction. We need only do the present duty, and God wili certainly appoint us our work. The text says, work "to-day." Do not wait until tomorrow to begin, for you have no promise of a to-morrow, not even a second of time have you to depend on. Your days are numbered, your life hangs on a thread, and in the twinkiing of an eye God can call you into eternity. It is very necessary therefore that we be at work, and use our every taient ln the "Glorious cause of Christ." We all have a work to do, we ail bave a taient. Are we going to put it to use? Or are we going to hury it in the ground? Beware! there is danger along that line. If you, dear friend, have your talent buried in the ground, I pray you for Jesus' sake dig it up, and get to work.

A good place for you to begin work, is right in your own home, cut loose from all the vain and foolish things of this world, give yourself over into the hands of God, and go to work in the Lord's vineyard and the Lord will bless you. There is a certain class of people who are at work all the time, in the Sunday school, and in the church, and in the Bible class. They are busy, they want to work and are right at the head. But in what spirit do they work? Matt. 25:5. All their work they do "to he sun of men." Me-thinks I can hear someone say, You have no right to judge. I heartily agree with you, dear friend. But "by their fruits ye shall know them." Does your daily ilfe correspond with your profession? Does your life while in those meetings, and your every day life correspond? Are you as good a Christian when you are out amoung your companions, or even when you are at home, as you seem to he in religious services? Answer honestly, are you? If not, you had better lose no time in getting on your knees, and calling mightily to God for forgiveness. Dear friends, that is the vilest kind of hypocrisy. If you cannot do honest work for the Lord, you had better not do any at ail. You may be able to work so smoothly as to decelve man, hut you cannot deceive God. The Lord says (1s. 66; 18), "I know their works and their thoughts," God even knows the "thoughts and intents of the heart." You cannot hide anything from Him. lie knows whether your motives are true or not. Oh, for the love of truth and right, and for the sake of the "Gospel," let us he honest before God and man, and do the work which God has

with His own blood. We need to pray much for divine guidance. We need a continual out-pouring of the "oil of grace," into our bearts, and of the power of God in our souls that we may be able to go boldly and fearlessly, ever pressing onward and upward in the cause of Christ, knowing that in the end we shall inherit eternal life.

The work of the Lord is a pleasant work, it is a noble work, it is a "glorious" work considering the fact that we have Jesus ever with us. He is our comforter and our strength. Jesus says, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. If you, dear friend, still think you

have no talent to speak to those around

you about the salvation of their soul,

if you cannot teach or sing, you can

certainly pray for them. God says in

His biessed word that "the effectual

fervent prayer of a righteous man avali-

eth much." You must have faith, and

believe that you will receive what you

"Ye ask and receive not because you ask

amiss." Be faithful in your calling, be

honest, be true; if we ever expect to ac-

ask for. Jesus says in the same word

complish anything in this world we must take God at Hls word, trust in His promises, and waik hy falth, not by sight. No one has to make the sun shine, but if the curtain is raised, it will shine in. Ail it needs is permission and the opportunity to come. The rushing water has power in itself to fill the channel, if it is not positively hindered. Take the obstacles out of the way and it will flow in refreshing streams. Fresh air will get into the house, if it has the smallest chink of a chance. Unless you take pains to keep it out, it will come in; let it ln. Instead of trying to accomplish some wonderful thing in the heart and life, seeking to bring one's seif to a certain frame, just let the Lord do what He will, "Let the peace of God rule," yes, let it. Do not build up barriers against it: give it a free channel, and it will rule. Let us not compiain, even to our own secret hearts, that our Master does not do for us what He bas promised. Do we let Him? is the great question for each one to answer for himself. I have mentioned only a very few of the many ways in which we can be engaged in the service of the Lord, but let us remember that the main thing in our lives is, or should be, to be actively engaged in the great "cause of Cbrist." Jesus says, "The harvest is great and the laborers are few." Let us be true soldiers of the "cross," and stand up holdiy in the defence of the Master's cease Let us live such honest and consecrated lives, that the world may see we have something that they bave not. We cannot all go to the foreign fields to jabor for Christ, we cannot all preach. But thanks be to God, we can ail do something. Let not one opportunity to do good pass by; no matter how small it may seem to us, let us do it. God on'y knows what good may come of it. Even a pleasant smile bas heen the turning point of some men's

May God heip us all to be useful and active workers in His vineyard. May we ever be at our post of duty, doing that which God has assigned to us, not because we are commanded to do lt, but because our beart is in the work, and we lone to do it. May we when it is assigned to each one, out of pure love ours to depart from this life, die, with to Him who so dearly purchased us the harness on, and at work. But let

falth coupled with our works, our works will be of no avail. "Son, go work today in my vineyard." Yours in the work. Menno, Pa.

MISSIONS.

For the Herald of Truth. OUR SITUATION NOW

Feb. 4, 1900. This letter accompanies our financial report for January in English and Hindl. The Hindl is by the bookkeeper who knows but very little Engiish and speaks none. He gets bls pay of \$5 a month from the government and boards blmself and supports a wife, The Dis munshi gets \$6% a month.

This is the highest salary on the compound.

steadily on. Ail who have seen Bro. Page's kitchen, ln which now about 1400 are fed twice a day, say it is the finest and most orderly of such institu-6000 now on the reilef works in our charge. Just now we have all but 700 working on a poor-house near here in which probably 1500 can be accommodated. After that is finished they wiil again go to the road work. The 700 are at work on our compound at making brick, digging wells, pounding stone for foundations of buildings, etc. They are paid by the government and the officiais are thankful that we give them work and look after them. There is not enough other work open to accommodate all who apply for work. We are paying about Rs. 200 for carpenters, masons, and sawyers out of funds from America. These are pald a higher rate than the ordinary coolie and the government wili not undertake their support. However as the highest wages paid does not amount to \$5,00 a month the amount does not seem much to support a family on. Coolies get about \$2.50 a month, women \$200 and children \$150. The Kitchen feeds children and such as cannot work. The poor-house is for such as have not even a hut to stay in and are unable to work.

The hospital is the first building to near completion. It is about ready for the tiles on the roof and a little work must be done on the inside yet. We expect it to be finished in ahout a week. Bro. Page's bungalow has the foundation finished and is ready for the brick work. The orphanage and servants' quarters have their foundations filled in with stone and moorum mixed. Moorum is a kind of bard earth which makes a very good foundation. The hospital is to be used as an orphanage until the other is finished.

Bro. Page brought the 17 boys from Raipur the other day. We now have 80 children here. We are casting ahout for Industries to teach them. Have written to ask for 500 acres of forest Are investigating aiuminum land. which is provided quite cheapiy by a government institution ln Madras. We have hrass workers here. Why not teach them to work in aiuminum? Slik worms are said to flourish on the castor plant which flourishes splendidiy bere-a possibility. Suggestions from

us ever remember that unless we have America will be welcomed and con sldered.

April 1,

Our Sunday school to-day had three classes taught by Charles, Peter, and Eilsha. The Supt. (W. B. P.) and pastor (J. A. R.) assisted with suggestions which presented themselves. Charles, Peter, and Elisha are native Christians.

Assistant Commissioner Rogers, the District Famine Charge officer, is doing much to help us. He looked over the work and kitchen the other day and then said, "I wish your American Mennonite people would send about seventy their workers over here instead of their money. What we need is honest white reople to look after this famine This is the man who almost work. succeeded in keeping Bro. Wenger here. I wish now most sincerely he had succeeded entirely. I would say, however, that all the money which is being sent can be used for the purpose intended and not interfere with government rellef at all. Cloth to wrap dead bodles The famine reitef work is going in and special food for nursing mothers are two items which cost a good deal and are not provided for. I have also mentioned seed rice as a need later on Our positions as famine servants under the government give us a great advantage in supplying private charity where It is needed.

This afternoon Bro. Page and I were going over to see Mr. Rogers and came to where a woman had died of fever a short time hefore. She had been sick about a week. A nursing colld was left without any one to care for it. The husband and father fell at our feet in gratitude when we assured him we would look after the child and feed it as long as he bad no means of caring for it. We told him the child was his and he should have it again just as soon as he could care for lt. After we came back one of our orphan giris, a child widow, brought in the child and tenderiy cared for it. * A few days ago the police brought a child which they found dying of bunger by the road side. It seems to be doing well now.

Do you remember that last winter as we went about we urged, as one of the crying needs, earnest devoted workers? Now, here is a British official, a magistrate, who in a cold business like way, expresses a sincere wish that seventy of our people were here to help. There is no sentiment and no exaggeration about lt. Where are the seventy? If they were here to night and had acquired 50 words of Hindi I feel safe in saying that they ail would be assigned posts before Saturday night and there would be plenty of work for each one to do which is simply left undone now. Left undone because there is no one to do lt. And the conditions are such that you would cry "Shame" on account of them if you saw them. Where are the seventy? Is the Mennonite Church awake or asleep? You are sending your money nohiy. We praise God for the opportunity your money gives us for doing good. But remember that the great need is not money but men and women And remember too, that if God wants you here and you offered the wealth of Croesus Instead it could not be accepted in the sight of God and your gift could bring you no blessing.

The deeds of a certain queen were so cruei that ber name goes down to bis tory with the title "Bloody." At the

HERALD OF TRUTH.

close of her life she thought to pay penance for her crueity by founding reilgious Institutions with her ill-gotten wealth. No! From service in God's army there is no such thing as purchasing release with money.

1900.

Where are the seventy? Are you one of them?

In my first appeal for famine funds I said some severe things about the government. After a closer contact and better observation I feel that the view expressed was unjust. Government officials are often disbonest and there is little opportunity of checking up their disbonesty. And officials often act from seifish motives. But there are many noble examples of men who bave laid down their ilves in famine work while trying to hring relief to the poor sufferers. The problem which faces the present government is one to stagger the bravest hearts and nobly are the officials standing to their tasks. Three and one-haif millions of people on relief according to last reports Where are the millions and millions of rupees to come from to pay for all this work? And where are the men to attend to the distributions?

There are dangers. Out at all hours of the day under the scorching sun Danger from nervous prostration. Danger of over work. Asiatic choiera is almost sure to break out in so large a camp as hot weather comes on. And that disease does its work very quickly. But there are three persons whom you know in Dhamtari who mean to stand by their duty in the front and thickest of the fight. Should they go down in the unequal strife will not your conscience suffer one little pang for being so far away in the hour of need?

Where are the seventy? A soldier of Jesus Christ J. A. RESSLER

P. S. Pubilc Works Department bas issued orders that no more shail be taken on any of their works until fur ther orders. Ours is the only work in the civil department which is not extremely ilmited in number. So we bave orders to take all that come. About 7000 here to-day, 1500 in kitchen,

Feb. 7tb.-Nearly 8000 on J. A. R.

LETTER FROM INDIA.

(The following letter to the Home and Foreign Relief Commission will no doubt interest the readers of the HER ALD.-ED.1

Dhamtari, India, Feb. 14, 1900. Dear Bro. Kolb:-Your letter containing bill of exchange for \$1200 (£245-8) received 12th of Feb. On behalf of these poor people I thank you very much.

We have in all our funds now about Rs. 7000. At the rate we are spending this would last us about two weeks if it were not for government heip. We bave spent up to the end of last week Rs. 18077 of government money not including the kitchen, about \$0000.

We are taking steps to reduce our numbers. Government so orders. They say that the danger from sickness is too great ln so large a camp. True, but I fear there will be suffering. We bave over forty per cent of the people in this district on the various relief works and government feels that the limit is about reached. And this is only February!

March, APRIL, MAY! Rains begin in reliable native banking concern, yet we JUNE! We bope they will this year. They end in October, but the rice is not bere at once. The buik of the money due until December / Ten months of famine before us if the rains come as expected in June, and every week makes the suffering more acute.

I asked Mr. Rogers (government officlai) the other day what would happen said the whole government might as well resign. We are not distributing American

rellef so rapidly just now. Are confining our work mostly within government lines. The money is drawing interest and I feel that we had better hold on to the money for a little yet. Government is limiting its support aiready and soon I fear private means will have to be applied in earnest, or else the people will die by thousands.

keep never more than about Rs. 2000 is in two Bombay banks.

You see most of our work is of the earth, earthy. But we are learning the people and the language of the people. Especially is famine work good for iearning the village language which is if the rains should fail next year. He to Hindi about as Pennsylvania Dutch is to German. And we are doing a little in the way of direct religious teaching

Do not withdraw your appeals for help because we have a little money on hand. It will all be needed in a rush after a while and it will be a fine thing to have it on hand.

May the God of all peace grant you joy in believing.

Yours In Him, J. R. Ressler.

Mill for mix lime and sa Bro. Ressler' House. Brick Yard. To be a tank atter brick are made. New Welf. W. B. P. ORPHANAGE Boys. Girls. O New Well Dr. Page's House Servants' Quarters

THE HOME OF THE AMERICAN MENNONITE MISSION, AT DHAMTARI, INDIA. (The heavy line shows the houndaries of the grounds, which are enclosed by a ditch instead of a fence.)

A few cases of choiers have appeared in the Public Works Department camp four miles from here. We have just segregated our people and no sickness of any account has yet broken out. We have nineteen sweepers at work all the time keeping things clean. Weii, I could go on writing famine, famine, page after page, but I want to write a little on another subject and I am too husy working to talk much.

If you have decided that it shall be so I am willing to see that the proper missions get the funds subscribed. The work we are doing now will be a great heip to us in securing husiness recognition and favors. At first when we came here we were at the mercy of the banker and had to pay 12 annas to bave a Rs. i00 note changed into silver. But the tide soon changed and the banker sued for terms of peace which lt was our privilege to dictate. The For the Herald of Truth.

VISITING THE MISSION

"We stopped a few days at the Mission" is one of the things that hrethren and sisters who travel East or West via Chicago oftentimes tell when they get home.

Since the Mission has had a numbe of visitors lately a few suggestions wili not come amiss. Visitors are always welcome. The workers are aiways giato see their friends and get a word of encouragement, and are glad for their If no hrethren or sisters would stop at the Mission they would feel very much discouraged. There is one class of visitors however who do not make their visits as belpful as they might he. To such we would say that while they are always welcome to stop at the Mission and while the banker is the agent of a very large and workers try to make it as pleasant and

agreeable for them as possible during their stay, yet, they should remember.

That the Mission expenses are pald with the Lord's money.

That the Mission is no botel. 3. That there is a good restaurant

within two blocks of the Mission where a good meal can be obtained for 15 cents. 4. That the mission workers are kept busy with their reguiar work, and

that the time spent in entertaining visltors is oftentimes just so much sub tracted from the time they would spend in visiting the poor and the sick and doing the work that is to be done around them.

That it is unreasonable to ask the mission workers to go with them to see the sights of the city and if any of the workers should go siong, the visitors should not expect them to pay their own car fare.

6. That Sunday is the busiest day of the week for the mission workers, and that any other day would be more suit able to visit the Misslon. This does not mean however that the workers do not appreciate the heip of those who come over Sunday. In fact, Sunday is the most interesting day of all, and a better idea can be formed by stopping at the Mission on Sunday than any other day. We simply want to em phasize the fact that the visits should be made as helpful as possible.

7. That the mission workers are living a life of faith and that any donations for their individual use will be

Menn Evang and Beney Board

A. B. KOLB, Pres. C. K. HOSTETLER, Secy

G. L. BENDER, Treas.

DEVOTION TO CHRIST.

I could not do without Thee O Savior of the lost. Whose precious blood rydeemed me Al such tremendous cost

Thy righteousness, Thy pardon, Thy precious blood must be My only hope and comfort,

My glory and my piea. I could not do without Thee, I cannot aland alone

I have no strength or goodness Nor wisdom of my own; Bul Thou beloved Savior

Art all in all to me, And weakness will be powe If leaning hard on Thee

I could not do without Thee I could not do without Thee.
For ob, the way is long.
And I am often weary
And sigh replaces song.
How could 1 do without Thee?
I do not know the way,

Thou knowest, and Thou leadest

And will not lead me siray. I could not do wilhout Thee

O Jesus Savior dear; 'en when mine eyes are holden I know that Thou art near. low dreary and how lonely This changeful life would be

Withoul the sweet communion The secret rest with Thee. I could not do without Thee. No other friend can read

The spirit's strange de Interpreting its need No human heart could enter

And soothe and hush and caim it O blessed Lord but Thine I could not do without Thee

The river must be passed;

And though the waves roll high, I know Thon will be near me. And whisper "It is 1."

1000

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. Der Herold der Wahrheit, »ne dollar per year. BOTH papers to one address, \$1.50 per year. HERALD OF TRUTH & WORDS OF CHEER to one address, \$1.40 per year.

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*Ohio. Oblo Mennonite. South Western Pennsylvania.

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*Amlsh Mennonite.

Monthly Calendar for April, 1900.

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BUSINESS NOTICES.

Several new books have been added to the Colportage Library.

Send for a circular describing our "Combination Offer" \$10.90 worth of good books for only \$6.00, postpaid.

Do not overlook the notice of the "Golden Text Book." It is a very con venient little hook. I'rice only 5 cents.

Sunday Schools which are contemplating a change of song hooks, should not fail to give Gospel Call a fair trial. i'rice only 25 cents.

"Journeys of Jesus" will prove very helpful in the study of the S. S. Lessons this year. Cloth, \$2.25. Read our special notice on another page.

The Gist of the Lesson is a pocket edition of an exposition of the Sunday School Lessons. Fits the vest pocket. Price, in leather binding, 25 cents.

Let every reader of the HERALD make an effort to introduce the Family Almanac into new homes. See price ilst elsewhere for inducements to

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed els 3where.

Get your friends to subscribe for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. The church paper will interest them.

HERALD OF TRUTH.

Any one interested in the life and work of D. L. Moody should read the advertisement of the new book entitied "The Life of D. L. Moody," found on another page.

The new edition of 2000 copies of "Dying Testimonies of Saved and Unsaved," is selling rapidly. This book has had a very large sale and we believe has done much good. Agents find it a ready selier. Price, postpaid, in paper binding, 35 cents, in cloth, \$1.00.

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Practical Commentary on the Sunday School Lessons, by T. B. Arnold, is also gaining favor with many Sunday school teachers and workers. It is not the church interests and maintain the nearly as comprehensive as Peloubet's Notes, but is a very valuable work Price, in cloth binding, only 50 cents, post paid.

The Golden Text Book contains the Titles, Lesson Readings, Reference Readings and Golden Texts of all the Sunday School Lessons for 1900, hesides many Bible Facts, Lord's Prayer, Ten Commandments, 33 Miracles, etc. Price Only 5 cts

Some of our brethren are making special efforts to get the HERALD OF TRUTH into Mennonite homes where it is not being taken. Recently one brother sent in eight new subscriptions and several renewals. Who else will take an interest like this in his church paper? Send for subscription blanks.

Peloubet's Notes on the S. S. lessons, postpaid, only \$1.00. Arnold's Practical Commentary on the S. S. lessons, postpaid, only 50

These books are very helpful to any S S teacher or pupil.

The Family Almanac for 1900 is still

on sale. 6 cts

Price per copy, by mail, 45 cts. dozen. "

hundred, by mail, 23 50 " by express, not paid 2.50 Address all orders.

Mennonite Publishing Co., Elkhart Ind.

Our large catalogue is bringing us many orders for books. The reason for this is obvious. People buying from us find our prices so low that they save money by placing orders here Look through it and see if there be not some books you would like to read. Send us your order and it shall have our careful attention. If you have no cat alogue, send for one.

Letters on Baptism, by Edward B. Fairfield, D. D. 245 pages, 12 mo. cloth, price 75 cents, published by the Congre gational Sunday School and Publishing Sociaty

This little work contains 15 letters on the mode of baptism, by the author

who'was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by affusion.

The Words of Cheer .- Is one of the very hest illustrated Sunday school and family papers published. It should be in all the families where there are chli dren to read it, and in families where there are no children the old people, the fathers and mothers, can read lt with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

For Sale .- There is still some Mennonite Publishing Co. stock for sale, and those wishing to invest in this way will please write to the house for further particulars, or to J. S. Lehman, No. 137 East King St., Lancaster, Pa.

This stock affords to persons who have the means, a good investment, brings a good income, helps to keep up Church Publishing house.

Mennonite Pub. Co., Elkhart, Ind.

A New Edition of "Gospel Call" is now ready, but owing to the advance in prices of paper and printing material, we are compelled to raise the price of the book, which will seil in the future at the following prices:

Per copy, postpaid, 2.65 Per dozen. Per hundred, freight or express

18.00 not prepaid. Even at the above prices the book is cheap, considering the grade of music and the fine quality of paper and workmanship. It is giving satisfaction wherever used, and ail Sunday schools contemplating making a change in song books this spring, should by all means examine the merits which "Gos-

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Every earnest Christian worker likes to use good, soul stirring tracts. We send the following tracts free to any address, although stamps sent us with orders for same to pay for postage will be appreciated. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. Others will be published

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No. 6. The House of Darkness. (Against secret societies.) No. 7. Dying Without Hope.

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No. 11. Which Route? No. 12. "U. S." or "S. S." No. 13. The Sculptor's Perplexity. No. 14. The Gold Necklace,

No. 15. A Worker's Dream. No. 16. The Minimum Christlan No. 17. Fearful Results of Gamb-

ilng. No. 18 The Demon of Vanity No. 19. Is Ornamental Dress Harmless?

April 1.

No. 20. Although Unworthy, Come to Jesus. No. 21. Eternity! Eternity!

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O. 31. The Warning.
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Bible Outlines -We desire to call special attention to a book which just came under our observation, under the title of "Bible Outlines for Bihle Meetings, Bible Institutes and Bible Corres pondence," by E. S. Young, Professor of Sacred History and Theology," author of the "Life of Christ, Harmony of the Four Gospels," etc. We have given this little volume a thorough examina tion, and can conscientiously say that it is a splendld work for all who desire to study the Bible systematically. It is an outline of the Bible teachings arranged in such a simple way that any one can readlly comprehend it. Sent postpaid to any address for 40 cents. Address, Mennonite Publishiper Co.,

Elkhart, Ind.

CONFERENCE.

The semi-annual Conference of Vir ginia will be held at the Spring Dale M. H., (Upper District) Augusta Co., Va., on the second Friday and Saturday of May. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Any one coming by train will be met at Waynesboro, Augusta Co., Va., by writing to Erasmus Shank, Waynes boro, Va

S. M. BURKHOLDER.

SUNDAY SCHOOL LESSONS

LESSON II .- APRIL 8. PRECEPTS AND PROMISES .-Matt. 7 - 1-14

Read Matt. 6:19-7:29. Memory Verses 7, 8, 13, 14.]

GOLDEN TEXT. - Whatsoever ye would that men should do to you, do ye even so them .- Matt. 7:12.

INTRODUCTION. TIME -Summer of A. D. 28.

PLACE. - On a mountain near the Sea of Galilee, probably the Horns of Hattin.

PERSONS,-Jesus, His Disciples, the Multitude.

PRACTICAL SURVEY. - The truths brought out by our Savlor in His remarkable Sermon on the Mount, are quite pointed and practical, suited to all classes of people and applicable to all times. Jesus was thorough in His preaching and teaching. He readily saw what was in man's heart, and did not hesitate to uncover the same, with all its vileness and wickedness. He had great compassion for the sinful multitudes that thronged about Him. He language of no uncertain sound. Yet swine. The Gadarenes urging Him to His words were a commingling of love and tenderness. In our to-day's lesson, Jesus rebukes the hypocrite or mote hunter. In a few short sentences He gives us a word-picture of a certain class of seif righteous people, who are always making it uncomfortable for others, by continually cultivating within themselves a censorious and fault finding spirit, which sits in judgment upon the imperfections and short comings in others. The Devil provides them with a certain magnifying glass, which is so constructed that in looking through it at the faults of others, they are magnified an hundred fold and shown up in all their seemingly horrld colors. If perchance Mr. Mote Hunter should declde to take a glance at his own life, the Devil reverses the magic glass, and he sees his own faults dimlnished an hundred-fold and so nearly out of sight that nothing seriously wrong can be detected. It is indeed a lamentable fact that there are many in this blind and

HOME READINGS.

2. M.-I'recepts and I'romises. Matt. 7:1-14 3. T .- Known by Fruits. Matt. 7:15-20 4. W .- Judge not. Jas. 4:5-12

miserable mote-hunting business and

are not aware of it. The Prince of

Darkness has blinded their eyes to their

true condition Jesus, further on, en-

courages all to come to Him, and by

asking, seeking, and knocking partake

of His fullness; and in conclusion He

points out the true way of entering into

5. Th .-- Seeking with the heart. Jer. 29:8-14 6 F .- True love. Luke 6:27-36 7. S. The mote and the heam.

Luke 6:37-45 8. S.-The stralt gate. Luke 13:22-30

LESSON III, APRIL 15. THE DAUGHTER OF JAIRUS RAISED - Mark 5: 22-24, 35-43.

Read Matt. 28:1-15. Memory Verses 5-7.1 GOLDEN TEXT.-Be not afraid, only

believe.-Mark 5:36. INTRODUCTION.

Time.-Autumn of A. D. 28, the second year of Christ's ministry. l'LACE.-Capernaum, at the house of

Matthew, and at the home of Jairus, within or near the city. Persons. - Jesus, Jairus, Peter,

James, John, the damsel, the damsel's mother, and the crowd. CONNECTING LINKS,-After preach

ing the memorable Sermon on the Mount, Jesus made a tour of Southern Galilee. Before leaving Capernaum He heals the Centurion's servant, and the day following He raised to life the widow's son near the city of Nain. While on this journey He dined with a Pharlsee, and while He sat at meat, a woman who was a sinner came in and washed His feet with tears and anointed them with precious ointment. When He returned to Capernaum He healed a dumb demoniac. Being greatly opposed by the Pharisees He leaves, resorting to the shores of Galilee, He there teaches the people by parables. He next sets sall for the country of the Gadarenes. On this voyage He stills the raging tempest; near the village of year, at which time communion ser-Gergesa He restores two demonlacs- vices are held. We appreciate this

across the sea to Capernaum, and there raises the daughter of Jairus.

JESUS THE RESURRECTION AND THE LIFE. - " For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he wiil." John 5:21. The divinity, omnipotence, and life-giving power of Jesus is proven beyond any doubt in our to-day's lesson. Usually our Easter meditations are centered upon Christ's own glorious and triumphant resurrection, and the dark scenes, the great agony, and extreme suffering that preceded that glorions resurrection morn (which we hold in commemoration this day). But to day we follow our Lord to the home of Jairus, a ruler of the synagogue at Capernaum. As we enter our ears are greeted with the sound of lamentation, wailing, and mourning, all eyes are be dimmed with tears. Why all this tumult? Ah! saith one, the death angel has entered the home and claimed as its victim a heautiful and lovely damsel, the only daughter of the fond parents Weeping and mourning is, however, of short duration, in this home. Jesus of Nazareth, death's mighty conqueror, being invited into this home by the father of the damsel, simply speaks the word and death gives up its prey. The damsel becomes a living witness of Christ, as the Resurrection. raised the same body that died, otherwise it would not have been a resurrec tion, but a new creation. The doctrine of the resurrection is one of the great foundation truths upon which Chris tianity is founded. 1 Cor. 15:12-19. The raising to life of the daughter of Jairus, the widow's son at Nain, and Lazarus at Bethany, simply points to that which is to follow, when all the dead shall hear the voice of the Son of God and come forth from their graves. John 5:28, 29. Then shall be brought into fulfillment the saying,

" Death is swallowed up in victory." HOME READINGS 9. M.—The Daughter of Jairus Raised. Mark 5:22-24, 35-43

10. T. Timid faith. Mark 5:25-34 11. W.-The Widow's Son. Luke 7:11-17

12. Th. Hinderance of Unbelief. Mark 6:1-6 13. F. The Resurrection and the Life. John 11:19-27

14. S.—The Life glving Word. John 11:32 45

15. S .- Salvation by faith. 1 John 5:9-15

COPPESPONDENCE.

NIRVOT, COL., MAR. 1st, 1900 .- Our membership here, scattered from Boulder to Longmont, is still smail in number, but the Lord willing, we will in time have an organized congregation here. We are however without a minister, the lack of whom we feel keenly. One more family moved out here recently and several more are coming. Services are held in Nirvot every Sunday, but the preaching is in English and is therefore not well understood by most of us. We have a ministerial visit from Nehraska once or twice a

correspond I should be happy to answer all inquiries as well as i can.

JOHN R. BRENNEMAN

FROM TOPEKA, IND. - Bro. Daniel Kauffman took the early morning train for Sterling, Ill., Sister Mary Sleagle accompanying him to Chicago on her way home, to Flanagan, Livingston Co., Il As the result of Bro. Kauffman's efforts with us, we report eight conversions, or, perhaps I should say six conversions and two reclaimed. We had an inter esting series of meetings, and the dear brother's efforts will long be remembered. Remember us ln prayer.

A. R. ZOOK.

ELIDA, O., MARCH 13, 1900 .- On the 22d of Feb., Bro. Noah Metzler of South West, Ind. came into our midst and remained with us until the 12th of March. During this time he held a number of meetings at the Pike M. H.

and at the Salem M. H. The dear brother lahored very earnestly and faithfully and as a result of these meetings twenty-six souls confessed Christ. There are now twentyseven converts here, one having made the wise choice sometime previous to these meetings. The church here has indeed reason to feel grateful to God for this ingathering of precious souls into the fold but should also remember that this brings new duties and responsibilitles in caring for these dear souls as most of them are not only bahes in Christ, but also young in years.

HEARING, VA., MARCH 19, 1900 .-We had the pleasure of a visit a short time by J. M. Shenk from Allen Co., Ohio. He preached two sermons for us and they were weil received by the people in general. We are asked a great many questions as to what we nelieve, etc., and Bro. Shenk had intended to preach a doctrinal sermon while here, but rain interfered and we were one meeting short. We would be pleased to have the brethren call on us when convenient, but especially the ministering brethren that are filled with the Spirit and can preach in the English language. E. R. MILLER.

SUNDAY SCHOOL ITEM.

WOODSIDE FAYETTE CO., I'A. -The Sunday school in the Masontown congregation was reorganized on the 18th of March. The following officers were elected: Superintendent, Charles Honsacker; Asst. Supt. Justus B. Bare; Secretary. Lizzle May Honsacker; Treasurer, Dana J. Johnson; Choristers, Annie L. Ewart and Ed. Miller of Tub. Somerset County: Librarian, Florence Johnson; Asst. Librarlan, Maggie Hon sacker. May the Lord bless our work. and may many souls he gathered into the fold of Christ, so that at the close of our school term we may not have to say, "The harvest is past, the summer is ended, and our souls are not saved."

NEVER let the seeming worthiessness of sympathy make you keep back that sympathy of which, when men are suffering around you, your heart is full, to God's service.

spake words of warning and reproof in permitting the devils to enter a herd of favor very highly, but we would like to Go and give it without asking yourself have a minister make his home here or whether it is worth the while to give it. depart out of their coasts, He returns at least stay a while and preach for us It is too sacred a thing for you to tell for a season. If any one would like to what it is worth. God, from whom it comes, sends it through you to His needy child.

For the Heraid of Truth

CONSECRATION.

BY A YOUNG DISCIPLE.

"I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy ntable unto God, which is you

The apostle in writing the foregoing is writing to church members, to present their bodies to the Lord, which is setting apart for a special use,-God's service. How all faithful children of God are grieved to see the inconsist ency of fellow members! The above advice is apparently very little thought of by many, judging by their walk, conduct and conversation.

If we give ourselves into God's hand, wholly and entirely for His service. He will make out of us such as He would have us be. We will then find that the Christian life is a happy one, our influence will he on the side of right, it is then that God can use us if we give ourselves to Him, who hought us with the precious blood of Jesus. My brother, my sister, think: "How am I spending my tlme? Am I so conducting myself in all things that God may he glorified through me?"

Many people are trying to carry the world on one shoulder and Christ on the other, as it were. Our own beloved

church is not free of such. Not very long ago the writer was grieved to hear, that such who professed to be followers of the meek and lowly Jesus and who had promised to live for God, to deny the world, etc. allowed themseives and their children to he used in a place of worldly amuse ment altogether unbecoming for such who claim to belong to the ranks of God's children. Fellow church mem hers, if your heart is yet longing for the fiesh pots of Egypt, if your desires and inclinations are still running towards places of worldly pleasure and amuse ments, if you think the church is to higoted and too "strict" hecause faith ful ministers testify against these things, I fear there is something wrong somewhere. ()h I appeal to all and especially to Sunday school workers iet us consecrate ourselves entirely to the service of the Lord and keep our selves unspotted from the world. know that we are looked upon, we are watched with critical eyes by many therefore let us be very careful what we do. The children look npon their teacher and are very likely to imitate him or her. Many people are only Sunday Christians (?), go to church regularly, help to sing, etc., but through the week, religion seems to be laid aside. Do you know that an inconsist ent church member is more barm to the cause of Christ than the vilest sinner is? Some Sunday school teach ers even come before their classes with lessons unprepared, and have for an excuse, "I was too busy," "didn't have time to study," when the fact is they didn't take time, too many worldly things to attend to. Remember we

have set ourselves apart, consecrated

it do us to go to places of worldly the bulwarks of eternal refuge. amusement? Well, what good will it do you? You will expose yourself to enthusiasm for the infant when frightevil, your influence is on the wrong side, you are denying Christ as Peter dld, you are betraying your profession, you are spending your money for seifgratification, which should be used in God's treasury, you are wasting preclone time By the way, dld you ever hear of any souls being saved at places of worldly amusements? "We are not our own we are bought with a price." "Abstaln from all appearance of evil." Dear brethren and sisters, should this article be noticed by any such whose a blow that would send us staggering inclinations run after the things of this across the continent to the very jaws world. I plead with you, consecrate yourself entirely to God's service. Our has been defeated for the simple days are soon fled. Soon, ah soon, the reason that they had no indestructible place that knows us now will know us fort in which to seek refuge. And so no more. May God help us, so to live that our influence may go on by the sword and have laid struggling for good, iong after our departure. Let us stand together as one body, bravely fighting this tide of worldllness, which has already swallowed up There is nothing so calming, nothing many of the once plain churches, and is also making inroads into the Mennonite Church. Oh may we deeply con- earth and persecuted by oppressors it sider the words of the text. Think of has a place of eternal refuge for retreat. Him who gave Himself that we might

O Savior, welcome to my heart; Possess Thy humble throne

The world and Satan I forsake: To Thee I all resign: My longing heart, O Savior, take And fill with love divin

Oh, may I never turn aside Nor from Thy bosom flee Let nothing here my heart divide; I give it all to Thee

Spring Grove, Pa.

For the Herald of Truth.

OTHE EARTH NOT MAN'S HOME."

BY FRANK HARTMAN.

There is something peculiar about our present life that makes me think that some day we will be exiled from the earth: therefore among the Celestial regions, I encourage you to seek a place of eternal refuge. Siberia trembles at the stagger of hundreds of exiles that were expatriated from all quarters of Asia, but when we are once banished from our residence of earth, we want the gates of a fairer country, a country of a milder climate, to swing open and receive us. The expatriations and persecutions which we must suffer on this earth are to us immaterial if we are confident of the fact, that we shall make our escapement through the gates of the city of refuge. What care the great army of martyrs for the treatment they received from the hands of tyrants and oppressors? What to Paul the dungeons that chilled him? What to Latimer the flames that consumed him? What to John the island that wrapped him in solitude? Ail these battled against the current of the world and waded the floods of oppression, cherishing the hope that through the gates of refuge they shail be rescued. With Christ to lead them and the shield of Providence to protect them, and the Holy Spirit to escort where I am."

Some may likely say, what harm will them, they were ushered safely behind

It is a time of great excitement and ened by an approaching enemy and it feels no safer than when it is embraced in Its mother's arms; and so when we are pursued by the enemies and adversaries of life we can feel no safer than when we dwell in the shadows of the wings of the Almighty, and can feel the arms of a rescuing Savior press us to Hls bosom. This world would be to us a deadly struggle if in the regions beyond we had no refuge for retreat. The enemy would long have given us of the infernal world. Many an army we would perhaps long be plerced in our blood if we could not like the Psalmist cry unto God as "our refuge and a very present heip in trouble." so comforting to the human soul as to know that when exiled from the

Nappanee, Ind.

THE EXALTED CHRIST.

The Epistle to the Hebrews, over and over again reiterates the thought that we have a priest that has passed into the heavens there to appear in the presence of God for us. And the apostie Paul, in that great linked climax in the eighth chapter of the Epistie to the Romans, has it "Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

There are deep mysteries connected with that thought of the Intercession for us. It does not mean that the divine heart needs to be won to love and pity. It does not mean that ln any mere outward and formai fashion He nieads with God and softens and placates the infinite and eternal love of the Father in the heavens. It, at least, plainly means this, that He, our Savior and sacrifice, is forever in the presence of God, presenting His own blood as an element in the divine dealing with us modifying the incidence of the divine law, and securing through His own merits and intercession the outflow of blessings upon our heads and hearts.

It is not a complete statement of Christ's work for us, that He died for stronger than tea and coffee, and as I us. He died that He might have somewhat to offer. He lives that He may be our Advocate as well as our propitiation with the Father. And just as the high priest once a year passed within the curtain, and there in the solemn slience and solitude of the holy piace, sprinkled the blood that he bore thither, not without trembling and but for a moment permitted to stay in the awful presence, thus, but in reality and forever with the joyful gladness of a Son in his own caim house, his habitatlon, Christ abides in the holy piace, and at the right hand of the Majesty of the heavens, lifts up that prayer, so strangely compact of authority and submission: "Father, I will that those whom thon hast given me, be with me

God, is our intercessor with the Father. "Seeing then that we have a great High Priest that is passed into the heavens Jesus the Son of God, jet us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.'

-Sel. L. M. J.

THE IEWISH DOCTOR'S STORY.

Two or three times in my life, God in His mercy, touched my heart, and twice before my conversion, i was under deep conviction.

Charley was far away from home and being badiy hurt, he was brought to my hospital. When my assistant surgeon one of my stewards wished to administer chloroform previous to amputating his limbs, he turned his head aslde and positively refused to receive When the steward told him that it was the doctor's orders, he said, "Send the doctor to me."

When I came to his bedside, I said, "Young man, why do you refuse chioroform? When you were found so badly hurt, you were so far gone, that I thought there was no hope of you survlying, but when you opened those large blue eyes, I thought of your mother who might at that moment be thinking of her boy. So yon were brought here, and now you have lost so much blood that you are too weak to endure an operation without chloroform, and so you had better let me give

yon some.' He laid his hand on mine, and looklng me in the face, said, "Doctor, one Sunday afternoon, in the Sabbath school, when I was nine and a haif years old, I gave my heart to Christ. I learned to trust Him then: I have been trusting Him ever since, and I know I can trust Hlm now. He is my strength and my stimulant; He will support me while you amoutate my arm and leg.'

I then asked him if he would allow me to give him a little brandy. Again he looked me in the face, saving, "Doctor, when I was about five years old my mother kneit by my side, with her arm around my neck, and said, 'Charley, I am now praying to Jesus that you may never know the taste of strong drink; yonr papa died a drunkard and went down to a drnnkard's grave, and I promised God, if it was His will that you should grow up, that you would warn young men against the bitter cup.' I am now seventeen years old. but I have never tasted anything am, in all probability, about to go into the presence of my God, would you send me there with brandy on my stomach?"

The look that boy gave me I shall never forget. At that time I hated Jesus, but I respected that boy's joyaity to his Savior, and when I saw how he loved and trusted Him to the last, there was something that touched my heart, and I did for that boy what I had never done for anyone before. I asked him if he wanted to see a minister.

When the minister came, he at once recognized the boy, and taking his hand he said, "Well, Charley I am sorry to see you in this sad condition." "O I am ail right, slr," he answered. "The doctor offered me chloroform, but

The Son of man at the right hand of me brandy, which I also declined; and now if my Savior calls me I can go to Him ln my right mind."

"You may not die Chariey," sald the minister, "but if the Lord should call you away, is there anything I can do for you after you are gone?"

"If you please, put your hand under my pillow and take my little Blble; in it you will find my mother's address. please send it to her, and write a letter and tell her, that since the day I left home I have never let a day pass with ont reading a portlon of God's Word, and daily praying that God would bless my dear mother."

"Is there anything else I can do for you my lad?" asked the kind minister

"Yes, please write a letter to the superintendent of the Sands Street Sun school, Brooklyn, New York, and tell him that the kind words, many prayers and good advice he gave me, have never forgotten; they have foliowed me through every danger, and now in my dying hour I ask my dear Savior to bless my dear old superin tendent; that is all."

Turning towards me, he said, "Now doctor, I am ready, and I promise you that I will not even groan, while you take off my limbs, if you will not offer me chloroform." I promised, but I did not have the courage to take the knife in my hand to perform the operation without first going lnto the next room and taking a little stimpiant to nerve myself for the duty.

While cutting the flesh, Charley Coulson never groaned, but when took the saw to separate the bone the iad took the corner of his pillow in his month, and all that I could hear him atter was "O Jesus blessed Jesus stand by me now." He kept his prom-

ise, and never groaned. That night I could not sieep, for whichever way I turned I saw those soft blue eyes, and when I closed mine the words, "Blessed Jesus, stand by me now." kept ringing in my ears. Be tween twelve and one o'clock I left my bed and visited the hospital, a thing I had never done before unless specially called but such was my desire to see that hov.

"How is Charley Coulson: Is he among the dead?" I asked.

"No," answered the steward, "he is sleeping as sweetly as a babe," When I came up to the bed where he lay one of the nurses informed me that about nine o'clock two friends came through the hospital to read and sing a hymr They kneit by Charley Conlson's bed and offered up a fervent prayer and sang the hymn: "Jesus, Lover of my soul," In which Charley joined. I could not understand how that boy, who had undergone such excruciating pain, could sing.

Five days after I had amoutated that dear boy's arm and ieg he sent for me and it was from him, on that day, I heard the first gospel sermon. "Doctor," he said, "my time has come; I do not expect to see another sun rise. bnt thank God, I am ready to go, and before I die, I desire to thank you with all my heart for your kindness to me. Doctor, von are a Jew: von do not believe in Jesus; you will please stand here and see me die, trusting my Sa vlor to the last moment of my life?" I tried to stay, but I could not, for I had not the courage to stand by and see a I decilned it: then he wished to give Christian boy die rejoicing in the joye of Jesus, whom I had been taught to tell you that five days ago, while you are dependent upon the light and waiking in their own way rather than hate, so I hurriedly left the room. About twenty minutes later a steward, who found me sitting in my private

office, covering my face with my hand, said, "Doctor, Charley Coulson wishes to see von." "I have just seen him," I answered,

1900.

"and I cannot see him again." "But doctor he says he must see you once more before he dles." I now made up my mind to see him, say an endearing word, and let hlm die, bnt I was determined that no word of his should influence me in the least so far as his Jesus was concerned. When I entered the hospital I saw he was sinking fast, so I sat down by his bed. Asking me to take his hand, he said, "Doctor, I love you because you are a Jew the best Friend I have found in this world was a Jew."

I asked him who that was. He answered, "Jesus Christ, to whom I want to Introduce you before I die; and will you promise me, doctor, that what I am about to say to you, you will never forget?"

I promised; and he said, "Five days ago, while you amputated my arm and leg, I prayed to the Lord Jesus Christ to convert your soul."

These words went deep into my heart. I could not understand how when I was causing him so much pain, he could forget all about himself and think of nothing but his Savior and my unconverted soul. All I could say to him was, "Well, my dear boy, you wiii soon be all right." With these words I left him, and twelve minutes later he feli asleep, "safe in the arms of Jesus."

That dear boy's dying words made a deep lmpression upon me. I was rich at that time, so far as money was concerned, but I would have given every penny I possessed if I could have feit towards Christ as Charley did; but that feeling cannot be bought with money. Aias! I soon forgot all about my Christian's boy's little sermon, but I could not forget the boy himseif. I know now that at that time I was under deep conviction of sin, but I fought against Christ with ail the hatred of an orthodox Jew for nearly ten years, until, finally, the dear boy's prayer was answered and God converted my soul.

About eighteen months after my conversion I attended a meeting one evening in the city of Brooklyn. In this meeting a number of people testified of the loving kindness and the tender mercy of our Savior. After several had spoken an elderly lady arose and said: "Dear friends, this may be the last time that I shall have the privilege to testify for Christ. My family physician told me yesterday that my right iung is very nearly gone, and my left is very much affected; so at the best I have but a short time to be with you; but what is ieft of me belongs to Jesus. Oh! it is a great joy to me to know that I shall meet my boy with Jesus in heaven. My son was a soldier for the Lord Jesus Christ. He was badly hurt, and fell into the hands of a Jewish doctor, who amputated his arm and leg, and he died five days afterwards. By a letter which, with his Bible, was sent to me from the place where he died, I was informed that my Charley, in his dying hour, sent for the Jewish doctor and said to him. "Doctor, before I die I wish to

amputated my arm and leg, I prayed to the Lord Jesus Christ to convert your

HERALD OF TRUTH.

of God

When I heard this iady's testimony I could sit still no longer. I left my seat, crossed the room, and taking her by the hand, said, "God biess you, my dear sister; your boy's prayer has been heard and answered. I am the Jewish doctor for whom your Charley prayed, and his Saylor is now my Saylor

"And many of them that sleep in the dust of the earth shall awake, some to everiasting life, and some to shame and everlasting contempt." Dan. 12:2.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John 3:16.

"And whither I go ve know, and the way ye know." John 14:4. "For whoseever shail call upon the

name of the Lord shall be saved." Rom. 10:13,

-Sclected.

For the Herald of Truth. JESUS THE LIGHT OF THE WORLD.

BY THEODORE BARE. In the beginning God said, "Let there be light," and there was light.

Then He created the sun, moon and stars to give light, for the good and welfare of the whole human family. because it was essential to the life, happiness and prosperity of man and with out it the life of man would be short lived. It is therefore that on which man's joy and happiness is dependent because it produces life and gives growth to the animal and vegetable kingdoms and all vegetable growth is drawn towards the sun or light. House plants will be directed towards the windows, vegetables in dark cellars will grow towards the light, the inxuri ant and beautiful fruit of trees are said to grow iargest on the side towards the sun, and the largest and most perfect leaves are also found there, and as the animal kingdom reaches down and partakes of the vegetable kingdom to sustain it, and the vegetable kingdom partakes of the animal kingdom to produce it, the two are therefore inseparable. What applies to one appiles to both. Thus man's dependence is upon the light of the world or what we may term borrowed light. Christ then became the light of the world because God created light and Christ is God. But God's purpose in giving to man natural or borrowed light was not only to sustain him in this world, but to teach him of a higher lite, of which nature teaches many lessons. That iife is a spiritual life, of a spiritual world, of which there shall be spiritual light. Christ is therefore that spiritual light that filuminates the minds of light, behind the storms of persecution, men: of a spiritual kingdom, because all light emanates from Him. God created man with the light of intelligence so as to distinguish the difference between natural life and spiritual life. It is to this class of men I address myseif on this all important anhiect.

Christ is the light of life because He ls the producer of it and its spiritnai

warmth of the glowing sun, so the Christian growth is dependent upon the spirit of Christ, and without that spirit there can not come forth any of the fruits of righteousness, and as all vegetation is drawn towards the light, so He says, "If I be lifted up, I will draw ail men unto me." As the trees in the open light and warm sun produce the best fruit, so those who are in close proximity to Christ are those that bring forth the greatest amount of the fruits of righteousness and the best works. As nature and light are inseparable, so is the Christian and Christ. As natural light reflects and beautifies nature, so the reflection of Christ brings beauty of character. As the things that live in this world must live in their element, so can spiritual man live only in the kingdom

Christ then imparts this light in the

soul of every Christian believer and he also becomes the light of the world. As the light of fire or lamp can only reflect the greatest light when kept clean and trimmed, so can Christians only reflect the greatest light when they are kept pure within. As light dispels darkness, so Christ within removes sin from the heart of which darkness is a symbol. As the wlid beasts of the forest or desert fear to approach the light of fire which therefore affords the the traveler protection, so Christ as the light of the world is a safe refuge and protects man from the persecutions and snares of Satan. As man that is lost in the forest groping his way through the dense darkness is directed by the fight in some dwelling, so man in his iost condition is directed by Christ "the light of the world" to his home beyond the grave. As the life of the animal and vegetable kingdom can not exist and is destroyed without light, so without Christ all spiritusl life mnst cease for "the wages of sin is death."

The stars which give light to the universe may differ in their appearance of brightness, yet they ail give light, so light imparted from Christ unto His peopie may differ, yet all reflect light, Thus we see our different denominations with a variety of forms of worship, yet all having the same Spirit. And like the stars that shine through the still watches of the night, He watches over His children, for He says that a sparrow shall not fall to the ground without the notice of the Father, "and the very hairs of your head are numbered."

There are tlmes when storms or clouds shut out the light of these stars and also of the sun, but we know or believe that those lights are shining just as brightly and beautifully behind the clouds as they were before the storm appeared. How often do the people of God forget that the Sun of Righteousness is reflecting the same temptations and afflictions. And as snow that sparkies in the twilight so in Him we see all the fullness of God. And although that light imparted unto the people of (iod reflects from them a light glittering in the sunlight of God's love, yet how sad that so many who profess to be God's people are like the five foolish virgins who had but little or no oil in their lamps. Their lights growth. As natural life and growth are fast dying out. And how many are

in the light of God's love. He says, my word is a lamp unto your feet and a light unto your path. He has commanded us to walk in the light even as He is in the light.

As we behold the lightnings in the clond we are reminded of the great power of God, for "all power is given me in heaven and earth," and If He be for us, who can be against us? for He rules and reigns in the hearts of men

Then we have supernatural or pro phetical light by which we are enabled to unfold the mysteries of God's word and walk by faith and not by sight We are made conscious of our sins and by repentance and faith are adopted into the Kingdom of God, and worship God in the beauty of holiness. It is th bread of life which satisfies the soul that hungers and thirsts after righteous ness, and how depiorable the fact that we have so many iean, starved sonls when they could be feasting from the table of the Lord and be made a power in the hands of God for the advance ment of His Kingdom. Man might as well try to labor without partaking of daily refreshments as to try to labor it Christ's vineyard without partsking of the bread of life. It refreshes, invigor ates, satisfies and gives life, happiness and peace to the hungry soul.

There is also angelic light such as was seen at the transfiguration, and by the shepherds in the field and by Moses when he saw the burning bush, and a Paul saw at his conversion, ail of which teaches us of the divinity of Christ and God's love to man. God realizing the weakness, unbeilef and forgetfulness of men under the Old Dispensation gave them signs and tokens of His covenants. But under the New Dis pensation the law of God is written upon their hearts. Yet we find much unbeijef existing in the church to day Men even say they do not know if their sins are blotted out. How grieved the Father is with these doubters of His word. We would not treat our earthly parents with so much disrespect; it parents relate something to their chidren, all that the world may say against the same will not convince them that it is not true, for papa sald so, or mamma said so. Now imagine the grief of parents if the children would say, "Father, give me some sign or some proof that these things are true! Would it not show distrust on the part of the children? Now if God says, "If you believe and repent I will blot out vonr transgressions," can we not believe it? Our Father has said so, and if we want some additional proof is it not unbelief, and is not our Father grieved because we do not trust Him? But this angelic light gives a glimpse into the world to come, the triumphani church of God, where there is neither moon, sun, nor stars, but where Christ is the light. He is also a symbol of the light within us which proceeds from the Father, by which we are able to see the things in our Father's Kingdom

A man who looks toward the light sees no shadow: a man who walks to ward the light leaves darkness behind him. People get into darkness by turning away from the light. A house may be dark, but it is not the fault of the sun. A soul may be dark, but it is not because the light of the world does no shed beams abroad. Christ's people are to be light, the divine spark kindled

will judge of God by them; their character is to be pure, that when men look upon them they will esteem God, whom they have not seen, because these who have His nature in them, whom they can see, are so iovable and heneficent. Therefore Christ says. Let your light shine. Aithough it be but a eehie spark, let it shine. It is the same in its nature as the sun and it the Turkish community at large with may give help to some benighted

East Lemistonn, Ohio

RUSSIAN AND BULGARIAN CRUELTIES IN EUROPEAN TUDKEY.

"The British Government published, on the 15th of February, 1879, a further collection of official papers on the affairs of Turkey containing, amongst other things, some important particu lars concerning the ill-treatment of Mohammedans by Russian troops and Bulgarian peasantry. In the Rhodope Mountains, in Eastern Roumelia, and in Ruigaria atrocities were of frequent occurrence, and the English consuis repeatedly had occasion to report to their government on these shocking and disgraceful facts. On the 17th of September, 1878, Sir A. H. Layard sent the Foreign Office some extracts from a report by Mr. Buckle, staff-surgeon of the fleet in the Sea of Marmora, having reference to this subject. Every vlijage between Adrianopie and i'hiiippopolis, according to Mr. Buckle, was more or less destroyed, and all the solitary farms had been rulned. In Philippopolis itself, it was diffcult to recognize the course of the streets through the masses of cast down bricks and stones. The Turkish quarter had scarcely a house standing, and thousands of poor Mussulmans were living in misery among the ruins of their former dwellings. The Buigarians were encouraged by the Russians in their mainractices: their conduct was 'insolent in the extreme,' and they did their utmost to spread terror among the Turks so as to deter them from re occupying their lands. The Turkish women, Mr. Buckle averred, were 'taken for the vilest purposes, and the men made to work for nothing, thrashed or shot.' No appeals were listened to and the atrocities committed on the Mohammedans were described as worse than those which had startled Europe two years beforeperhaps a somewhat exaggerated expression, but one which may not have been very far from the truth.

regards insults in matters connected "Acting Consul Calvert, on paying with religion, I can aver, from the his first official visit to the Russlan experience of many years, that ingovernor of Adrianopie, towards the stances of the sort were of rare occurmiddle of September, 1878, drew the rence under the Turkish regime-at attention of General Lipinsky to any rate, in ordinary times. The mincertain outrages committed upon Musisters of religion were treated with sulmans at Sary Danishmend. When invariable respect. Even such a triviai mark of contempt as the firing of a the governor returned this visit, some days later, he acknowledged that inshot into an empty church would be taken up by the whole community of a vestigations made on the spot had province, and made a State affair of. established the fact that outrages had been committed. 'I then inquired,' Under the present Christlan rule, not one 'mesjid' (or mosque of the class wrote Mr. Calvert to Sir A. H. Lavard on September 16th, "whether steps had answering to a Christian chapel) out of been taken for the arrest of the guity ten has escaped destruction even in this town of Adrianople. If the departies several of whom had been meanor of the Turk towards the native identified by the victims. The tenor of his Excellency's rejoinder could only Christian personally was on occasion haughty, or otherwise objectionable (it confirm-if confirmation were neces-

within them is to shine and glow. Men sary—the impression, or rather con- was not habitually so), it never took the unmaniv and derisive forms which the Ruigarians have adopted towards the lately dominant race, as, for instance, at Kirk-Kliissa, where they have taken to compelling the Mussulmans to carry them shout the streets on their backs."

HERALD OF TRUTH.

viction which has been forced on me:

namely, that the passive attitude of the

Russian authorities towards offences

committed by Bulgarians against the

able to negligence or lnefficiency, but

adopted systematically and of set pur-

pose, in obedience, no doubt, to supe-

rior orders..... The Christians take

the law into their own hands, and visit

present and indiscriminate bloodshed,

rapine and plliage. The result is now

before the world; and I hope that I,

who assuredly have at no time been

backward in denouncing Turkish pro-

vincial misrule, may be believed when

I state that the evil state of things now

prevailing is of an incomparably more

widespread, harsh, and barbarous type

than that to which it is manifestly

intended as a set-off. I speak, of

course, of the normal Turkish regime,

to which aione a comparison can fairly

apply. Where instances of robbery and

assassination of individual Christians

occurred under Turkish rule, whole

Museulman villages are now liable to

that treatment; and whereas the Turk

ish authorities had at least the grace to

profess a desire to afford redress, Rus-

sion rule in Turkey does not make

even that concession to public opinion.

Instances of outrages by Turks on

Christian females were in ordinary

than appears to be commonly believed

at home. When a single case of the

sort happened, it would set a whole

province in commotion, Since the

much to say that the Buigarians in the

rurai districts outrage at their will

Turkish women and girls by the score.

The material well-being of the Buigar-

ian peasant under Turkish rule has

become an admitted fact, and the

hospitality of the Turk is proverblal.

Now that the Bulgarians have the

(and in this. I regret to say, they are

joined by no small part of the Greek

Turk and to eject him from his home

in Europe. By depriving the Mussul-

man peasantry of their only means of

independent subsistence-namely, their

llvestock-and by strlpping them of ail

their money and personal property, it ls

evidently intended to force them to

dispose of, or to abandon, their useless

fields, and to reduce those Turks who

condition of field-laborers-a state of

life hitherto unknown to all but a small

Russian occupation, it is hardly too

times of far less frequent occurrence

Mussulman population is not attribut-

"The inter wrongdoers were therefore ieft very much to themselves, and the expenditure of indignation was exceedingly economicai. As the hideous drama began with atrochtles committed by Russo-Bulgarians against Turks, so It ended: and the compensation for ali this wretchedness has yet to be found.

For the Herald of Truth. INSLUENCE OF THE BIRLE.

BY LYDIA METZLER.

That the Bible wields a wonderful influence over man cannot be denied by any one. We in this country come in contact daily with people who we can see are more or less influenced by the teachings of the Bible. There is no other book with as large a circulation. and wherever it goes it scatters biessings. Especially manifest is the influ ence it wields over the heathen. When once they accent its teachings how idel worship, cannibalism, and other super stitious beliefs and horrible practice disappear. What the Bible states, reasonable men everywhere recognize as true: it is only in the Bible that a plan of restoration is set forth, worthy of the character of God and suitable to all the necessities of man. It opens to us the mystery of creation, which would forever remain an insciuble problem. except for the light which shines from the word of God. The effects of the Ribie for time and eternity are such as national as well as individual spirit of no other book has ever produced. It has diffused a vastly beneficial infinence wherever it has been known. upper hand, their chief aim and end These effects are seen in all households. in all societies, and in all nations, just in proportion to the degree of conformity in which the teachings of the word rural population) is utterly to ruln the are received, and its holy precepts obeved.

Christians are no doubt often accused by men of the world, because as poor instruments they try to make God's word known to those who are vet in darkness, while they would desire to keep them in ignorance and sin. But God's word shall stand forever, and no may remain in the country to the one can prevent its truths being spread abroad. The Bible wields the greatest influence over mankind of any book the fraction of the population, Again, as world has ever known. That it is possible for the Creator to make His will known to the people by direct revelations must be admitted. The degradation of the heathen in all ages and in all lands, the uncertainty and darkness in which the most eminent pagen philosophers have found themselves respecting God, eternity, and the state of the soul, and the realities of a future iife, unite in showing how essential to the weil being of man it is, that His wili should so be made known. It becomes us therefore to cherlsh the habit of earnest and reverential attention to ali it reveals and to seek the inward teaching of the Holy Spirit, which God has promised to them that ask Him. By iving in obedience only can we see the we find that the Bible is iaid aside and

perhaps not read for weeks, while other ilterature which is perhaps more harm ful than beneficial to the reader takes its place. Let us devote more of our time in searching those sacred pages for the Bible is the Book of ail books and contains so many precious promises to those who are obedient followers of

"Cilng to the Bible, tho' all else he taken Lose not its promises, precious and SHIPA.

that are sleeping its echoe awaken

Drink from the fountain so peaceful, so pure," Columbiana, Ohio,

NEVER be discouraged because good things get on slowly here; and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it God can afford to wait; why can not we, since we have Him to fall back upon? Let patience have her perfect work, and bring forth her celestiai fruits.

For the Herald of Truth.

THE SISTER'S WORK

BY MAGDALENE MOYER

This subject is often discussed. Some think that the sister's work is merely to look after the needs of the family keeping the house in order, etc. We believe this should be carefully and prayerfully done, and that to be "chaste keepers at home' requires consecration If this be our work, let us do it "heartily as unto the Lord." When we study the subject by the Scriptures we find that there is also other work which the sis ters may do.

We read of one called Mary, who anointed the Lord with precious ointment and wiped His feet with her hair - a very humble act. There were those who found fault with her, but He sald, "Let her alone," Ther are those to-day that object to the sis ters taking an active part in the Lord s work. We believe, too, that He still says, "Let her aione." when one is thus engaged. If God be for us, who may be against us?

Again we read of Anna, a prophetess who was a widow of about four score and four years, which departed not from the temple, but served God with fasting and prayers night and day (Luke 2:37.) Can we not follow he example? How sweet to be in prayer to God, to commune with Him, and recelve blessings from that heavenly throne! God said, "And it shall come to pass afterward, that I will pour out my Spirit upon ali flesh: and your son and daughters shall prophesy, your old men shaji dream dreams, your young men shaii see visions." (Joei 2 : 28.)

On the day of Pentecost, they were all with one accord in one piace. Acts 1:14 tells us that there were women present also. Suddenly there was a sound from heaven, and they were all filed with the Holy Ghost and began to speak as the Spirit gave them utterance. Some mocking said: "These men beauty of its treasures. Often times are full of wine." Peter told them such was not the case, but that the prophecy

was being fulfilled which the prophet Icel snake. God savs. "They shall prophesy," sisters included. If we are born again, have the love of Christ in our hearts, and are filled with His Spirit. let us obey Philip the evangelist had four daughters, virgins, which did prophesy. (Acts 21:8.) Prophesying aneaking to edification, exhortation and comfort, (1 Cor. 14; 3.)

There are many ways of working for the Master. Paul says, "Now there are diversities of gifts, but the same Snirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God that worketh all in aii." (1 Cor. 12:4-7.)

We may not all be teachers, neither may we all be personal workers, nor can we all prophesy; but if we have only one taient we can use it so that other taients may be gained. No matter how small the act, we shall have our reward.

We have so many opportunities to do good. There are many sick ones whom we might visit; speak to them about Jesus, and pray with them. Do we always do our duty? If we cannot do this, perhaps we can make garments for the poor like Dorcas did, whom Peter brought to life again. She was charitable, she did what she could,

On the resurrection morn, Mary Magdalene went to the senuichre to look for Jesus, but when she came there, He was gone. While she was there weeping He appeared unto her and said, "Touch me not, but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God and your God." Then she went and told the disciples that she had seen the Lord and He had spoken these things unto her. (Jno. 20: 17-18.) She was a missionary. Jesus said "Go," and she obeyed.

Dues He not often teil us to go? Can we not tell others about this wonderful saivation? Paul said in his letter to the Romans: "I commend unto you l'hebe our sister, which is a servant of the church; that ye receive her in the Lord as becometh saints and that ve assist her in whatsoever business she hath need of you, for she hath heen a succourer of many and of myself also." (Rom. i6:1,2.) Have we helped many? Let us awake, and be alive for Christ Sisters, why should we be inactive with so much scriptural injunction to direct

Some of us may have friends far away who are still living in sin; we might write a few lines teiling them about the Christ who suffered for them. Perhaps we know of such who are dis couraged; could we not cheer them up? Jesus said, "The poor ye have aiways with you." to such we might give food or ciothing. If we cannot give much, let us do like the "poor widow"-give a few mites. (Mark 12:42).

There are so many ways of working for Christ that we can all do something. Some may use their voices to His honor and giory, hy singing the Gospei story, and in that way perhaps turn some one to Him. We are living in the "giorlous liberty of the children of God." Let us in a Christ like way use every oppor-tunity of doing good. He will give us grace and power to live consecrated

Let us not put on gold or pearls or costiv array, but let us rather "adorn

ourselves in modest apparel, with shamefacedness and sobriety (which becometh women professing godliness)

and with good works." (1 Tim. 2 : 9, 10.) Let us obey His word by having our heads covered to His honor while engaged in His work, not only during church services, but whenever we pray or prophecy whether it he in Sunday school. Blble reading or in our homes As the Lord leads, let us follow. Let us be earnest in His work, so that He can say of us. "She hath done what she could.

Silnerdale Pa

TRIALS AND TEACHERS.

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us: therefore, in pity of our little strength. He sends first one, then another, then removes both, and javs a third, heavier perhaps than either; but ali is so wisely measured to our strength that the bruised reed is never broken.

We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and all together they have a lesson which is beyond the power of any, to teach alone. Let us not shrink from unavoidable triais, but accept of them as blessings in disguise, looking for strength to bear them to Him who says. "My grace is sufficient for thee."-Sel. L.M.J

OBITUARY.

PRE. JOHN ALBRECHT.

On the 12th of February, 1900, in Livingston Co., Ill., Pre. John Albrecht assed peacefully away at the age of 66 years 2 months and 22 days. De years, 2 months and 22 days. Deceased was born in Bavaria, Germany, on the 20th of November 1833. When he was four years old his parents moved to Bureau Co., 111. He was married to Anna Gascho in 1859. To this union were born six sons, of whom four prewere born six sons, of whom four pre-ceded their parents, the mother dying fifteen years after marriage. Bro. Albrect married again in 1874, his second wife being Barbara Nafziger. To this second union were born four ons and three daughters, all of whom followed their father to the grave. Al though the words of Psaims 128 were fulfilled to Bro, Albrecht in temporal as well as in spiritual matters his heart was not set upon earthly things. He was afflicted for some time with nearting kidney trouble and seven days before his death he was rendered helpless by a slight stroke of paralysis. He remained conscious however to the end, and suffered no pain. Although not as aloguent or fluent a speaker as some. he was honest and earnest, and a faith he was honest and earnest, and a raito-ful counselior, and his loss in the church as well as in the family will be deeply felt. On the 15th of Feb. his remains were laid to rest, followed by a large concourse of relatives and friends. Funeral services at the M. H. rriends. Funeral services at the M. H.
by J. P. Schmitt in German from 2 Cor.
5, and by Joseph B. Zebr in German
from 2 Tim. 4:7, 8 and Matt. 25:23,
Daniel Orendorf also spoke from 2 Cor.
4:17, 18, Besides his wife and nine
children, deceased leaves eight grandchildren, three brothers, four sisters and many other relatives and friends,

MARRIAGES.

BAER — SCHMIDT. — On the 13th of March 1900 in Waterloo Twp., Water-loo Co., Ont., Moses Baer of Mannheim,

Ont., to Adeline Schmidt of Natchez,

CRESSMAN-SHIRK .- On the 13th of March 1900 at the residence of the bride's parents, in Bridgeport Ont., Isaiah Cressman, of Natchez, to Lena

MOYER—FROEHR.—On the 11th of March 1900, by Bish, Josiah Clemmer of Franconia, Montgomery Co., Pa., Bro. Milton Moyer of Franconia to Sister Lizzie Froehr. May God grant them a happy and prosperous life.

CRESSMAN — ERB.—On the 14th of March 1900, at the residence of the bride's parents, near Waterioo, Ont., by Bisb. Jonas Snider, Bro. Adam Cressman of Strasburg, Ont., to Sister Matlida

SNYDER-GROFF.—On the 13th of March 1900, at the residence of the bride's parents near Waterloo, Ont., by Pre. Knechtei, Jacob B. Snyder of Natchez, to Angeline Groff.

HURRE-ROURER -On Mar id 1900 by H. G. Kauffman at the residence of the bride's mother Mrs. Elizabeth Rohrer, David D. Huber of Fruit and Fanny E. Rohrer of East Petersburg. Lancaster Co., Pa.

ERNST-LEHMAN.-On the 9th of January, 1900, at the residence of Bish. G. S. Keener, Bro. Jacob S. Ernst to Sister Elisabeth Lehman, both of

GERBER—SOMMER.—On the 18th of January 1900, in the Sonnenberg M. H., Wayne Co., Ohio, by Pre. Jacob Nus-baum, Bro. Elias Gerher and Neva

ERERLY-EVMAN-On the 15th of EBERLY-EYMAN.—On the 19th of March, at the residence of Bro. Daniel Rudy, near Daiton, Wayne Co., Ohio, by I. J. Buchwaiter, Bro. Aaron Eherly to Sister Anna Eyman hoth of Daiton, Ohio. May God's richest blessing at tend them

REITZEL-Kocu-Mar. 13, 1900. at REITZEL.—ROCH.—Mar. 15, 1800, at the home of the bride's parents, Bro. Joseph Koch, near St. Jacob's, Water-ioo Co., Ont., by Bish Jonas Snyder, Brother Addison Reitzei to Sister Barhara Koch

Weber. — Biehn. — Near German Mills, Waterloo Co., Ont., Mar. 14, 1900, by Bish. D. Wismer, Brother Josiah, eldest son of Bro. Daniel M. Weber, to Sister Hannah, youngest daughter of the late Deacon Asron Biehn of near Strashurg, Ont.

DEATHS.

Note.-For want of space it has been deemed advisable to omit verses that are sent with obituary notices for unblication in these columns. This rule will be followed after the present issue. We kindly ask our correspondents and friends in sending notices to give full name of deceased, date of death, age, place of residence, date and place of burial, and other data that may be of general interest, the whole, if possible not to number more than 125 words. unless in the case of a minister or member widely known in the church.

KAUFFMAN.-On the 12th of March KAUFFMAN.—On the 12th of March 1900, near Middlehury, Ind., of lung fever, Elisabeth, wife of Jonathan Kaufman, aged 44 years and 29 days. She leaves a husband, three sons, two daughters, parents, three brothers and two sisters, to mourn her early departure, but not as those that have no hope. She desired to lay down this life and he with her Saviour and her three children

Buried on the 14th. Services by J. C. Mehl and D. J. Johns.

Moyer .- On the 14th of February MOYER.—On the late of rebruary 1900, in Franconia, Pa, of constipation, Albert, son of Milton and — Moyer, aged 14 years, 9 months, 9 days. Burled on the 19th at the Franconia M. H. Funeral services by Josiah Clemmer Funeral services by Josiah Ciemmand M. R. Moyer. Text, Luke 7:13.

DETWELLER -- On the -- of Feb. 1900 DETWELLER.—On the—of Feb. 1990, in New Britain, Pa., of the infirmities of old age, Bro. Henry Detweiler, aged 83 years, 11 months, 4 days. Buried on the 25th at the Line Lexington Mennonite M. H. Funeral services by John Watter and Chr. Allebach. Text, John 5: 24. Peace to his ashes.

KATIFFMAN-Andrew Kauffman was KAUFFMAN—Andrew Kauffman was born in Lancaster Co., Pa., December 4th, 1825. Died near Arcadla, Ind., Mar. 19th 1900, aged 74 years, 8 months and 15 days. He came with his father's family to Arcadla in 1839, and has lived here ever since. In 1852 he was mar-ried to Sarah Keck. He leaves a wife, one brother and one sister. He was confined to bis bed since Jan. 1st with consumption. Functual services by R. M. Horner from Joshua 3: 17.

DETWILER. — Elizabeth Kennedy was born on the 7th of June 1820 in Inverness, Scotland. She came to Canada in her early youth, and was married to Bro. Benjamin Detweller on the 10th of Gebother 1837. To this union were born seven sons and five daughters. Her last iliness was preceded by ters. Her last lilness was preceded by a period of ill health, and this, with ber advanced years, no doubt hastened her end, which came on Monday morning March 12, 1900. Interment on the 15th in the C. Eby hurying ground. She was a member of the Mennonite Brethren a member of the Mennonite Brethren in Christ. Funeral services by Samuel Bowman in German and by Menno Bowman in English. She reached the age of 79 years, 9 months, and 5 days.

ERB.—On Tuesday March 13, 1900, at her home in Preston, Ontario, of the infirmities of old age, Sister Mary Kolb, relict of the late Bro. Joseph Erb. Noil, felict of the late for Joseph Ex-She was the daughter of Jacob and Catharine (Clemens) Kolh and was horn near Skippack, Montgomery Co., Pa., on the 4th of August 1804. In 1819 and the came with her parents to Canada, when what is now known as Waterloo when what is now known as waterioo Co. was nearly all forest land. On the lith of Dec. 1827 she was married to Joseph Erh who died Oct. 15th, 1855. To them were born eight sons and two daughters of whom live sons and one daughter survive her. With her husdaughter survive her. With her hus-band who as a miller was widely known for his generosity she shared the trials and hardships of ploneer life as a true helpmeet, and the labors of their hands were greatly blessed. She enjoyed reasonably good health until enjoyed reasonany good neath unitahout three years ago she fell on the floor dislocating her hip, since which time she was unable to walk. Thus the feet that through a long life had been so husy in household duties and missions of love and charity were missions of love and charity were forced to rest and she had to pass her days in her chair, not being able to get in or out of bed alone. Her daugh ter, Sister Lena Erb, who is unmarried and lives at home, attended to her aged mother's wants with true filial devotion for three years, being assisted by her for three years, being assisted by her two brothers Cyrus and Joseph, both living in Preston. Deceased suffered but little pain during the last year of her life, yet she was patiently waiting for the time of her departure to the index where so many of her loved ones had already gone. Her wish that she might just fall asleep, never to wake week! It this world was created and again in this world, was granted, and loving watchers did not know that she loving watchers did not know that she was gone until they came to look after her, when they found nothing but the coid clay; the longing soul, so long imprisoned in its frail earthly tenement, had gone home to God. The burial took place at the Hagev M. II. near Preston on the 16th Funeral services by Jacob Woolner in Grans from Heh. 18:14 and by Nosh Staulfer. in English from Isa. 58:8. She was a faithful member of the Mennonite Church and reached the age of 91 years 7 months and 9 days.

STUTSMAN.—Aaron Stutsman was horn Jan. 4th 1825, and died near Gosnen, Ind., of lung fever March 9th 1900, aged 75 years, 2 months, and 5 days Funeral services by D. J. Johns, from

JOHNS.-On the 7th of Feb. 1900, near Johns.—On the fine Feb. 1900, bear Goshen, Ind., of blood poison, Oscar O. Johns, aged 20 years, 11 months, and 22 days. He gave his heart to Christ and united with the Amish Mennonited Church at the age of 15 and remained faithful to the end. Buried on the 9th. Services by J. P. Smucker in German and D. D. Miller in English.

KRUPP.—On the 6th of March 1900, near Souderton, Montgomery Co., Pa., of pieurisy and pneumonia, Sister Lizzie, wife of Des. Henry C. Krupp, aged 52 years, 5 months, 22 days. She was horn on the 14th of Sept. 1847, was married in 1869. One son hiessed this union. She lived in happy matrimony over 30 years. She was the youngest daughter of the late Pre. Henry Nice of Franconia. She leaves her deeply he-reaved husband, one son, three grand-children, one hrother, three sisters and many friends and neighbors to mourn her departure, but what is our loss is her gain. Our departed sister suffered severely for six days, but she was en-tirely resigned to God's will and endured her suffering with Christlan fortitude remains were laid to rest on the 10th in the Souderton Mennonite grave-yard. Funeral services at the house by M. R. Moyer and Chr. Allebach, and at the M H by Josiah Clemmer and A. S. Mack. Text. Phil. 1:23.

BRUBAKER.—On the 9th of March 1900, Elmer Cnrtis, son of Jonas and Lizzle Brubsker, aged 11 months, 15 days. Services held at Pleasant View M. H., March 11th, by I. J. Buch-walter, from 2 Kings 4: 29,

GERBER.—On the 7th of February 1900, near Daiton, Ohio, Ence, son of Valentine and Maria Gerber, aged 1 Valentine and Maria Gerner, aged I year, 4 months and 21 days. Burled on the 8th at the Sonnenberg M. H. Funeral services by Cleophas Amstutz at the house, and by Jacob Amstutz at the M. H., from Jer. 31:3.

SHELLY.—On the 12th of March 1900, in Emmett Co., Mich., Anna Mary, wife of D. B. Shelly, aged 64 years, 11 monthe, and 14 days. Her hushand and three children are left to mourn their loss. Four children are ceded her. In the Her at 18 Services by nite M. H. near Brntus. Services hy C. W. Detweiler in English and B. I.

MARTIN -On the 10th of March MARTIN.—On the Holl of Malch 1900, at Hanover, York Co., Pa., Sister Naucy Ann Martin, aged 64 years, 4 months and 10 days. Buried on the 13th at the Bare M. H. Funeral serv-ices by Martin Whieler and Daniel Stump. Text, 1 Thess. 4: 13, 14.

BRACKBILL.-On the 16th of March BRACKBILL.—On the losh of Marcin 1900, at Menges Mills, York Co., Pa., Sister Susan Brackhill, aged 68 years, 3 months and 12 days. Buried on the 19th near Willow Street Brick M. H., Lancaster Co., Pa. Funeral services by Martin Whisler and Pre. Brubacher. Text, Heh. 4:9. May the Lord comort the children of the deceased.

ZIMMERMAN.—On the 27th of February 1900, in Carroll Co., Md., Margaret Zimmerman, aged 77 years, 7 months and 18 days. Burled on the 2d of Zimmerman, aged 11 years, 7 months and 18 days. Burled on the 2d of March at the Zlumerman meeting house. Funeral services by Martin Whisler of Menges Mills, Pa. Text, isa. 35:10. Peace to her ashes.

Hiestand.—On the 8th of March 1900, Sister Leah Hiestand died of infirmities of old age. She was the widow of Ahraham F. Hiestand who widow of Ahranam F. Hestand who preceded her to the grave nearly 16 years ago. She was buried on the 11th at Stony Brook meeting honse where a large concourse of friends and relatives assembled to pay the last tribute of respect and sympathy to their dea respect and sympatry to the dear friend. She reached the ripe old age of 91 years, 2 months and 26 days. She was, like her Savior, patient and lamb-like in her afflictions until God dellv-

ered her out of them all. Two of her children preceded her to the grave. Four sons and five daughters survive her. Services hy Pre. Martin Whisler and Pre. Theo. B. Forry. Text, 1 Thess. 4:13, 14,

HERALD OF TRUTH.

Dearest mother, thou hast left us, Here thy loss we deeply feel; But 'tis God that hath bereft us, He can ail our sorrows heal

Yet again we hope to meet thee, When the day of life is fled; Then in heaven with joy to greet Where no farewell tear is shed.

GABLE .- On the 12th of March 1900, on York Co., Pa., of a complication of diseases, Sister Angeline S. Gahle, aged 60 years, 9 months and 14 days. She was hurled on the 15th at Freysville heside her heloved husband who presented by fauther than the property of the property heside her heloved husband who pre-ceded her fourteen years ago. Services by Bish. Jacoh N. Brubscher and Pre-Ell Hursh. Text, Rom. 6:23. She was a kind, loving mother, a sociable sister and good neightor. She hore her suf-ferings patiently hut longed to mee's her Savior beyond where lie he fields of endiess pleasure. Four sone and the daughters survive her. Their loss is her eternal gain.

Our mother has crossed the river, She is with the angels now. She has iaid aside earth's crosses, And the crown is on her brow.

She is waiting in the city, Where the saints and angels wait, And we'll know thee, dearest mother, When we reach the pearly gate.

BENNER,-Jan. 1st 1900, at McAlisterville, Junista Co., Pa., at the home of his son Christian, after an illness of one year, Isaac Benner, aged 74 years, 9 months and 29 days. Buried in the Lost Creek church yard where many friends and relatives met to pay the la rriends and relatives met to pay the sand one tribute of respect. Five sons and one daughter attended the hurial of their father. One daughter who is living in Eikhart, Indiana, was not present. Services were conducted by Solomon and William Graphill. Text, Matt.

RAMER.—On the 4th of March 1900, at Susquehanna, Snyder Co, Pa., of heart trouble from which he suffered heart trouble from which he suitered for many year. Tobias liemer, brother of of free, Jacob Liamer, aged 69 years and of the Jacob Liamer, aged 69 years and nonite Church. His wife Mary died April 23, 1899. Of eight children five survive. He also leaves one brother and two sisters. Buried in the Grubh grave yard. Foureris services by J. A., Brilhart of Rockton, Clearfield Co., I. S., by William Graybill from John 11: 26. by William Grayhill from John 11:25.

AUKER .- On the 11th of March 1900, AUKER.—On the lith of March 1900, at Goodwile, Delaware Twp., Juniata Co., Pa., John L. Auker aged 32 years, 11 months and 20 days. He suffered from a stroke of palsy for over a year. About eight days hefore he died he had a second stroke. Bro. Auker was a consistent member of the Mennonite Church for many years. He leaves a wife, three sons and two daughters and many other relatives to mourn their loss. Buried in the Delaware grave loss. Buried in the Delaware grave yard where many people assembled. Funeral services were conducted at the meeting house by J. A. Brilhart, Wil-liam Grayhili, and S. Lider, Text, 2

NEWCOMMER.-On the 5th of March NEWCOMMER.—On the 5th of March 1900, at her home three miles north of Peshody, Marion Co., Kans., of dropsy, Sister Susanna Newcommer, maiden name Cockley, aged 69 years. She leaves a husband, a daughter and a son to mount their loss. "The Lord gave, and the Lord hat taken away. Blessed he the name of the Lord." John 1:21. The Lord has called her and we have The Lord has called her and we have the assurance that she has only gone before, and is waiting for us in the better land. Her last slekness was of hut a few dave' duration. Buried on the 8th of March 1800. Services hy M. E. Horst and John Hoover from John 4: 1,2. L. L. B.

EMMERT.—Bro. Leonbard Emmert was norn in Wittenberge, Germany, June 11, 1832, died near Needy, Clackamus Co., Oregon, March 7, 1900, aged 67 years, a months and 26 days. Funeral services March 1, 1900, aged 67 years, and 1900, was sick only about ten days and was not able to talk while sick. Bro. Em-mert was deeply interested in the weifare of the Church while he lived in Clackamus Co., Oregon.

TROYER.—On the 12th of March 1900, near Shickley, Fillmore Co., Neh., John Ira, son of D. J. and Mary Troyer, aged 11 months and 1 day. Funeral services by Chr. Beller Herman and D. B. Helny in English at the Bethel (Dunkard) meeting house where interment was made. where interment was made. I exte, Pas. 84:11, 1 Thess, 4:13, 18 and Matt. 18:1-5. On the 11th of April 1899 triplets were born in this family, one of which passed away at hirth; the other two were well until a short time ago one took sick with catarrhal fever and after a few days' suffering passed away. May the Lord comfort the paraway. ents in their sorrow.

Death has horne away dear Ira And our tears we cannot stay, For we miss him, oh so sadiy, Since he's gone from us away.

But we know the Lord will keep him Safely folded on His hreast; So we will prepare to meet him In that land of perfect rest.

MARTIN.—March 10th, 1900, in Earl Twp., Lancaster Co., Pa., at the home of his parents, Amos H. Martin, son of Bro. Eli. W. Martin, of inflammatory rheumatism, after an illness of ten days, aged 16 years, 7 months, and 21 days, aged 16 years, 7 months, and 21 days. He attended Sunday school at Weaver-land, and public school at Earl Union where he became ill. He leaves sorrow-ing parents and a number of hrothers and sisters and numerous schoolmates and sisters and numerous sensonmates and friends of his youth to mourn his early departure. The writer did not intimately know him, hut knew that he was a youth of more than ordinary promise; but sh, friends, the ordinary from the control is also that the control is also they were proven and illustrated by this young and promising youth in his life and death. The funeral took place at Weaverland March 13th, where Brethren Benj. W. Weaver and Samuel Witmer officiated.

SENSENIO .- March 11th, in Goodville, Lancaster Co., Pa., Michael M. Sense-nig, aged 63 years, 1 month, and 4 days. He leaves one daughter and one brother to mourn his departure; he was the last of three hrothers who for a number of years conducted a hardware store in Goodville. Pre. W. Hoar of the Preshy-terian church preached the funeral interment was made at Wesverland.

WEAVER.—February 27, 1900, In West Earl Twp., Lancaster Co., Fa., Marry, wire of John Weaver, aged 13 years, 3 months, and 7 days. She died in the general months and 7 days. She died in the general months and 1 days. The sease, atter undergoing a successful operation for another allment. She leaves a husband, two sons and one daughter, two siters and three brothers. Her brothers are all ministers ter and thishop in the Pike Mennonitee Church, John Weaver a Mennonite minister in Elikhart Co., Indisna, and David Weaver, a preacher in the Mennonite church at the 1 descend in the Mennonite church at 1, 12 descend in the Mennonite church in the old Harrisburg Pike Cong, in Lanc. Co., P. so. f which WEAVER.-February 27, 1900, ln West Pike Cong. in Lanc. Co., Pa. of which church the deceased was a faithful member for many years. She was of a gentle and kind disposition and was loved by all who knew her. She at one

time taught her neighboring children the German language in her own home; she also kept a record of all deaths that occurred for many miles around her quiet home. Thus she was continually doing something to endear her to those who were influenced by her life, and she who were intended by the file, and she will be greatly missed in all her walks of life by those who knew her. Her funeral took place at the shove named meeting house on Friday March 2d. Funeral services by Asron Senseni and Pre. Bruhaker, from Acts 10:34, 3 BRENNEMAN,-Simon D. Brenneman

was horn Dec. 13th 1854, near Grants-ville, Md., where he entered into a covenant rejationship with his God In the enant relationship with his God in the year 1875, in the Amish Mennonite Church, remaining faithful to his vow until it pleased his Heavenly Father to call him from his active and useful life to a home beyond this vale of tears on March 9th 1900, at the age of 45 years, 2 months, 26 days. His death was caused by appendicitis, which he endured patiently being fully resigned to the will of the Lord. He came to Smithwill of the Lord. He came to Smitti-ville in 1881, where he was married to Sister Lydia Brenneman, August 7th, 1883. He was the father of five chil-dren who with his dear companion mourn the loss of an affectionate husband and father. His fellow citizens lament his departure in the prime of life, he having gained a large circle of friends, both by virtue of his profession as an undertaker and in possessing nohle Christian qualities. The church iaments the loss of a brother who was peacesable, loving, and liberal in giving for charitable institutions. His aged father, three brothers and five sisters are left to weep over his departure. His mother, one brother and one sister preceded him to the spirit world. Funeral sermon by Benj. and Jacob

PISSER - Amos H Risser, son of Risser, — Amos H. Risser, son of Brother Benjamin and Sister Lena Ris-ser of near Hagerstown, Md., died Mar. 12th of pneumonia and hrain fever, aged 8 years, 10 months. He leaves his naments. aged 8 years, 10 months. He leaves his parents, one hrother, many relatives and friends to mourn his early departure. Amos was a hright, promising little hoy, and his place will he hard to We sympathize with the parents In their deep grief. But Christ said,
"Suffer little children to come unto me
and forhid them not, for of such is the
kingdom of heaven." Funeral services kingdom of heaven." Funeral services at Reiffs M. H. hy Bish. George Keener and Christian Strite. Text, 2 Kings 4: 26, and 2 Sam. 12:21.

Another little hud has gone To dwell with Him who gave: Another little darling boy Is sheltered in the grave.

Go, little pilgrim, to thy home, On yonder hlissful shore; We miss thee here, hut soon will come Where thou hast gone hefore.

HUNSICKER -Near Snnheam, Frank In Co., Pa., Jan. 6th 1900, of heart trouble, Charles N., son of Samuel A. and Emma Z. Hunsicker, aged 11 days. Funeral on the 19th, hurled at the Chamhershurg M. H. where services were held by P. H. Parret from Joh

Me-thinks I see a thousand charms Spread o'er Thy lovely face, While infants in Thy tender arms Receive the smiling grace.

MARTIN. — Near Shippenshurg, Franklin Co., Pa., Feb. 9th 1900, of measiles and pneumonis, Mary Esther, daughter of Pre. Joseph and Lydla Martin, aged 1 year and 19 days. Funeral on the 11th at the Row M. H. where services were held by Peter Wadel and Pre. Bricker in German and F. H. Farret in English from Mat. 19: 14. "Of such is the kingdom of heaven."

MARTIN.—At the same place and of the same disease, Lena Rebecca, daugh-ter of Pre. Joseph and Lydis Martin, died Feb. 13th, aged 13 years, 2 months, and 5 days. Buried on the 15th at the Row M. H. Services by Peter Wadel, and Phillip H. Parter. Text, Job 4: 2.

May the dear parents, brothers and sisters be comforted to know that those bright jewels have just gone hefore.

"I take these little lambs," said He, "And lay them in my hreast; Protection they shall find in me. In me he ever hlest,'

MISHLER .- March 13th 1900, ln Howand Co. Ind., of lung fever and other bodily allments, Lydia, wife of John Mishler, aged 34 years, I month and 3 days. She was married to John M. Mighler Dec 24th 1885, thus having Mishier Dec. 24th 1855, thus having lived in matrimony 14 years, 2 months and 10 days. To this union were horn 10 children who, together with her hushand, two sisters and one brother surhand, two sisters and one brother survive to monro her death. Funeral services on the 15th at the A. M. meeting house, which was crowded to its utmost capacity, services conducted by E. A. Mast in German and J. S. Horner in English from Heh. 4: 9. Burled in the Mast graveyard. Sister Maiher was a kind and loving mother and a true wife. She united with the Amish Mennonite Church in her youth. She was a consistent member until her time of departure. We sympathize with Bro. Mishler in his bereavement. G. W. N.

HARSHBERGER. — On March 12th 1900, in Miaml Co., Indiana, of iung fever, Eli Haishberger aged 41 years, 9 months. Funeral services on the 14th hy Jos. Rife at A. M. meeting house. Buried in the Shrock graveyard. He leaves a sorrowing wife and six children, five hrothers, and a host of relatives and friends to mourn his departure. May their ioss he his eternal

MAST .- On the 5th of March 1900, in Greentown, ind., of consumption, Ella, daughter of Jerry M. and Mary Mast, aged 20 years, 2 months and 18 days. Sister Ellen was yet young in years, but she said to one of her cousins a few weeks before her death that if it pleased God to call her home, she was ready and willing to go over yonder to Him and he with Jesus. She had given her heart to God ahout 6 weeks hefore her death. Just a little over a year ago her mother was called away hy the same brothers to mourn her departure.

FULK.—On the 27th of Sept. 1899, near St. John, Rockingham Co., Va. after an illness of two weeks duration, Bro. Ahraham Fulk. aged 45 after an liness of two weeks duration, Bro. Ahraham Fulk, aged 45 years, 7 months and 11 days. He leaves his wife, four sons and four daughters, one of which was born since his death. Four children preceded him to the grave. Buried in the Brenneman graveyard Funeral services by L. J. Heatwole and G. D. Heatwole.

Our father dear has passed away, His soul has left its house of clay, That friendly form no more we'll see, His work is done and he is free.

A hiank he left that none can fill lithough his name we'll cherish still, His pain is past, his troubles o'er, Which he in sweet submission hore.

How blest those who triumphant rise To join the loved ones in the skies, Where free from sickness, pain or CATA

They ever may God's love declare. Ah soon we all must leave this ciay To meet God at the judgment day, Then let us live that we may he As fit to reign above as he By his danghter, ANNY BELL FULK.

STAUFFER.—On the 24th of February 1900, at Bond Hill, Ohio, after a week's iliness, Lucinda, wife of Addison Staufiliness, Lucinda, wife of Addison Staur-fer and daughter of George Moyer, of Waterloo, Ont., aged 32 years. She leaves her husband, three little children and many friends to mourn her death. She had visited her former home but a short time before and the news of her death caused deep sorrow.

BOWMAN.—On the 15th of February, 1900, at his home in St. Johns, New Brunswick, of apoplexy of which he suffered only two days, Isaac C. Bow-

man, formerly of Bresiau, Ont., where be was born May 4th 1943, and was therefore aged 50 years, 9 months and 11 days. About 0 years age no was as fected by a stoke of apoplex from which the man and fail of 1899 he was able to spend several months in the vicinity of bis old home and to stated the Bowman family reunion on the 15th of June at the home of his sis.

FINANCIAL REPORT OF THE HOME

ALL men would cheerfully serve God feach man were allowed to pursue his own method of service. It is when 160 to spend several months in the vicinity of bis old home and to stated the Bowman family reunion on the 15th of June at the home of his sis.

ALL men would cheerfully serve God feach man were allowed to pursue his own method of service. It is when 160 to was able to spend several months in the vicinity of bis old home and to stated the Bowman family reunion on the 15th of June at the home of his sis.

ALL men would cheerfully serve God feach man were allowed to pursue his own method of service. It is when 16th of the Warner of the Support of the the 15th of June at the home of his sis-ter and brother in-iaw J. Z. Kolb, near Berlin, Ont. He also visited his broth-ers and sisters in Kent Co., Mich., reers and sisters in Kent Co, Mich, re-turning to New Brunswick in Decem-her. He was very patient in his suffer-ing, which at times during the last six years was severe. He earnestly looked forward to the time of his final release. He leaves his wife, five sons and one daughter, five horbers, four sisters and many friends to mourn his death.

Eigsti, aed 69 years, 7 months and 37 days. He died very suddenly. He bad not heen well however for several weeks and had expressed his willingness to depart whenever the messenger of death would come, baving the living hope of a high the rate. It is hard of death would come, having the living hope of a hright hereafter. It is hard to realize that we shall see father's face no more on earth, that no more we shall hear his loving voice. But only the hessed thought, we shall meet him "some sweet day, hy and by." On the day of his departure he had partaken of dinner as usual, after which he went to his room and sat down in his rock-the control of the control of to his room and sat down in his roca-ing chair. An hour afterwards his daughter, going to his room, found he was dead. He had evidently passed quietly away a few minutes hefore. was dead. He had evidently passed quietly away a few minutes hefore. He was the father of four sons and seven daughters. His wife and two daughters preceded him to the spirit world. The remains were laid to rest

"We'll know where to find thee. Dear father—in heaven, Though every fond tie We have cherished he riven: We'll follow thee home, To the land of the blest. Where sighs are not heard And the weary are at rest."

WITMER.-Near Orstown, Franklin WITMER.—Near Orstown, Franklin Co., Pa., February 27th 1900, of measles and zatarth, Naomi Catharine, daugher of Henry and — Witmer, aged 1 year and 3 months. Funeral on the lat of March. Burled at the Row M. H. Services by Peter Wadel and P. H. Parret from Matt. 19:14.

By cool Siloam's shady rill The lify must decay;
The rose that blooms heneath the hill
Must shortly fade away.

LEHMAN .- On the 7th of March 1900, LEIMAN.—On the the or March 1800, near Rocky Spring, Franklin Co., Pa., of heart trouble, Bro. Abraham W. Lehman, aged 77 years, 2 months and 8 days. Buried on the 10th at the Pleasanthill M. H. (River Brethren) followed to his last resting place, which followed to his last resting place, which was near his home, by a largeconcourse of friends and relatives. Death did not come unexpectedly to him. He had a desire to depart and live with Christ. His seat at the meetings was seldom vacant when health permitted. seldom vacant when health permitted.
He was a bright, shining light in the church and neighborhood. His companion passed away some years ago.
He died in the room in which he was horn, in 1822. Three sons and two daughters, a number of grand-children and three sisters survive. Services at the church by Peter Wadel, Henry Bricker and P. H. Parret, from 2 Tim. 4 . 6 8

SNIVELY.—Near Ayi, Neb., on Feb. 20th, 1800, of consumption, Jacob 1800, of consumption and the state of the

Michael Hofer No. 2,	2 00	
J. E. R., Maylown, Pa., B. P. Z., Sterling, O., A. Friend, Loretta, S. Dak.,	5 00	
S. F. Z., Sterling, U.,	5 00	
Incob Wiens,	7 90	
	7 50	
W. F. Moser,	50 00	
s. W. Ferguson,	8 00	
W. F. Moser, S. W. Ferguson, Benj. Bontrager, A Friend and Family, Morgan-	2 25	
town. Po	68	
town, Pa., A Friend, Wooster, O., U. S. R. Overholt and Sister,	1 50	
U. S. R. Overholt and Sister,	10 00	
Man., Ahr. Buhler,	10 00 2 00	
Pleasant View Cong., Milford,	a 00	
David H. Voth, Yost Lehman's Cong., (Am.) Elkbart co., Ind.,	3 00	
Yost Lehman's Cong., (Am.)	9 50	
Agron & Panner	10 00	
M E Voder and family.	20 00	
N. Schertz and family.	7 00	
Foreign Mission Coll. Egle Cong.	FO. 40	
Aaron B. Fenner, M. E. Yoder and family, N. Schertz and family, Foreign Mission Coll. Egle Cong. Flanagan, Ill., Brethren, Lamberton, Minn.	58 50	
Nethron, Lamherton, Minn.,	3 00	
A Brother, Lederschville, Pa.,	8 00	
Adam Schrock.	1 00	
lsaac L. Gehman,	5 00	
Mary Flisher,	1 00	
Dani. Stalter,	1 50	
I F. Right.	50	
Finnagan, Ill., Finnagan, Ill., Val. Naffziger, A Brobber, bedrachville, Pa., Lesac L. Gehman, Mary Filsber, Dani. Staiter, Mar Salile Stayrock, J. F. Riehl, F. Chander, F. C	1 00	
L. A. Blongh,	1 00	
L. A. Blongh. A. Friend, Minier, Ill., Josiah W. Leeds, wife and	1 00	
Josiah W. Leeds, wife and daughter,	8 00	
Wm. G Good.	1 00	
Wm. G. Good, Bible Class of Menn. Cong., Mt.		
Lake, Minn.,	52 81	
Lake, Minn., Lizzle Lapp, Daniel Steinman's Cong.,	1 00	
Flanagan, 111.,	80.00	
	1 50	
C. K. Ortmann,	1 50	
C. K. Ortmann, J. E. Z., Goodfield, 111., Brethren in St. Johns, Mich.,	1 00 3 50	
Brethren in St. Johns, Mich.,	50 00	
John Rupp, A Friend, Junction, Pa., A Friend,	2 50	
A Friend.	1 00	
John Smith, West Liherty Cong., McPherson, Kan.,	10 00	
West Liberty Cong., Mel'herson,	60 00	
Bossler's Cong., Lancaster Co.,	00 00	
Pa.	11 10	
A D Ronn	20 00	
Menn, Ch. of East wasnington,	11 00	
111.,	11 00	
Springdale Cong., Wayneshoro, Va.,	19 50	
V 8. Wid, Klass Mariens, John W, Meculloh, Eva M, and Lizzie Wasemiller, Mrs. C, Thelsa, John H, Loucks, A Widow's mile, Sonth Cayuga, Ont.	5 25 15 00	
John W. Mcculloh,	15 00	
Eva M. and Lizzie Wasemiller,	15 00	
Mrs. C. Theisa,	10 00	
A Widow's mile, South Cayuga,	00	
Ont., D. D. Kauffman, N. W., Hague, Sask, Can., A. Friend, Britter field, Minn.,	1 00	
D. D. Kauffman,	1 00	
N. W., Hague, Sask, Cab.,	1 00 3 00	
Abr S and Sara Martens.	15 00	
Deter and Katharina Lohrenz.	15 00	

Ahr. S. and Sara Mariens.
Peter and Katharina Lohrenz.
Dietrich and Elizabeth Noufeld.
Total, ved on Agreements to Maintain Orphans. John Ropp.
P. H. Ediger,
J. J. Friesen,
Abr. Classen,
Wid. Klass Martens,
Gerh. Martens,
Ahm, M. Doerksen and Diet. Ahm M. Doerksen and Diet.
Friesen,
Peter D. and Solomon S. Ediger,
Solomon Ediger,
Abroand Maria Regebr.
Peter Lohreuz, Sr.,
Joh. P. and Elizabeth Thiessen,
Korn. and Maria Regler, Abr. and Maria Regebr.
Peter Löbrer, 187 shi Thiesean,
John and Maria Regier,
Franz and Maria Regier,
Franz and Maria Regier,
Korna and Faria Regier,
Johann and Corr, Regier,
Johann and Corr, Regier,
Ahr. and America Ediger,
Johann and Corr, Regier,
Heinrich and Season and Fair,
Gerhard and Maria Baler,
Gerhard and Maria Regier,
Johann and Ketherine,
Hein Hand Helena Ediger,
Johann and Katharina Neufeld,
Hein, Buller,
Total, Received for Foreign Mission. Mrs. I. Heckerdorn,

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An Influential Man

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"The author has availed himself of the iatest authorities, and used the vast amount of material with discrimination. The work, as an aid to the student, has many points of excellence." The price in cleth binding, is \$2.25, postpaid: in sheep, \$3.25; in haif morocco, \$3.75. Should five or more he ordered at one time, we will make a liberal reduction. Teachers and workers may club together and thus take advantage of our special rates. Write us about it. Mennonite Publishing Co., Eikhart,

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This subject has been the basis for a great many discussions, and still continues to be such. Sermons have been preached uphoiding it, while others have been directed to disprove it as the Bible method of haptizing. One iistening to a sermon may think he understands the subject thoroughly, but when brought to the test he finds he has forgotten many of the "best points." In order then to be enabled to study a thorough analysis of this subject one should read "IMMERSION proved to he not a Scriptural mode of Baptism, but a Romish Invention" hy W. A. Mackay. This is one of the ablest treatises that has ever been given on this subject, and the book has had a large sale. Price only 10 cents. Mennonite Publishing Co., Eikhart, Ind.

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which covers the ground completely and with great accuracy. The reasons for this are obvious: W. R. Moody was his father's private counseilor; father chose him to be his biographer; he, only, had access to his father private library and letters; no other similiar work has the approval of the Moody Family or the endorsement of Ira D. Sankey. Agents have been offered liberal terms on other hooks purporting to be "Life of Moody," but they tell us they prefer the authorized work. 'This ok sells at the following prices: Cloth binding, cover design, stamped in gold, \$250; haif morocce, marhied edges, \$350; fuil morocco, pure gold edges, \$4.50; "Million Edition," cloth, plain ink stamping, \$2.00. We want agents everywhere to sell this book. Send us 25 cents for outfit, and begin work at once. Our terms are very liberal. Mennonite Publishing Co., Elkhart, Ind.

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 John Ploughman's Talk, Spurgeon.
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Semi-Monthly

ELKHART, IND., APRIL 15, 1900.

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ABRAM B. KOLB, Editor.

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EDITORIAL NOTES.

Never let a love of life spoil a life of love

He who wishes to be hale must not drink ale.

The Resurrection is the hope and joy of the Christian Church.

The "well-rounded" man is certain to make great efforts to keep "square" with the world.

There are at present four applicants for membership in the Holdeman ('ong., Elkhart Co., Ind.

Were it not for the cross of Jesus Christ, the record of no one's sins could ever be crossed out

Generally but little "peace of mind" remains with the man who has given his neighbor a "piece of his mind."

Christ was sold for the price of a slave, but He bought our freedom from sin at a price which the whole world could not pay.

Correction. -In the last issue of the Herald the statement was made that there were seven confessions at the meetings recently held at the Shore M. H. The number was three instead of seven

is rapidly approaching and we would ask that the secretaries of their respective districts send the announcements for publication for the issue of May 1.

Let him who bas promised before heavenly and earthly witnesses to renounce all sin and live for God examine himself daily and remember his solemn promise. Satan asks not for promises, but he begs and labors for compromise. A compromise with sin nullifies the promise to God.

The meetings that were to bave been held in Sbannon Co., Mo., some time ago were postponed and Bro. Andrew Shenk of Oronogo, Mo., will go there on the 2d of May. No special meetings were held at Oronogo, on account of the prevalance of small pox in that locality. There is however one applicant for membership.

The resurrection of the dead is regarded by some as only a wild fancy; others consider it a future possibility; but soon it will be to all a solemn reality. Many looked-for events never come to pass, simply because something has transpired that prevented them, but nothing can prevent the dead from rising.

He who prefers self to the Savior prefers Barabbas to Jesus. To forsake the house of the Lord for the house of carnal pleasure, the society of the pious for the society of the frivolous, is to prefer Barahbas to Jesus, to forsake any Christian duty for worldly inter ests is to forsake Jesus for Barabbas, and thus is our loving, patient, suffering, sorrowing Savior to day "despised and rejected of men."

Surely He hath horne our griefs and carried our sorrows, the chastisement of our peace was upon him and with his stripes we are healed. All we like sheep have gone astray; we have turned, every one to his own way; and the Lord bath laid on him the Iniquity of us all. But thou didst not leave his soul in hell, nor suffer thine holy one to see corruption; for now is Christ risen from the dead and become the first fruits of them that slept. Lift up your heads, () ye gates, and the King

The time for the spring conferences of glory sball come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle; * * the Lord of hosts, He is the King of

"Behold, I shew you

THE RESURRECa mystery: We shall TION CHANGE not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. But what shall be the fate of those who heed not the sound of the first trumpet? He who according to Isa. 58:1 blows the trumpet of warning will, according to Ezek. 33: 3, 4, deliver his soul, likewise he also who will heed the voice of the trumpet; but he who hears but does not heed will some day surely be in need; he will be among those who would rather have rocks and mountains fall upon him and crush and obliterate him than to see Him who brought salvation and judgment. Blessed then is he who hears and heeds the first trumpet, the gospel call that invites men into the kingdom of God. Heeding this call also means a change. It also means not a death of the natural body, but a change of nature; it means the cru cifying of the carnal nature, and a renewing of life, a rising into newness of life, a resurrection. Blessed are they who experience this lirst resurrection; for them the last trumpet and the last resurrection will have no terror. Blessed first death change! It means no second death, but everlasting life. John 3:16. Old things have passed away, and behold all things are become new. And blessed the first resurrection change! It means fulness of life and joy at God's right hand. Rev. 21:16.

DELIVERING
The contemplation of the act by which Jesus was de-UP JESUS. livered up to liis angry, merclless enemies to be mocked, de rided, spit upon, crowned with thorns, scourged and crucified, is a truly sad one in the drama that was enacted on the day of our Lord's death. But what of him who while proclaiming himself a Christian acts inconsistently with his profession and brings derision and in the contributions for our church

mockery upon the religion he professes? Is not such conduct virtually delivering up Jesus again to the multitude to be put to open shame and crucified afresh? There are those who do that which is not right, but they justify themselves by saying that their beart is not in it, and that if the heart is right all is right. This is just the way Pilate tried to think bimself free of any responsibility for the death of Jesus. But as surely as God charges him with guilt (Acts 4: 27) just so surely is be guilty who protests against a sin which he at the same time perpetrates or permits lo be perpetrated while he is able, without violating any divine or civil law, to prevent its perpe tration. We may not lift Jesus on the cross, we may not drive the cruel nails. but we may supply the wood, the nails, the sledge, the ground, knowing beforehand the object for which these things are to be used.

If the recent letters MISSION ARILS in the HERALD by FOR INDIA. our missionaries in India have been somewhat startling in many respects they show the fearful condition of things in that sorely afflicted country. To be silent about these things does not mitigate the suffering nor make the arduous lahors of our missionaries any lighter, Al though the fact that the government has shown itself very favorable to our missionaries is cause for gratitude it must be remembered that this same favor has added enormously to the hurden to be borne by our dear ones, and the fact must be plain that the work of five falls to one. Another fact is also evident, namely, that if for one reason or another the government should withdraw its present support and it probably will do so before the famine is over-the burden now resting upon our missionaries will suddenly become very light unless it be fearfully increased in the grow duty of dispos ing of the thousands who will the have to die the cruel death of starra tion for want of food which the let \ famine funds vill make it imposit for them to produce for theb cha-Do not let the contributions for the India Famine Fund stop. Thousands of readers, without needing to deny themselves of even one present of prospective luxury, or causing any decrease

April 15.

dred dollars or more each, not to huy the interpretation thereof. The comluxuries for any one in India, but to bination of firmness with kindness and save people from the horrors of starva- even gentieness is a trait that seems to tion. But men as well as funds are be more natural to some people than it cannot be saved! Repent and be con needed, and we rejoice to be enabled to is to others, but it is a trait which all, announce to the readers that from and especially those who are placed in among the brightest and most esrnest authority, over others, in the factory, of our young people a brother and on the farm, everywhere, but especially sister have expressed their desire to go in the church, should endeavor earnto the foreign field. Their examina- estly and constantly to obtain and to tion as to their qualification by the manifest. True Christianity means un-Examining Board will take place be- wavering firmness and loyalty to the fore the publication of the next issue highest principles combined with the of the paper, when the names of the selfsacrificing love of Jesus as directed candidates will be made known. May by His word and the Holy Spirit in carry-God move others to a more setive ing out those principles. The man interest in the cause of missions.

THE REAL is not at school or Sunday school bedid not do his "chores" or run the dozen and one "reasons." The same boy or girl -or another one-grown up does not attend church, does not confess Christ, does not favor special effort—instead of a heipfui one. for the upbuilding of the church, does not want to teach in Sunday school. etc. because of this, that, and a hundred other "reasons." There are valid reasons why a man should or can not do one or another thing, but nine tenths of the "reasons" given why young and old do not do what is right right to expect them to do may be boiled down to one item, one want -the will. To be like Christ we need to preparing ourselves for use, less time May 19. in tollowing out our own seltish wills

There are times and occa- relatives and friends. LIDWALSS sions when it is necessary AND for a man to show unwaver-KINDNESS grace of God a man may be firm as Tennessee. adament, but kind and tender as a lov ing parent in carrying out firm measdeals may be interpreted by them to to live for Christ. mean anything from sternness and harshness to domineering selfrighteous stubbornness, thereby giving rise to a case in which both sides may be at fault: heart?" and his reply was: "That is a unto death. By one man (Adam) ain his defeats and triumphs. And his

and more in learning and doing the

give one, two, five, ten, fifty or a hungives to the attitude taken, the other in so much as another; namely: How family) and death by sin. All the sor whose necessary firmness is counterhalanced by kindness and gentleness in People are in the habit of his dealings is likely to gain the end making excuses for not do-sought as well as the esteem, goodwill, ing things. The boy or girl gratitude and co-operation of those with whom he deals; the man who uses firmcause he had to do this or that, go here ness, unadorned by the Christisn grace or there, or was not well, was tired, the of kindness and gentieness, is likely to weather was so warm, so cold, so disa- lose both, or, if he gain the first, he finds greeable; he did not get his lessons, he it a position extremely hard to hold. He may hold it but he wili find it a errand, or come home in good time, or thankless task, embittered by the opdo his work at once, etc., because of a position of those whose highest impulses have been stunted instead of

PERSONAL MENTION.

BRO. E. S. HALLMAN of Berlin, Ont., held meetings at Bertie the latter part of March.

BRO, LEWIS LEHMAN of Cullom, HI. and necessary, and what others have a held meetings at the Chicago Mission the first part of the present month.

REO M S STEINER has accepted a want to do the l'ather's will, spend less call to hold meetings in the Chippewa time inventing an excuse and more in Cong., Wayne Co., Ohio, beginning

> PRE. MICHAEL SHENK of Terrytown, Finney Co., Kansas, is here on a visit to his son, Pre. Jacob Shenk and other

BEO. GEO. R. BRUNK of Canton. ing firmness. The manner Kansas, who expects to visit the church in which such an attitude is assumed in Virginia, expects to come eastward in large measure decides whether good by way of Illinois, Indiana, Ohio and or evil will result therefrom. By the Penna, and will return by way of But the onr gifts be small, we pray Thy love

BRO, J. S. SHOEMAKER of Dakota, III. ures. Another man may have reasons who held a number of meetings in just as good as, or better than those of Elkhart, left for his home on the 30th his neighbor for being firm, but his be- ult. The meetings were very helpful havior toward those with whom he to all and eight young people decided

> A SERPTIC it is sald once asked Dr Nettleton, "How came I by my wicked

institutions and home charities, can the one in the outward expression he question which does not concern you entered into the world (into the human wicked heart, which renders you entirely unfit for the kingdom of God and you must have a new heart or you verted that your sins may be blotted

EASTER ARTICLES.

For the Herald of Truth

RESURRECTION. BY S. B. M'MANUS

The first day of the week cometh Mary Magdalene early, when it was yet dark, nnto the sepulchre, and seeth the stone taken away

om the sepuichre.
But Mary stood without, weeping; and as she wept, she stooped down, and looked into the sepuichre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.—

He is not there, the stone is rolled away Weep not for Him-norbid your tears to stay-But let them freely flow, for this great, wondrous good, Bow down, O heart, in reverent gratitude.

Christ is not there; the grave but claimed its

E'en for a little while, when lo: the cruei stone That hid the Savior's body from our sight. t down from the door with power in-Rehold the robes and vestments of the tomb,

They lie upon the ground, amid the rayless vior is not here-He who but lately

developed, and whose activities are looked upon as an opposing influence looked upon as an opposing influence

The Lord has risen; atonement He has made-There Calvary is-and here where He was laid, For me He died - for me He klesed the rod. For ns He lives, () bounteons gift of God.

The agonies of death He suffered e'en that we Might know the bilssof life without its agony-Thus did Hesay, and claimed His cup of woe-Though your sins be scarlet, they shall be white as snow

What shall we give to Him who gave us all? The best we have can be but scant and small, Yet would we bring, dear Lord, of all our best, Praying that humble love may make it rich

What shall we bring as offering to-day? What gift of love upon Thine altar iny? Not as reward, but that remembrance be-New in our grateful hearts for all we owe to

We would not empty come, some kindly deed, Canst Thon recall, as token that we heed That sacrificial day upon the Calvary cross, When with Thy precious life Thou turned to gain onrioss.

We cannot offer Thee of wondrous deeds and Perchance a cap of water given in Thy name, Or some poor traveler weary and footsore, We have led home or pointed out Thy door.

Sincere our prayer, that we might to Thee A harvest bountiful as grateful offering.

That we might humbly say, "Dear Lord, these are our sheaves, Heavy with ripened grain and garnered from

the leaves.

be great,
Forget us not, nor leave us desolate,
And when earth's little life shall close in sun-Lead us, Thy children, Lord, into Thy Heaven-

For the Herald of Truth. PASTER THOUGHTS.

BY E. S. HALLMAN.

Death and resurrection. Sin reigns is a record of his failures and success

rows, pains, sufferings, divisions, strife, wars, death to the body and eternal death, are the out-come of sin, one dis obedience, by one man. Against the curse of sin, even death, against this destructive cyclone, this army marching through the earth slaying its thousands and millions, against this enemy, Satan, against all this flood one mighty man. even the Son of God, marshals the powe of sacrificing love. The prophet Isalah in a vision saw Him coming from Edom, "with dyed garments from Bozrah;" He is glorious in His apparel; behold Him coming travelling in the greatness of His strength, treading the winepress "alone," He speaks in righte ousness, He it is who is mighty to save. Before meeting His enemy, He is endued with power from on high; He withstands the devil at once who desires to compromise with Him. He is on His mission, going about doing good He meets the sick, the palsied, the lame, the blind, healing all manner of diseases and restoring the sln-sick sonle Oh glorious Helper of the helpless. But is this all? No! this Prince of Peace has power over death. By His voice and call the dead are raised. Now we see Him all alone, standing before rulers. He is mocked and persecuted. They spit upon Him and lash Him; He submits and murmurs not. The mob falis upon Him and He is crucified. He enffore midst extreme agony as this flood rolls over His soul, and He dies. This death has been for the sins of the whole world, for "the Lord hath laid on hlm the inlquity of us all." Now, if this were all and the end, we would be of all men most miserable. But "he shall see the travail of his soul, and shall be satisfied." Yes, He is satisfied to suffer if my soul is saved. "Who for the joy that was set before him, endured the cross." Is He satisfied with me, and am I the "joy" He saw when looking into the future?

Death has no power over Christ. He arose from the dead a victor. "Oh death, where is thy ating; oh grave, hath done great things for us, whereof we are glad." Christ arose, so shall we. "Oh give thanks unto the Lord." "Let everything that hath breath praise the Lord." "Praise ye the Lord." "Let darkness be turned into light, sin unto holiness." May the prison doors be open to those who are "sitting in dark ness and in the shadow of death." Paul says, "that I might know him and the power of his resurrection." Are we now, this Easter, desirous to know more of Jesus and the power of Hi resurrection? People say they are riser with Christ, and follow a multitude to do evil. Their affections are worldiy Have they been resurrected with Christ? If we have been lifted out of the pit and miry clay, above the vair things of the world, then we know some thing of the resurrection. But let us

For the Herald of Truti THE SACRIFICIAL TRIUMPH.

BY D. H. BENDER.

The history of a man's life usually

this world is measured largely by the balance that may stand in his favor or against him. Biographers are not always competent to judge, or entirely unbiased in their accounts, and thus it frequently occurs that men are misrepresented in the annais of bistory. Even though a true account be rendered stili men's opinions will differ es to whether a nerson's career was a success or a fallure in the degree that they vary as to what constitutes a successful career, or a life of failure.

Christ was no exception in these respects. His life and work are regarded some as an ignoble fallure and by others as an uitimate triumph. Con sidered from a carnai, earthly, seifish standpoint, His efforts to establish himself, as he declares Himself, to be a mighty potentate, a King of kings of lords, were a signal failure. But viewed in the light of prophecy, gospei and revelation, His life and works on earth were a veritable success; the greatest trinmph that the world has ever witnessed, or to put ail things under His feet and into eternal glory attended by the triumphant shout of the heavenly

hosts. That the life of Christ on earth was one of opposition, persecution and trial, a sacrificial life, is admitted by aii, both believer and infidel alike. His iowly hirth, His infantile dangers from the jeaions king, Herod, His fasting and temptation in the wilderness, His persecution by His own people, the Jaws, the infidelity of His brethren as to His Messiahship, the refusal of the masses to hear Him, His bodily discomforts, the Father's forsaking Him in His direct distress and agony on the cross and the final destruction of His life by His enemies, prove conclusively that the life and ministry of Jesus were filled with the severest trials and were

sacrificiai in the utmost degree. But looking through and beyond this dark screen we very readily see that through these sacrifices it was made possible for Him to accomplish so great a work and to obtain so grand

a triumph. In tracing the victorious side of the Master's life, the heart of His humble follower beats faster and more exuit ingly as he contemplates the series upon series of successful achievements until the great climax is reached and He finally overcomes the last enemy-Death. He breaks asunder His bonds and rises triumphant from the tomb.

And now we behold Him, not as the victor over His enemies only, but over death hell and the grave, sitting at the right hand of the Father in heaven from whence He shall come to judge the quick and the dead. Indeed a giorious victor!

What is true of the life and work of Jesus is true of the life and work of every useful servant of God. The goal of trinmph is always reached by way of the cross. We strive at our Bethels via our Moriahs.

Stephen saw the heavens opened to him while being atoned; John beheid the glory of the New Jerusalem after Patmos banishment; the great apostle Paul could be assured of his crown of righteousness only after he

sphere of usefulness, or detriment, in had "fought the good fight" and was "ready to be offered" (sacrificed) for the cause be espoused.

that gave special emphasis to this exultant shout. He knew the conqueror

All down through the ages history records this same truth concerning the early church fathers, the Christian martyrs, the reformers, and even in our own day and age we behold our brethren whose labors proved a blessing to the cause of Christ in any way that their lives were lives of sacrifice and selfdenial; yet their work was finally crowned with victory and trlumph. God's people are made "perfect through sufferings."

Thus we take courage. Let us "lift up the hands which hang down, and the feebie knees" and endeavor by God's grace to "make straight paths

for our feet." The resurrection demonstrates the crowning feature of the Christian religion. If in this life only we had "hope in Christ" then would we indeed be "of all men most miserable." But we who are in Christ Jesus, have passed from "death unto life," have the lm over seif, enemies and even nature, plicit faith and trust, the sure hope, the overwhelming assurance that there ever shall behold until He comes again is an existence beyond the grave where this mortal shall put on immortality with the redeemed of earth shall pass and dwell in perfect bliss and happiness throughout all eternity with our once despised and rejected but now enthroned and giorified Lord in the mansions He has prepared for us. And by this heaveniy contemplation the mi aiready sings, "O death, where is thy sting? O grave, where is thy victory? Tub, Pa.

AN EASTER DEDITATION.

But thanks be to God which giveth us the victory, through our Lord Jesus Christ.—I Corinthians 15: 57.

Victory! It is a note of triumph. was a new note, thrilling the heart of humanity in this strange world into which sin had come, and death by sin. It is the loftiest and the sweetest note n that chapter of the word of life.

Victory! It is the battle shout of a warrior who has fought a good fight and kept the faith. It is the exultant exciamation of a man who had fought with beasts in the amphitheater at Ephesus, who had wrestled with the doubt that would not down, and that could not be solved by human rasson, who had wrestled with sin under awful conviction of its guilt, who had all his previous lifetime been subject to bondage from fear of death until he found deliverance through the Gospel of Jesus

Victory! The author of the exclamation-l'aui the apostie, who was before Saul of Tarsus, the persecutor - had seen the risen Jesus, and therefore the resurrection of the dead was to him a certainty, a fact demonstrated. If ever a man lived on earth whose word may be taken without reserve, it was this man Paul. He testifies directly from personal knowledge. He had felt the joy that thrilled the heart of the two. Marys and the disciples when Jesus appeared to them after His crucifixion and buriai. It was a joy rapturous in its intensity; a transition from the depth of grief and gloom to the height of holiest joy as he had seen face to face the risen Jesns. The expectation of such a privilege is ours now; we shall see Him as He ls, where He is, and where He is we, His disciples, shall be

of death as his Saviour from sin. The tenderness of grateful love mingled with his joy. The victory was the victory of love, the love of Jesus for him That love burned in his believing heart with unquenchable flame. He knew by experience that love of Christ which asseth knowledge - its length, lts breadth, its depth, its height. It was a love that passed comprehension in its motive and measure, but he knew it as a satisfying experience, filling him with all the fullness of God. It was the victory over sin that invoived the victory over death. The love that passeth knowledge-all the fullness of Godthe victory of faith that overcomes the world and that will destroy the destroyer, death, Itself - with clearest vision the apostie saw these blessings, and with strongest faith he grasped them, and the river of God flooded his trusting soul. There is no perceptible tinge of self compiscency of self-dependence in his language. Thanks to be God for this unspessable gift. Eternal life is the gift of God: it must be so accepted by every recipient, and so preached by ail who would bear witness to the truth as it is in Jesus. The depth of humility measures the height of the joy of the believer whose life is hid with

Victory! Yes, our victory by faith. This is the victory that overcometh the world. "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." (1 John 5: 4. It is thus our victory-not by might nor by power of our own, but by the Spirit of God, which worketh in us to will and to do of His good pleasure. Jesus is the Captain of our saivation, but we must fight if we would reign. We must bear hardness as good soldlers of Jesus Christ; we must bear the cross lf we would wear the crown. With this faith in lively exercise, and this love in onr hearts, we feel that His strength is our strength, His iove ls a present bies sedness and the foretaste of what eye hath not seen, nor ear heard, nor the heart of man-the natural man-ever conceived. It is at once the impartation of the joy of a conscious saivation now, and the revelation of the coming giory that we are to share with our Head

Victory' Softly, softly some of us this Easter will sing this song with trembling tones in the minor key. Tender hands will piace loved ones in newmade graves. Through silent tears some of us will look upon the paliid faces and wasting forms of loved ones who will soon leave us for the iand which is afar off, and from which they wili not return. Softly, softly, Look ing around us we are reminded that we live in a fallen world. Sin and sickness, sorrow, pain, and death are still felt and feared. Wars and rumors of wars are rife in these times, as in former ones. The Gospei of peace, though it has modified the institutions and elevated the peoples of Christendom-so to the resurrection are false witnesses. cailed-has not yet wrought its prom ised results in abolishing war, and bringing about the true brotherhood of humanity. The guns of the combatants on the battie-fields, and the light of the verse 35. "But some man will say conflagrations kindled by the torches of war may be heard and seen on South what bodies do they come?" Paul an-

Victory! There was another element African fleids. Europe is one great military encampment, and the war drums may at any time call to arms the powers that are now watching each other with hostile front, with oid grudges to settle, or with fresh schemes of conquest in their thoughts. Not yet has come the complete triumph of the Gospei that shall bring the time when the nations shail learn war no more But that happier day is coming, and Its dawn is seen in the lodgment in the minds of the men who do the best thinking and the most earnest praying In this world of Arbitration as the substitute for brnte force and bloodshed That victory is coming, but we must watch and pray and work and wait for

it a little longer.

Victory! Softly, softly, begins the note of our Easter song, but it swells prophetically into a sweeter and nobler strain in hope of the resurrection. We antedate that day as we stand by dying hade and haside the graves, where the dust of our loved ones sleep, and claim the promise, and draw the contrast. here rest there; pain here, joy there; sad partings here, glad meetings there; biurred vision here, seeing through a giass darkly, the full vision face to face there. There is no pro vision for doubt in this Gospei of the resurrection through our Lord Jesus Christ, "For He must reign, till He hath put all enemies under His feet." (1 Cor. i5:25.) The certainty that what is best for us is also surest, swells

the notes of our song of triumph. Victory! It is a personal triumph for every believer: "Thanks be to God which giveth us victory." Sin and pain and sorrow and death may seem to have the victory now, but it is ours-ours in the present consciousness of union with Him who is the resurrection and life; ours by anticipation of the fuller life to come. Therefore let each one of us make it a personal matter, heeding the apostle's logical injunction with which he closes this most blessed fifteenth chapter of his First Epistle to the Corinthians: "Therefore, my beloved breth ren, be ye steadfast, unmovable, aiways abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Amen.

WHAT BODIES?

The thirteenth and fifteenth chapters of First Corinthians are two of the most remarkable in the New Testament.

The one deals with that supreme Christian grace-iove. "Now abideth faith, hope and love, but the greatest of

The other deals with that supreme Christlan doctrine-the Resurrection.

Paul sets out with the importance of the resurrection of Christ, and the proof of it by the testimony of witnesses. lie then shows the consequences of deny ing the resurrection. These consequences are: 1. That Christ is not risen; 2. That those who have already died believing in Christ, have perished; 3. That the apostles who bore witness

We see and acknowledge the import ance of all that the apostle urges. We assent heartily to all his teachings, yet doubt arises. l'aui anticipates it in 'llow are the dead raised up, and with

hut you need not reject it on that ac-

count. Consider for a moment another

thought which Paul gathers from na-

of God, and the endless varieties at

ready existing in nature "Ail flesh is

not the same flesh, but there is one kind

of flesh of men, another flesh of heasts,

another of fishes and another of hirds.

The hird has a hody which fits it for

life in the air. The fish has a hody

which fits it for life in the water. Some

hodies are fitted for land, and others for

water, and still others are amphibious.

Celestiai bodies present as great a

variety as terrestrial. All this variety

and adaptation does not exhaust God's

resources. A fertile and inventive man

every requirement up to the present

variety and heauty and nower of nature.

is capable still of giving infinite expan-

sion to all His works. The inexhaustihie

fertliity of the Creator says, "Stay your

doubts, dispei your fears, and rest on

His promises." The multitude and

variety of the stars tell us eloquently

how God can provide homes and bodies

for millions of souis "There are also

celestial hodies, and bodies terrestrial:

but the giory of the celestial is one, and

the glory of the terrestrial is another.

There is one glory of the sun, and an-

other glory of the moon, and another

giory of the stars: for one star differeth

from another star in glory. So also is

the resurrection of the dead. It is sown

In corruption; It is raised in Incorrup

tion; it is sown in dishonor; it is raised

in glory: it is sown in weakness: it is

raised in power; it is sown a natural

hody; it is raised a spiritual body.

There is a natural hody, and there is a

EASTED IN THE SOUL.

new resurrection. They need some-

thing nobier than Easter music and

Easter flowers and se-cailed religious

entertainments, etc. They must have

an Easter in the soul, a new con-

version, a new haptism of the Hois

Spirit, a new infusion of the life o

Christ, to make them new heings

Gasping for hreath is not living; it

is not pressing toward the goal of a

high cailing; it is not joy in the Holy

Spirit, nor is it giorifying God in the

We must pass from death unto life.

Oh that we could attain fully the

spiritual life which the Word of God

describes and which the anostics

preached and practiced, and which

the test of time and eternity. John

Wesley had such a spiritual Easter

when he hegan to realize that "the law

of the spirit of life in Christ Jesus

made him free from the law of sin and

Where Thou hast been before;

Thou art my food; on Thee I lean; Thon makest my heart to sing, Aud to Thy heavenly pastures green All Thy dear flock dost bring.

Lord I do not fear the wilders

Nav. rather will I daily press

After Thee near Thee more

death," May we likewise.

s the only Christianity that will stand

and live a life of consecrated love to

God, in order to claim a right in the

hearing of much fruit.

first resurrection.

Dead and alive Christians need a

spirituai hody.'

ture, namely, the inexhaustible fertility

1900

The first analogy is this: The decay of the seed "Thou duli one, that which thou sowest is not quickened except it die" ()nly by death, Paul says, does the seed reach its designed development, and the hody or form in which the seed rises is very different from that in which It is sown, though there is a most intimate connection between the two. The seed lives again after its hurial, but that does not prove that our hodies will. The seed when it rots away heneath the soil, gives birth to a hetter thing than that which was sown, but that does not absolutely prove that our bodies knows no bounds to his progress. Will will do likewise. But this analogy does God stand still? No! Rather are we show that there is not the unnaturainess not just at the beginning of Hls works. and impossibility about the resurrection He who has been capable of meeting which may, at first sight, appear. The truth invoived in this analogy is heautifully set forth by the Rev. Henry Burton. M. A., in his poem, "Through Death to Life:"

"The corn of wheat, while it remains unsown Liss dead and slient in its husky sheii; The prisoned lifs its secrets cannot tell, Helpless and useless it abides alone.

use wain the appeline calls: more after more The light comes softly as on angel wing, Fliling the earth with the fair bloom of Spring— But dead and lone abides the grain of corn.

The passing cloud calls to it from the sky.

Celling of the growths and barvests yet to be; If from its own hard self it might be fres, How it could live in truth and muitiply.

"But all in vain; the clouds might give their tears, The sun ids light, it answered not a word;

Wrapped in its puny self, its heart unstirred It hav all voiceless, fruitless, through the

But when in better mind it sought the clod.

Falling to earth, so giving self away, Within its grave it found an Easter day, Blsing with higher life towards heaven and

"First came the blade and then the blossomed

Then the full corn within, the hundredfold-A wealth of life its lone shell could not

And then the reaping and the harvest cheer.

"Losing its life, its dwing was its birth:

For now it claimed millenniums yet unborn, As down the years the risen grain of corn Went forth, like Christ, to bless the sons on carth."

The transformation of the seed Into a plant, and the developing of the seed to a fuller life through apparent extinction: the transformation of a grub into the brilliant and powerful dragonfly, through a process that ends the life of the grub; the similar transformation of the caterpillar into the heautifui moths that fly by night, and hutterflies that ily hy day; these and other natural facts show that one life may be continued through various stages, and that the cessation of one form of life does not mean the termination of all life for that creature. These analogies say as loud as facts can say, "Stay your doubts and dispel your fears."

Weil, suppose it is granted that the dead can appear in new hodies, the question still remains. "With what hodles do they come forth?" The fact that we cannot conceive the nature of this hody need not trouble us. Who without previous observation, could imagine what would spring from an acorn or a seed of wheat? To each And if the gate that opens there Be dark to other men, It is not dark to those who share The heart of Jesus then. That is not losing much of life Which is not losing The

Therefore how happy is the time When in Thy love I rest!
When from my wearlness I climh
E'en to Thy tender hreast!
The night of sorrow endeth there; Thon art brighter than the sun And in Thy pardon and Thy care The heaven of heaven is won.

THE DEAD AND THE LIVING.

-Sel. by E. H. B.

"That He might he Lord both of the Lord of the dead. Who from the tree Thorn-crowned upon Thy cross entbroned Thon only "free among the dead," Lead on we follow safely led-As Joseph, Israel's hosts before, So Jesus leads death's deep sea o'c:

Lord of the living! Paradise Still glows in sweet and strange surprise: Since Thon proclaimedst liberty To Saints that waited long for Thee. The King in all His beauty now They patient see, and hending low Beneath the Altar cry, "how long Ere we Tny royal courts may throng!

Lord of the living! Higher far The glories of Thy conquest are; "God of the living," not "the dead," lings all men live in Thee their Head God-man, enthroned above the skies, Ons day Thy huried Saints shall rise, In Thy glad service to abide, And with Thy likeness satisfied

PASTER.

BY THOMAS HILL, D. D.

The moon was sinking in the west-Not yet the dawn foretoid the day— When love's last tribute, to their Lord, The faithful women came to pay.

Lot in the darkness then a ray Broke from the tomb: so dazzling bright Their eyes were blinded; and they fied. Not knowing whither, in their fright

Recovering sight, they henceforth waiked Secure, illinmined by that ray: Its holy light dispelled the shades And made for them eternal day

Down through the ages have its beams Amld the darkness, shone serene; The way to truth, to life, to God, By them alone is truly seen

AN FASTER SONG

We have to see the summer go We hore to see the ruthless wind Beat all the golden Isaves and red In drifting masses to and iro. Till n ot a leaf remained bebind We faced the winter's frown and said "There comes reward for all our pain, For every loss there comes a gain; And spring, which never talled us yet, Ont of the snow-drift and the lee

Shall some day bring the vloiet."

We bore - what could we do hat bear?-To see Youth perish in its prime, And Hope grow faint and Joyance grieved, And Dreams all vanish in thin air, And Beauty, at the touch of time. "Still we could smile, and still we said, Hope, Joy, and Beanty are not dead; God's Angel guards them all and sees-

Close by the grave be sits and waits

There comes a spring for even these,'

We hore to ses dear faces pais, Dear volcss taiter, smiles grow wan And lifs chhilke a tids at sea, Till underneath the misty Vell Onr best beloved, ons by one, Vanished and parted silently.
We stayed without, but still could say,
"Grief's winter dureth not alway; Who sleep in Christ with Christ shall rise We walt our Easter morn in tears, They in the amile of Paradise."

April 15.

O thought of healing, word of strength O light to lighten darkest way!
O saving help and haim of ill!
For all our dead shall dawn at isngil A slowly broadening Easter Day, A Resurrection calm and still. The little sieen will not seem long. The silence shall break out in son The sealed eyes shall ope—and ther We who have waited patiently Shall live and have our own again

DOCTRINAL.

For the Herald of Truth. CHRISTIAN DUTIES.

BY GEO. B. BRUNK.

No. 3.-Worship.

I - What it is.

Worship is the soul prostrating itself in adoring contemplation of the object of worship

"Bowed their heads and worshipped." Ex. 4:31. "Bowed his head toward the earth" and worshipped, Ex. 34: 5, 8. They howed their heads and worshipped with their faces to the ground. Neh

Everything connected with divine service has come to he looked upon as worship-this is wrong.

Reading the Bibie is not of itself worship. Meditation upon His word is not -sermon hearing is not-the words of prayer are not - bowing before God ls not-singing ls not.

While the above are suitable adjuncts of true worship, yet they of themseives are not worship.

Worship is not a series of outward acts but is an inward state-an attitude of soul toward God which finds expression in outward action, and yet as there may he a "form of godliness" without Inward niety so there may be an outward expression of worship where that quality does not exist, as when sinners engage in singing devotional and consecration songs, kneel in prayer, etc., etc. As the sacrifice of the Passover camto he called the Passover (Lu. 22 :7; Ex. 10 . 97) so also the outward form of worship came to he called worship as in Mark 15: 19 where Christ's enemies howed the knee and worshipped.

II .- God only is a proper chiect of worship; all other is Idoiatry, Matt.

Not man - Acts 10 - 25 - 26 - 12 - 21-23 14:13-15.

Not angels.-Rev. 22: 8,9; Col. 2:18. Not idois or devils .- Rev. 9 : 20: Rom. 1:25.

III .- We should worship the Father, Rev. 19:4; Jno. 4:23,

IV .- We should worship the Son Heb. 1:6.

How reconcile "with worship God only." Jno. 20: 28. Jesus allowed himself to he worshipped. Matt. 8: 2; 9: 18; 14: 23

15: 25: Lu. 24: 52: Jno. 8: 38, When men were shout to be wor shipped, if men of God they would not suffer lt. Acts 10: 25, 26; 14: 13, 15.

Neither would angels. Rev. 22: 8, 9 Panishment of a wicked man who was willing to he worshipped. Acts 12 . 21-23.

V.—Worship of God the duty of men "Thou shalt worship the Lord thy God." Matt. 4:10. To God we owe love and worship; to man love and help. the tahies of the human heart-all will ties. Amos 8:5. IX .- Results of true worship. worship something, either God who is the proper chiect, or some of His crea-

tures which is idolatry whether it he the sun, moon or host of heaven, graven found what He sought. Jno. 4:23. Images so called sacred heasts or h. It satisfies man. The soul cries wealth, which to many is a golden calf,

Those who will not worship God more and more. 2 Cor. 3: 18: Ex must become Idolators. Rom. 1: 24, 25, VI.-God is seeking worshippers.

"The Father seeketh such to worship Wim " Inc 4 · 93

It is calculated that there are no less than 1,470,000,000 immortal helings now inhabiting this world - God created them all to giorify or worship Him. Isa 43 · 7.

How few comparatively are answer ing the purpose of their creation-all gone astray-Isa, 53:6, and if God Is to be worshipped by men He must seek for worshippers.

God desires of us service, ohedience, eacrifice prayer praise and thanksgiving, and yet these without worship (humbie adoration) are as swine's broth upon a Jewish altar. Isa, 66:2.3.

Amos 5: 21, 27. God seeks us and lt is not an unfruitful search—praise His name. He during the ages of human history is finding a numerous company who shall worship Hlm around the great white throne forever, Rev. 7 - 9-15

VII.—Place not important. Jno. 4 : 19-23.

To the Jews it was Jerusaiem. Now it is "all that in every place call upon the name of Jesus Christ our Lord' who are to have divine favor. 1 Cor. 1; 2,

VIII .- How to worship. a. "In the beauty of holiness." 1 Chron, 16:29; 2 Cor. 6:17, 18; 2 Cor.

God will not be pleased with nor ac. cept the worship of unholy persons. This includes those who call themselves after His name but are Induiging in or practicing that which they know to be wrong whether it he in things smail or great. God will not hear them; they have no part nor lot in the matter. Acts 8:21; Ps. 66:18.

b. It must be upon the basis of the blood of atonement Heb 9 · 7-14.

Since holiness is a prerequisite of true worship, and all men by nature are unhoiy (Eph. 2: 3) none can worship acceptably but those who come before Him with their hearts sprinkled with the blood of Jesus. Heb. 10: 19. This shute out all classes, religions

and Individuals who reject Christ's atonement.

c. It must be by the Spirit of God "Must worship Him in Spirlt." Jno. 4:24; Phll. 3:3. True worship is possible only as inspired and inwrought by the Holy Spirit. Gai. 4:6; Rom. 8:26; Phll. 2:13.

There is a counterfeit - a will wor ship, which consists in externals-penances, seifdenials, fastings, negiect of hody, rigorous religious exercise, etc., etc. hut are not true worship hecause the element of humble adoration" is iack lng. Col. 2: 23.

1 It must be in Truth. Must worship Him * * * in truth. Jno. 4:24.

Not only in word, tongue or pretence hut in deed and in truth, 1 Jno. 3:18; Phll. 1:18.

There is much sham worship, it con sists in correct observation of externais

The law of worship is written upon hut absence of the true spiritual quali-

a. It answers the purpose of creatlon and therefore entirfies God. He has

out after God. Ps. 42:2. When found the worshipper is satisfied. Ps. 27:4. c. It transforms into God's image

34:29; 1 Jno. 3:2. d. Insures being heard in prayer.

Jno. 9:31 - To fail in rendering to God true spiritual worship is to fail to get close enough to God to enable Him to hear our prayers. This accounts for much unanswered prayer. Matt. 15:8.

Will result in sacrifice and service. Service and worship are connected-Rom. 1: 25; Phil. 2: 30. There can be no true worship without it. Those who believe they worship Him hut do not ohey Him deceive themselves.

True worship is always ready to hreak the "alabaster box of precious ointment" when occasion offers, upon the head of the Master, Mark 14:3.

True worship is likely to he called heresy. Acts 24: 14. In these times it le more likely to be called fanaticism. Worship which teaches for doctrines

the commandments of men is vain. Matt 15.9 hence the need of great care that we bulld only upon God's word Ge over the things you believecan you give a reason for them from the Bible? Reject those for which you cannot

Indehted to Torrey's "What the Bible Teaches" for many helpful thoughts.

PERSONAL DECORATION .- "A for given sinner, decked out in the flaunting garments of a worldling, casts suspicion upon her own pardon. If she had been renewed in heart, would she or could she adorn herself after the manner of Jezehei? It is hard to think of a discipie of the Lord wasting her time and substance upon personal decoration. Does the lowly Jesus keep company with persons who spend hours at the giass, adorning (if not adoring) their own flesh? Can extravagance and fashionahleness be pleasing to the Lord? No. assuredly not."-Charles Spurgeon.

In Isaiah 3:16-23, the Lord specially denounces the trumpery of fashlon, and reproves all Israei for the pride of the women

OUTLINES ON CHURCH HISTORY.

No. III.

THE REFORMATION.

Causes. Union of church and state

A corrupt priesthood.

The inquisition. The sale of induigences

Events which dispelled, in part, the superstition of the times, and proved the failibility of popes and other ecclesiastical officers

6 Activity of the Waldenses and other evangelical hodies.

II. Sians of Waning Power

1. Fate of Pope Boniface VIII. 2. Conditions which called for infamous means of raising money.

3. Work of anti-Catholic churches and leaders.

(a) Waldenses, Aibigense

(b) Wyciiffe, Huss, and Jerome.

III The Eury of Religious Fanat

1. Circumstances which opened Luther's eyes.

The Diet at Worms. Attitude of Charles V. toward the

Reformation. 4. Formal protest of German princes NOTE.—It is from this event that the name Protestant is derived.

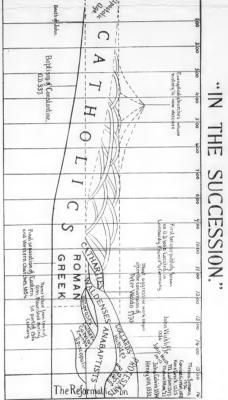
Augshury confession The emperor's last effort to crush Protestantism.

7. Treaty of Passan (Aug. 2, 1552).

Questions. 1. Why do you oppose the union of church and state?

2 Tell what you know about the lngulgitlon.

3. Give a sketch of the life of each of the following noted reformers: John Wroliffe John Huss Jerome of Prague Martin Luther, Philip Melancthon, Uirleh Zwingli, Hans Denck, John Calvin Menno Simons, John Knox, according to the following outline: date of birth, nationality, events which first brought them in opposition to Rome,



8. Protestantism ln other European countries.

IV. Noted Reformers.

Martin Luther. John Calvin.

Philip Melancthon. Uirich Zwlngli.

John Knox.

V. Summary of Religious Bodies. Catholics-Greek, Roman.

Protestants-Lutherans, Reformed. Episcopai Preshyterians, etc. 3. Anabaptists - Mennonites, Bap-

Name the abuses which had crept into the Catholic Church at this time. Explain. 6. Sketch briefly the life of Charles

date of event, occupation before and

after conversion, how they died, denom-

inational name of followers.

Tell about the Treaty of Passan.

What caused the Reformation in England?

9. What gave Martin Luther his prominence in the Reformation?

10. In what countries was Catholicism overthrown during this period?

TEN GENERAL PERSECUTIONS.

Reign	Типе	Causes.	Noted Martyrs,	Remarks.
No.		The Christians were hated, (1) be- ause of their opposition to the relig- ion of state, (2) Their worship had no sacritices. (3) Uf false reports about them. Noro, taking advantage of this feeling, shielded himself by accusing them of burning Rome.	Paul. Peter.	The effect of this persecution was to spread the go: pel in o new districts.
Domitian.	94 96	Pretended fear that a descendant of David should rise to overthrow the empire.	Flavius Clemens, uncle of Domitian.	During this period John was banished to the isle of Patmos.
Ira an.	104 117	The emperor's zeal for paganism.	Ignatius, bishop of Autloch. Symeon, second bishop of Jeru- salem.	Christianity was considered a "perilous species of fanaticism."
Halo n	114	Wrath of the Jews because Chris- tians refused to ioin them in their re- bel 100 against Rome.	Polycarp.	This persecution was waged by the Jews. Romans here learned to distinguish between Jews and Christians.
Marcus Aurelius	161	1 Christians refused to join in pa- gan worship. 2 They outdid the Stoles in patience and suffering. 3. The em- peror was a bigot in religion. Lardner		Aurelius ls more re- nowned as a philosopher than a statesman.
Severus.	902- 211	An edict of the emperor forbidding Christian worship and the refusal of Christians to comply with the edict.	Irenaeus, bishop of Lyous. Victor, bishop of Rome.	Severus was a vigorous and just ruler but totally devoid of high moral senti- ment.
Maximinus	235	Savagery o' the emperor.		
Decus Gallus	249- 253	1. Hatred of Decius for his predecessor. 2. Rapid increase of the	Fabian, bishop of Rome.	Cyprian regarded this as a chastisement sent from heaven for corruption in the church. The noted Origen suffered much dur- ing this persecution.
Valerian.	257 260		Stephen & Xystus, bishops of Rome.	
Diocletian.	303	Hatred of Galarius son-in-law o Discletian and associate emperor) and the pagan priests.	1	The bloodiest and last of these general persecutions

NOTE. - Most of this information is taken from Raidabaugh's "Church History."

MISCELLANEOUS.

For the Herald of Truth.

OUR FIELD OF LABOR

BY TACOR WOOLNER

"Go ve therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you; and, to, I am with you alway, even unto the end of the world."—Matt. 28.19, 20.

This was the Savior's command to His aposties, whom He had chosen from His disciples, because His time for preaching was finished, but the work was not to be stopped.

Let us mind the Savior's words to them ! "The works that I do, shail be do aiso." John 14:12. Christ came and house of Israei." There was still a of our text; "Go ye therefore, and teach all nations," not only to one class of but to Jew and Gentile. "Go ve into raised the dead, and preached the people from their sins." Matt. 1:21,

because I go unto my Father." Again, waik in the light, even as He ls ln the lence and disobedience. If we do not

in sending them out and giving them the power to heal all kinds of diseases, and also to raise the dead (which we. find that they also did), we see that they did the same kind of works; and the "greater works" they did consisted in the fact that they, being more numerous, labored in such a wide field, going "into ail the world," among "all nations," to "every creature;" and as a result a greater number believed and were baptized." But let us not forget

that they are to be taught "to observe ail

things" whatsoever He has commanded,

unto us, as well as unto them. What is to be taught? First, repentance. Why repent? Because "ail giory of God," Repentance must be taught, in order that all may realize the family is by nature. And when an individual realizes this lost condition, taught repentance and faith, but He and truly repents and forsakes his evil was only sent to "the lost sheep of the ways and all unrighteousness (which implies godiy sorrow for having oflarger field open for His aposties, as we fended his Creator), and humbly concan easily understand from the words fesses his faults before God; and then believes on the Lord Jesus Christ and accepts Him as a gift from God and people, but to all classes; not to the his sole Redeemer, he shall receive forlost sheep of the tribe of Israel only, giveness of his sins, "for God so loved the world that he gave Hls only begotall the world, and preach the Gospel to ten Son, that whosoever believeth in every creature." This was certainly a Him should not perish, but baye evergreater work than He, in such a small lasting life." Then be is not condemned mit as that bounding the "lost sheep on account of his sins, for "God sent of the house of Israei," could do. But not bis Son into the world to condemn let us not forget the works or miracles the world, but that the world through that Christ wrought. He made the blind him might be saved." (John 3:17). to see, the deaf to hear, the dumb to Saved from sin. "And thou shait call speak; He healed all manner of diseases, his name Jesus; for be shall save his

ns mind the words of the Savior: "The children of light, so that man may see

other, and the blood of Jesus Christ, His Son, cleanses us from all sin; now we are to observe all things whatsoever He has commanded us. This requires works of righteousness, and to bring forth works of righteousness, we must tbrough the Spirit mortify the deeds of the flesh, and then we can bring fortb the fruits of the Spirit, "which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's bave crucified the flesb with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Gal. 5; 22-25.

Let us not forget what He has commanded us; both what we shall do and what we shall not do, for these things are so often overlooked, both by minlaters and lay members, "I say unto you, swear not at all. But let your communication be yea, yea, and nay, nay; for wbatsoever is more than these cometh of evil. Again I say unto you, resist not evil. give to bim that asketh thee: love your enemies, bless them "voices like a trumpet, and show the that curse you, do good to them that people their transgressions, and the hate yon;" etc. "Be not overcome of evil, but overcome evil with good." "If thine enemy bunger, feed him; if he that according to the teaching of the tbirst, give him drink;" if naked clothe gospel ought not to be. Many of the bim, "for in so doing you will beap coals of fire on his head," These are a few things that He has commanded us, and many more could be mentioned, but this may suffice for the present.

Let us meditate a little on what He has commanded us. If we observe all things wbatsoever fle has commanded us, then we have the promise that He will be with us alway, even unto the end of the world. But what if we observe not His commandments? How can we expect His promise, or His ablding with us, if we do what He says we shail not do, and leave undone what He says we shall do? If He says I sbail not swear, and I do swear; if He says I shall not kill, but I do kill; if He says I shall love my enemy, and I hate blm: if He says I shall not resist evil. but I do resist with all the carnal power and carnal means that I have, have sinned; and come short of the instead of overcoming evil with good, and still profess to be a follower of Christ, where or in what way do I folposition in which the whole human low Him? Dld He not leave us an example that we should follow His "who did no sin, neither was guile found in his mouth: who, when be was reviled, reviled not again; when he suffered, he threatened not but committed himself to him that judgeth righteously." 1 Pet. 2:21-23. Now are not Christ's promises given us on the condition of obedience? See John 10:27, 28, "My sheep hear my volce, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of Home bas been laboring looked for my hand." Mind that this promise and all others are grounded on obedlence, and not on disohedience. Many professors of Christianity go on in discheving His commandments, or sayings, and still claim to be the followers circumstances. They expected the of the Lord Jesus Christ. What does Christ say about it? "Therefore who-Gospel to the poor.

Now, being saved from sin, we must sever heareth these sayings of mine, We might sak the question: Who no more walk in them as do other and deeth them, I will liken bim unto a can do greater works than these? Let rock," Matt. 7:24, 25; read also verses works that I do shall he do also; and our good works, and glorify our Father 26:27. Here we have the difference begreater works than these shall be do. which is in beaven, Matt. 5:16. If we tween doing and not doing, or obed-

light, we have fellowship one with an- obey His commandments, how can we expect to stand before Him when He comes to judge the world? And If our house then falls, bow great will the fall then be. It will never rise again, but we will hear the awful sentence, De part from me into everlasting fire that is prepared for the devil and bis angels. May God help us both to teach and

to observe all His commandments,

not only a part of them; and not to add anything thereto, or take anything therefrom for if we do our part shall be taken from the Book of life, Rev. 22:18, 19, and the plagues that are written shall be added nnto us. If we who are called as ambassadors in Christ's stead to teach all things whatsoever He has commanded us, teach only one part and leave the other part unobserved, are we not taking part therefrom? Shall we not be beld responsible for so doing? Are we not in danger of baying the plagues that are written in the prophecies of this Book added unto us? O let us "cry aloud and spare not;" let us lift up our house of Jacob their sins," Isa, 58:1. What is not going on in the churches pastors are "become like dumb dogs that cannot bark," "Let us notice a few tblngs. First, "pride of life" bas crept into the churches, more or less, of ail denominations. If people only make a good appearance all is right, then they are highly esteemed amongst men, and little is thought about pride being an abomination in the sight of God. Again how many church members defraud their neighbors and even their brethren, taking the advantage in every way that they can? Is that loving our neighbors as ourselves as Christ taught? Many Christlan professors in our days are "yoked together with unbelievers," both in matrimony and in secret societies, and are still held as members in good standing in the cburch. Many are given to strong drink, dancing and other amusements, fulfilling the lasts of the flesh which are sinful. How can we expect to live and reign with Christ in the world of glory if we indulge In these things May God open the eyes of ail before it ls forever too late. Kossuth, Ont.

For the Herald of Truth OUR CHARITABLE HOMES.

The change of lecation of the Or phans' Home from Orrville to West Liberty, Ohlo, may have taken some of our people by surprise, but any one who knew the circumstances and conditions under which the Orphans

something of the kind. When Bro. Plank and Bro. Garbe took upon themselves the responsibillty of opening a Home for homeless children, they did so under adverse cburch to stand by them and help them ont, which was only in part fulfilled The chief hindrance seems to have heen the lifting of a mortgage of twenty-five hundred dollars. Home was carried on as an individual institution for some time, but later was placed under the care of the Board that

treasury would be turned over, and that Bro. Plank set apart 40 acres and bave ever been, but would like to be buildings of his farm with the understanding that as soon as the Board prayers and in your offerings occasionpaid bim twenty five bundred dollars raise the amount and some besides to who know hy experience what it means repair buildings, but only partly suc- to be an orphan, are you in a position ceeded. We could not feel justified in making ourselves responsible for more would weep to see your children or than we had in the treasury and Bro. grand-children taken to such a place, Plank being left alone to care for the Home as best be could, dld not feel as if he should wait much longer so asked us to decide at once, and in case we cannot settle on locating the Home on his property under those conditions be would sell wblcb be did. He favored the Home by the use of buildings and ground and help for several years for which we feel truly grateful, but we

1900.

bave to-day a homeless Orpbans' Home. Some time during the winter the Glover Institute buildings and 8 acres of ground at West Liberty were offered for sale, and a number of our people seeing in the sale a chance, bought the same and hold it subject to the choice of the church for either a school or Orphans' Home, or whatever is needed.

By the consent of those who bought the property, the Orphans' Home bas the use of the building until the school question has been decided and in case the property is not needed for a school then the Orphans' Home Board may make the property theirs. This in short is the situation of the Orphans' Home. Several thousand has been subscribed for school purposes, but considerably more is needed. We would have nearly that amount in the treasury of the Orphans' Home with considerable in legacies and wills, but no fixed location. The only thing left us is to do as we have been doing the last three years and more, the best we can and know

We are not discouraged, but we would feel greatly relieved to have the location permanently settled, and sufficient land in connection with the Home to make it largely if not altogether self-sustaining. We have had their coming. a good deal of patience, we believe it is India, Schools, Publishing Co. stock hard we onght to nrge the cause of our the same time do injustice to some other Lord's claim.

Taken all ln ail our people have responded nobly to the various calls for "collections," I could probably literally apply the words of Paul to many in the church to-day, "How that in a great trial of affliction the ahundance of their joy and their deep poverty abounded anto the riches of their liberality; for to their power I bear record, yea, and heyond their power they were willing of themseives; praying us with much entreaty that we would receive the gift and take upon us the fellowof the ministering to the saints. And this they did, not as we boped, but first gave their own selves to the Lord, and unto us by the will of God." 2 Cor. 8:2-5.

A good many are anxious to have the Homes fully equipped and self-sustain-

there altogether. Will you then in your to do something? Those of you who would you have a mite to give for such as have no other better place than this? And you who wish to be remembered in old age, can you do something for those who will be glad to have a place as good as the Old People's Home endeavors to be? God bless you

M. S. STEINER, Pres. M. B. of C. H. For the Herald of Truth.

> LOVE TO ENEMIES. BY ALICE MAY DOUGLAS

The following incident is taken from the diary of Hans Egede Saabye, a grandson of the celebrated Hans Egede, first missionary to Greenland.

It has ever been a fixed law in Greenland, that murder, and particularly the murder of a father, must be avenged, About twenty years before the arrival of Saabye, a father had been murdered In the presence of his son, a lad of tbirteen, in a most atrocious manner. The boy was not able then to avenge the crime, but the murderer was not for gotten. He left that part of the .country, and kept the flame burning in his bosom, no suitable opportunity offering for revenge, as the man was high ln influence, and many near to defend him. At length his plan was laid, and with some of his relations to assist bim, he returned to the province of the murderer, who lived near the bouse of Saabye: there being no house unoccupied where they might remain, but one owned by Saabye, they requested it, and it was granted, without any remark, aithough he knew the object of

The son soon became interested in right that we should bave. There are the kind missionary, and often visited other interests of the courch that his cabin, giving as his reason, "you are needed support. Missions, home and so amiable I cannot keep away from foreign; Evangelistic work, Building of you." Two or three weeks after, he meeting houses, the relief of starving requested to know more of "the Great Lord of Heaven," of whom Saabye had and local church expenses, each have spoken. His request was cheerfully their claim, and we hardly know how granted. Soon it appeared that him seif and all his relatives were desirous neglected poor and homeless and not at of instruction, and ere long the son requested baptism. To this request the missionary answered: "Kunnuk"for that was his name-"you know God: you know that He is good, that He loves you, and desires to make you happy: but He desires also that you should obey Him."

Kunnuk answered: "I love Him, I wlli obey Him."

much affected and silent. "I know," come a heliever."

Agitated, he answered, "But he murdered my father."

For a long time the missionary pressed the point, the poor awakened heathen promising to "kill only one." But this was not enough. "Thou shalt trust in the Father. He has taught

with the proposition that all in the ing. We are too, and we are giad to say do no murder," was the command of plainly by His words and example that we are nearer to that goal than we the Great Lord of Heaven. He ex- nothing can happen to us but what He borted bim to leave the murderer in the band of God to be punished in another our remembrance those preclous words world: hut this was waiting too long ally remember the Orphans' Home, and for revenge. The missionary refused he would deed it over. We tried to the Old People's Home. Those of you him baptism, without obedience to the command. He retired to consult his friends. They urged him to revenge. Saahve visited hlm. and without re-

ferring to the subject, read those por-

a quiet and forgiving temper. Some

days after Kunnuk came again to the

cabin of Saabye. "I will, ' sald he, and will not; I bear, and I do not hear. I never felt so before: I will forgive him, and I will not forgive him." The missionary told him that when he would forgive, then bis better spirit spoke; when he would not forgive, then his unconverted heart spoke. He then repeated to blm the latter part of the life of Jesus, and His prayer for His murderers. A tear stood into his eye. "But He was better than I," said Kunnuk. "But God will give ns strength," Saabye answered. He then read the martyrdom of Stephen, and his dying prayer for his enemies. Kunnuk dried his eyes and said, "The wicked men. He is happy; he is certainly with God in heaven. My beart is so moved; but give me a little time; when I have brought the other heart to silence, I will come again." He soon returned with a smiling countenance, saying, "Now I am happy; I hate no more; I have forgiven; my wicked beart shail be silent." He and his wife, having made a clear profession of faith in Christ, were baptized and received into the church. Soon after, he sent the following note to the murderer of his father: "I am now a believer, and you have nothing to fear," and invited him to his house. The man came, and lnvited Kunnuk in his turn to visit him. Contrary to the advice of friends, Kunnuk went, and, as he was returning home, he found a hole had been cut in his kajak (or boat. In order that he might be drowned. Kunnuk stepped out of the water, saying, "He is still afraid, though I will not harm him."

What a noble example of seif conquest. What an illustrious exhibition of the power of the gospel.

Bath, Me.

"EXAMPLE."

There is everything in having a good example; in being able to say, "I do thus and so because it is good and right," and then to give a reason by example, that admits of no room for argument.

This is exactly where every Christian stands. They have the best of examples-Christ, and to say that we do a thing because He did it, is the best of proof that we are right. He is onr gain example in all things. For every condition of life He has left an example "His command is, 'Thou shalt not dition of life He has left an example mrder.'" The poor Greenlander was that can leave no room for doubt as to what should be done. It matters not said the missionary, "why you have what our surroundings may be; what come here with your relations, but this temptation we are facing; He was you must not do, if you wish to be there before us, and has given us our examples. it is indeed blessed to know that as we face every sorrow, every trial. He too faced it, and was victorious, and we can be victorious through His victory.

He left ns an example of childlike

allows, and then the Spirit brings to when we face what appears to be sure defeat, "There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may tions of Scripture and bymns teaching be able to bear it," and then we catch a glimpse of the silver lining of the cloud, and realize His presence and know the victory is near at hand.

But there is another side to the que tion. Not only is He our example, but we, too, have become an example by being in Him. We are before the world as He was. People are watching ns to see what we really mean, not by what we say, but by what we do. Like John the Bantlet, we have become messengers sent forth with a divine message. We have become lightbearers to lighten the darkness of a dark world. Unless we keep the lamp clean and hright, it must fail to give out a clear light and will soon he obscured altogether.

We are, in fact, heacons standing out holdly and fearlessly, glving forth a steady light amid both storm and calm; and so as we are watching Christ for example, the world is watching us.

How necessary then that we copy carefully, that we give heed to the many little details that complete life's picture.

We cannot afford to take our eyes from our model, not for a moment, but like true artists we must study our subject carefully, and bonestly, and then we shail he enabled to claim success, and our efforts will not have heen in vain.

Reader, remember that our example came into the world to give rather than take.

Let us then do likewise, and then, when face to face with the grim enemy, death, we shall be comforted by the thought that our life has been of some value: that we have lived rather to do good than to get good, and they who may be following us will then be ied nearer to the great Example. Tim. 4:12; 1 l'et 2:21. Sel. L. M. J

THE Indian has been starved and overpowered till he is aimost exterminated.

The African was made the white man's slave, but he continues.

The Crusades lavished the lives and wealth of Europe to snatch the Holy City from the Moslems. But the Turk still guards the city and keeps peace hetween rivai ('hristian sects in the

church of the Holy Sepuichre. History asks what real progress have these wars produced except in material

"Ye kill and covet and caunot obtain: ye fight and war, yet ye have not hecause ye ask amiss that ye may consume it upon your justs."

Mighty nations have perished, but the words of the prophet remain. Catharine A. Burgin

Do to day's duty, fight to day's temp tation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them. -Sel.

great eager crowds. The news of His

who was lingering in a dungeon in the

strong fortress and castle of Macherus,

on the borders of Arabia, about one

bundred miles south-east of Galilee.

John sends a delegation of two to in-

quire of Jesus whether He was really

the one that should come, or whether

they should look for another. "John

may have been moved to send this mes-

sage by some lingering Jewish views as

to a temporal Messiah who would right

ail their national wrongs; or by his

haste to have Christ publicly announce

His Messiahship; or by a desire to

transfer his disciples to Christ and pre-

vent their forming a sect by them-

selves." John may have sent to inquire

for his own informaion. He had been

in prison about six months, and during

all this time Jesus was enjoying perfect

liberty and had performed many mir-

acles, and while languishing in his

prison cell he may have become some-

what discouraged and doubted whether

Jesus was really the promised Messiah.

If indeed He is the Christ, why does He

not deliver His forerunner from this

prison cell? may have been the ques-

tion tempting him. Many of the

ancient, active, earnest workers and re-

formers have had their seasons of dis-

couragement and depression. Moses,

Israel's great leader, at one time com-

plained to God, "I am not able to bear

ail this people aione, because it is too

heavy for me." David cried, "O Lord,

why hidest thou thyseif in times of

trouble?" Elijah, after his wonderful

victory on Mt. Carmel, flees from the

presence of Jezebel, lies down under

"Juniper' tree and asks the Lord to

let him die. Bunyan's Christian in

Doubting Castle has been the exper-

ience of many. Jesns gives the most

positive proof and convincing evidence

of His Messiahship by working many

miracles in the presence of these mes-

vhosoever shall not be offended in me."

28. S.—A Preacher of Righteousness.
Matt. 21: 23-32

CORRESPONDENCE.

FROM BERTIE, ONTARIO,-We feel

from our congregation. Bro, Neison

Michael, Bro. Eli, Hailman and Bro.

Lewis Burkholder unitedly held meet-

ings here for over a week and it is evi-

on account of the glorious results.

Luke 7: 18-28

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ling. No. 18. The Demon of Vanity. No. 19. Is Ornamental Dress Harm-

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The Words of Cheer.-Is one of the the Four Gospels," etc. We have given very best illustrated Sunday school and this little volume a thorough examinafamily papers published. It should be tion, and can conscientiously say that it is a splendid work for all who desire to dren to read it, and in families where study the Bible systematically. It is an outline of the Bible teachings arranged in such a simple way that any one car readily comprehend it. Sent postpaid to any address for 40 cents. Address, Mennonite Publishing Co.,

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CONFERENCES

ANNUAL

The Annual Conference of Ohio will be held Thursday and Friday May 17th and 18th in the Midway (Oberholtzer) M. H., Mahoning Co. The bishops are requested to meet at 9 o'clock Thnrsday morning to arrange the work. All are requested to meet all 10 A. M. for public worship. Conference proper will meet at 1 P. M. Thursday. The near est R. R. station is Columbiana. By notifying Allen Rickert, D. S. Lehman, J. S. Lehman or the writer you will be met at the station and conveyed to the conference. Ministers and deacons as well as brethren and sisters, not only in the state of Ohio, but those of other states also, are invited to be present. Questions for discussion must be submitted to the hisbons before Thursday May 17th, 1900.

JOHN BURKHOLDER.

DAKOTA, ILL., APRIL 10th 1900 -The annual Sunday school and church conferences for the state of Illinois will be held at the Mennonite M. H. near Cullom, Ill., on the 23d, 24th, and 25th of May, Spnday school conference on Wednesday and Thursday. Church conference on Friday. A cordial invitation is extended to all Sunday school and church workers of other districts to be with us. All questions to be dis cussed at the church conference should be sent to the undersigned as early as J. S. SHOEMAKER. possible.

SEMI-ANNUAL.

The semi-annual Conference of Vir ginia will be held at the Spring Dale M. H., (Upper District) Augusta Co., Va., on the second Friday and Saturday of May. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Any one coming by train will be met at Waynesboro, Angusta Co., Va., by writing to Erasmus Shank, Waynes boro, Va.

S. M. BURKHOLDER.

SUNDAY SCHOOL LESSONS.

LESSON IV.—APRIL 22.

THE CENTURION'S HUMILITY AND FAITH.-Luke 7: 1-10.

[Read Mark 2: 23-3: 19. Memory verses 9, 10.7

GOLDEN TEXT. - Like as a father nitieth his children, so the Lord pitoth them that fear him, - Psalm,

INTRODUCTION.

TIME - Summer of A. D. 28, soon after the Sermon on the Mount.

PLACE.-Capernaum, on the north west shore of the Sea of Galilee.

turion, the servant.

1900

CENTURION.—The Centurion was a trines of His kingdom. He was accom-Roman military officer. All Palestine panied by the chosen twelve and wherwas under Roman military government. The Centurion of our lesson was probably connected with the garrison stationed at Capernaum. It is said that the Roman army was divided into legions, composed of six thousand men each, and each legion was divided into ten cohorts, or "bands," six hundred men to each "band." Each cohort was divided into three maniples of two hundred men each, and each maniple was divided into two centuries: these last contained one hundred men each, and each one was commanded by a centurion; thus in each legion there were sixty centuries, each one under the command of a centurion.

PAIRE REWARDED -"Have faith in God" is the key that unlocks the door to the inexhaustible treasures and blessings that are hid in Christ. We have many examples of faith in the Bible. and among them the one found in our lesson to day sparkles as a precious diamond in a setting of gold. Faith in God is necessary, (1) Because it is impossible to please God without it. Heb. 11:6. (2) It is the only means by which we can be brought into union with Christ, and come into possession of eterpallife. John 5:23. (3) It is the shield by which we quench the fiery darts of the enemy, and the weapon by which we are able to overcome the world. 1 John 5:4,5. (4) It is the medium through which we receive salvation. and all other biessings of divine life, (5) It is a God given virtue, which enables us to grasp things that are unseen, things that pertain to the world and life beyond. (6) Unwavering faith in God and His promises, is the means of access to the eternal joys, riches and

giories of beaven. Oh, for a faith that will sustain, Beneath the chastening rod, And in the hour of grief and pain, "Will lean upon its God."

APRIL. HOME READINGS. 16. M .- The centurion's servant hesied

sengers, and also tells them to report to 17. T.—The willing helper.
Luke 4:33-44 John that the poor have the Gospel preached unto them, and "blessed is he

18. W,-Nobleman's son healed, John 4: 46-54

19. Th.-Possibilities of faith. 23. M.-Jesus and John the Baptist. Mark 9: 17-27

20. F.—Life through believing. John 20: 24-31 24. T.—Testimony of Works.

21. S.—According to faith.

Matt. 9:27-31

25. W.—Fourfold Witness,

John 5:30-39

22. S.-Matthew's narrative.

Matt. 8:5-13 26. Th.—Gabriei's Message. Luke 1:13-22

LESSON V. - APRIL 29. JESUS AND JOHN THE BAPTIST. -Luke 7: 18-28.

[Read Matt. 11:1-15. Memory Verses 22, 23.1 GOLDEN TEXT.-He hath done all

things well .- Mark 7: 37.

INTRODUCTION. TIME.-Summer of A. D. 28. Soon

after our last lesson. PLACE.-Somewhere in Gaillee, prob-

ably at or near Nain. PERSONS. - Jesus, the disciples of John, the people.

JOHN'S INQUIRY AND CHRIST'S MESsage .- Jesus the wonderful Savior and healer was moving about from village

PERSONS. — Jesus, the elder of the to village and from city to city; healing with the meetings we have organized a Jews, friends of the Centurion, the Cen- the sick, casting out devils, raising the Sabbath school and the number of pardead, and teaching the people the docents and children and the interest manifeated is certainly wonderful. Parents are taking an active part for we all want ever they went they were followed by to be with our children and children with their parents when we take our long fame was carried to John the Baptist, vacation by and by.

B. P. SNYDER. FROM PICKERINGTON, OHIO. - The Brethren A. P. Yeatter and David Hostetler of Weilersville, Ohio, came here Saturday evening March 24, and visited here until the morning of the 28th. While here Bro. H. preached for us at the Stemen M. H., also at the U. B. church in Pickerington. We are thankful for these visits and we hope God will move upon the hearts of others of His servants that they too may come among us and preach for us out His life giving word. We reorganized the men Sunday school April 1 with the following officers Supt., J. K. Hooley; Asst., Martin Stemen; Sec., B. J. Raver, Libr., D. J. Hooley. Trusting that all may be done to the honor and glory of God we still crave an interest in the prayers of God's people in onr behalf.

H. PLEASANT VIEW CONGREGATION. HOLDEN, MO., APRIL 5, 1900. - Our Sunday school is and has been an evergreen S. S. for a number of years. We meet at 10 A. M. each Sunday, and have hour that we enjoy to the utmost. I believe this is speaking for one and ail present, from the infant to the hoary head, all of whom are there, health and weather permitting. We there feast on God's grand and glorious teachings, and we feel that "it is good to be here." And if we could have all with us who have not those privileges every Sunday how much greater might the biessing be? God's riches and grace are sufficient to give to all an abundance. But what about the countless army who do not want the privilege, do not regard God, God's word, or the Sabbath. God COR. pity them.

MILAN, OKLAHOMA, APRIL 3, 1900.-A Friendly Greeting to all HERALD readers. If the editor allows me a space I shall by the bein of God have a letter and sanctify us all for His use: for without this sanctifying power we cannot be successful workers in His vinework with Jesus and that means absolute identification of purpose, interest, we have feilowship one with another. I John 1:3, 7, Fellowship! Thus cries responsibility of the helpers. much with Jesus, much of Jesus, much to praise God for another shower of is the life in unbroken fellowship with biessings which He did not withhold God. Jesus, Jesus! This is the substance and sum of redeemed humanity. Let us realize it, live it, preach it, and the effect will be felt in heaven and on earth. Isaiah 53: 11. Let us ail remember that 1 Pet. 2:9, is a reality.

dent the Lord had the ruling over all, Spring is here with all its beauty; we had a mild winter; corn planting is the this Mission are farming and a shirt Praise His holy name. In connection

order of the day; wheat looks fine. The prospect is good for an abundance of fruit. Many new settiers came in here. A number of Mennonite people located here, among the number is Bro. T. Hershberger a deacon and family from Tennessee. We have an interest ing Sunday school. The mild climate gives opportunity for Sunday school the year round. We have Sunday school, preaching and Bible reading every Lord's day. The HERALD OF TRUTH makes its regular visit. Often one number is worth what it cost for one year. Long may it live. We have many so called religions here on every side and many sceptics all about ne here. The harvest is great, and the labors are few; we invite the ministers to come and heip us, and all that are looking for a new location come and belp ns. Pray for us, brethren.

SIMON HETRICH

FROM JOHNSTOWN, PA .- On the 10th of March Bro. John N. Durr of Mar tinsburg, Pa., came to us and the same evening held the first of a number of meetings at the Thomas M. II. On the 18th he officiated at the ordination of three brethren to the ministry in the Stahl M II Of the eight brethren re ceiving votes the lot feil npon Calvin Harshberger, James Saylor and Stephen Yoder. May the Lord richly biess these dear young brethren, and may they prove faithful in their high calling May the brotherhood feel in regard to prayer for them as did Samuel of oid (1 Sam. 12:23), so that they may teach us the good and right way. The same evening he preached in Holsopple. Monday he went to the Thomas M. H again and preached a few nights. The result of the meeting was the conversion of souls. May the Lord richly biess Bro. Durr. On the 21st of March Bro. G. D. Milier of Tub, Pa., came to the Blauch M. H. and held a number of meetings. On the 23d he was called to preach the funeral of our beloved young sister Mary Thomas. May the Lord bless the work of Bro. Miller and beip us all not to forget to pray.

LEVI BLAUCH

ROCKTON, PA., MARCH 29th, 1900, A visit to the eastern counties has affor ail, first to you dear brethren and forded me much pleasure in the Master's sisters in Kansas, especially to you with cause. We left our home February 14th whom we met at our late conference. and began our visit in Snyder Co., then May the God of love and peace biess went to Juniata Co., visiting the homes of many of our dear brethren and sisters to encourage them in their Christian work. By some continued efforts yard. To work for Jesus, we must as we went along fifteen persons became willing to embrace their blessed Saviour. How giad we feel when we 27. F.—The Forerunner.

John 3: 22-36

will, sacrifice, and joy. Phil. 2: 5. If see sinners flocking in. Truly the har was like in the light as He is in the light, vest is great and the laborers few. Co vest is great and the laborers few. O how great is the call for heip, and the 29. S.—Prophecy Fulfilled.

Matt. 11: 2-14

1 John 1: 3, 7, Fellowship! Thus cries responsibility of the neipers. Watching heart of humanity, and this man, what of the morning? 1t is high is possible only as our life is hid with time for us all to awake to righteous Christ in God, Col. 3:3. Upper world ness. We visited at Bro. A. D. Wen fare will reveal its upper world qualities; ger's home and with much interest listened to the story of the old world. like Jesus. Beautiful, glorious, heipful Then we visited the headquarters of the Book and Tract work, and must say to our dear brethren and sisters that it is one of the works of much interest and benefit to our church, worthy of our support. Then we visited the Weish Mountain Mission where the good work is carried on by a great deal of personal sacrifice. The industries established by factory Men and women jearn to work and earn a living surrounded by Chrlstian influences. The support which this Mission receives is still weak, but with the aid of about \$ 2,000, could become self supporting. Only a mite from each of God's children would be sufficient to meet its needs.

From here we went to Lancaster City Mission which was not in session, but we examined into the work by the aid of those in charge and feel to encour age the brethren and sisters in care of it to press on. From here we returned home, feeling enconraged in the Christian work among our people. We still look forward to the time when the church may double her work which can be done only by the sacrifice of a life crucified, from which by the grace of God we are resurrected to all righteous-J. A. BRILHART.

SUNDAY SCHOOL ITEMS.

HAGERSTOWN, Mp., APRIL 5th 1900. The Paradise Sunday school has been reopened for the summer, with George Coss and David Martin as superin tendents: Peter Eshelman, Treas.: Amos Eby and Adam Horst, choristers. May God be with us in this work, that all may be done to His honor. We wish more would feel impressed to take up the work: yet we remember the promse lies not necessarily in the great number for Christ has said. "Where two or three are gathered together in my name, there am I in the midst of them," We desire to be remembered by all God fearing people. COR.

FROM JOHNSTOWN, PA. - The five Sunday schools in the vicinity of Johnstown have been reopened for the term of six months. May the Lord bless the work and may every brother and sister take an active part in the same, and thereby influence their children to do the same. This work is grand, but it is not for the young only as some think; the gray heads of the aged are an ornament there. We need special prayers for the schools. Read James 5:17-18 and see how Elias did Brethren and sisters, think of the work before us, of the value of our dear young people, of the danger they are in. of the responsibility on our part, and of eternity from whence no traveler has ever returned. LEVI BLAUCH.

JOHNSTOWN, PA., APRIL 6th 1900,-The Stahi Mennonite Sunday school was organized, March 25th 1900. The following officers were elected: Supt. John Stahl: Asst. Supt., H. H. Mishler Secy., the writer; Asst. Secy., L. D. Yoder: Treas., John Sala: Asst. Treas Noah Eash. The school was opened April 1st 1900. We pray that the Lord may help us all to take an active part in the Sunday school work so that s great amount of good may be done, and that many may turn from this sinfu world to Christ. God bless the S. S. everywhere. MARY C. BLOUGH.

FROM ALPHA, MINN -- March 25th 1900, we reorganized our Sunday school by electing officers as follows; J T. Hamilton, Supt.: P. B. Snyder, assistant Supt.; C. E. Hamilton, secretary and treasurer; C. J. Garber, chorister;

many reasons for praising God, for in central Kansas. On this homestead church and Sunday school privileges. and for the religious intercourse which we are privileged to enjoy, one with another. That which may be accomplished through the medium of a Sunday school which is alive to the sense of her calling will be in part one of the revelations of eternity. But there are results of good already made manifest which no doubt would have remained dormant had not some of God's creatures been sheitered within the dome of the Sunday school, hence iet us pray, "God biess and keep our Sunday school, COR

> For the Herald of Truth REMINISCENCES.

BY R. J. HEATWOLE.

In the HERALD OF TRUTH of 1873 I noticed items recently, that reminded me of how I rejoiced when our minis tering brethren began to come to Kansas to seek out for themselves a home. and assist in the work of the Lord. It seems to me our church paper was

a good help in this direction nearly

thirty years ago as I remember weil

that through this I saw the notice

of Bro. Daniei Brenneman having been

here in Marion county and was sug

gesting and planning, it seemed to me

the colonizing of our people in this county; so by the encouragement of Bro. Henry G. Brunk with whom I then lived in my "single" days in Henry county, Ilinois, I came to Marion county, Kansas, to see this little coiony of our people as we sup posed a few were already here. So in the summer of 1872 I was here in this county near Marion Centre but could not find one of our Mennonite neonic here, but I remained, and soon the brethren Noah Good, Benjamin Bare and Emanuel Shupe and their familles came and found homes near Marion Centre, Kansas, (called Marion now.) Then John Evers came from the valley of Virginia and found a home in said county upon which he and his family afterward settled. His first text the night I took him to Bro. Good's rented log dwelling in Marion (built when the Indians were yet in the land not far away) was Acts 11:23, of Barnabas, "who, when he came and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord," So Bro. Evers exhorted us also with purpose of heart to cleave unto the Lord. I never forgot this text, from which I heard the first sermon by the first Mennonite minister settling in Kansas. He soon settled here and we had preaching in the English language only. Before he moved here Bish. Henry Yother of Nebraska came on a second ministerial tour, and preached a number of sermons in Marion and McPherson counties. Then came the aged Bish, Daniei Brundage from Missourl and took a homestead of 160

May No. of HERALD for 1873. To this homestead I could come on Sunday morning, fourteen miles, with my wife, and profit and edify our souls in the first Sunday school that our Hannah Snyder, assistant. We have Mennonite brotherhood organized here

acres in McPherson county near Can-

ton. This cost him but fifteen doilars:

I saw this item to-day in his article in

there is at present a commodious church building which our hrethren built and in which they have an "evergreen" Sunday school, also preaching every Sunday morning and Bible reading every Sunday evening. I mention these things because as I

meditate upon the past, I think of what may result from that which our ministers and a few brethren and sisters may feel at first are but feeble efforts on their part but when done in Jesus' name, in honor to God, how wonderfuily He can bless the small efforts thus put forth in some far away land. Onr brethren in the East. I think mostly in Pennsylvania, sent money to assist in getting the first smail church house on this homestead many years ago. Pre. John Evers of Virginia and Pre. Henry Hornberger of Pennsylvania lived side by side in the days of this early settlement in Marion county near Peabody, and at present there is a nice new church house of our brethren on the home once owned by Bro. Henry Hornberger. Well do remember how giad we were when he and Bro. Evers would come the twenty two miles from their homes on Sunday morning to the church services with the brethren here in the church house on father Brundage's oid homestead. where our brethren first began to have services together as learned in earlier days in some eastern home under the kind training of father and mother amid the chnrch influences agreeable to our Articles of Faith of centuries ago.

Time which steals our years away, Will steal our pleasures too, But the memory of the past will stay, And half our joys renew.

I feel thankful to God to-day for these fond memories of the past, as I think of what those I mention in this article have done even for me alone in years gone by. Though some of the dear ones are gone to their long home, the spiritual help they afforded me was of much value then and is still.

Last but not least it is very encour aging to me as I think of the evangelizing work our dear brethren have done in Kansas. I remember well the first meetings held by our ministering brethren from abroad who came to us here in Kansas to give encouragement to the good work and to gather in the lost ones. We know where they have by those meetings been gathered into the fold by tens and by twenties and some of those dear souls are now zeaious workers as ministers of the giorious gospel of the Son of God Several of them are often out, away from home in the evangelizing work, giving others the invitation to come into the foid and thus be gathered as they themselves were by listening to a series of divine requests and precepts and the beautiful promises connected therewith. If the Lord will, Bro. Geo. R. Brunk, who is one of this number, will start for the valley of Virginia this week to encourage the good work and for ought we know our evangelizing committee men may have others abroad in the good work. We cannot tell, but this we know that at the time our evangelizing work began we had four piaces for our ministering breth. ren to visit and preach to our brothers and sisters. In 1893 instead of four places where our brethren were settling there were forty-two and at present there are more.

As I write these lines I think of the four commandments for evangelizing or mission work, viz:

1 Look John 4 - 35

2. Pray. Matt. 9:38.

3. Send. Rom. 10:14, 15. Go. Mark 16:15; Matt. 28:19.

The field of labor it seems is not only in Kansas for Christian workers. but according to Matt. 13:38 the field of labor is the world, hence look, pray, send, go, that the gospei may be brought to every creature, to all nations in all the world.

McPherson, Kansas,

ELKHART INSTITUTE ITEMS.

The Second Winter term closed on Friday March 30th and the Spring term opened on Monday April 2nd. A number of the Ohio and Pennsyivania students left for their homes at the end of the winter term. The ties of friendship that were formed in school life during the past winter were stronger than any one knew when the time came to say goodby, and the farewell greetings were mingled with sadness.

A number of brethren and sisters have visited the school recently giving words of encouragement and several have contributed to the endowment fund. This fund is steadily growing Whatever donations are made to this fund will be so invested that the inter eat will afford a regular income. Under no circumstances will the principal be used to meet any of the expenses of the school. Visitors are always weicome

The regular meeting of the Board of Directors was held at the residence of Bro. J. S. Hartzler on Saturday, Mar 3:

The Summer Normai or Review term wiii open June 12.

MY LAST DRINK

The following interesting story is told by S. H. Hadley, who was once a confirmed drunkard, but after his conversion became superintendent of the old Jerry McAuley Mission, New York.1

One Tuesday evening, on April 18, 1882. I sat in a saloon in Harlem, a homeiess, friendless, dying drunkard I had pawned or soid everything that would bring a drink. I could not slear unless I was dead drunk. I had not eaten for days, and for four nights pre ceding I had suffered with delirium tremens from mldnight tili morning. I had often said, "I will never be a tramp; I will never be cornered; for when that time comes if it ever does I will find a home in the bottom of the river." But the Lord so ordered it tha when the time did come. I was not able to walk one quarter of the way to the river. As I sat there thinking, I seemed to feel some great and might presence. I did not know then what it was. I did jearn afterward that it was Jesus, the sinner's friend. I walked up to the bar and pounded it with my fist till I made the glasses rattle. Those who stood by drinking looked on with scornful curlosity. I said I would never take another drink if I died in the street: and I felt as though that would happen before morning. Some

promise, go and have yourself locked un" I went to the pearest stationhouse, a short distance away, and had myself locked up.

I was placed in a narrow cell, and it seemed as though all the demons that could find room came in that piace with me. This was not all the company I had, either. No, praise the Lord: that dear Spirit that came to me in the saloon was present, and said-"Pray!" I did pray; and though I did not feel any great help, I kept on praying. As soon as I was able to leave my ceil I was taken to the police court, and remanded back to the celi. I was finally released, and found my way to my brother's house, where every care was given me. While I was lying in bed, the admonishing Spirit never left me, and when I arose the following Sabbath morning I felt that day would decide my fate.

Many plans were turned over in my mind, but all were rejected; and toward evening it came into my head to go to Jerry McAuiey's Misslon, I The house was packed, and with great difficulty I made my way to the space near the platform. There I saw the apostle to the drunkard and the outcast that man of God. Jerry McAuley. He arose and amid deep silence, told his experience, that simple story that I had heard so many hundred times afterward but which was ever new: how he had been a "tief," an outcast, a drunkard, "but I gave my heart to God, and He saved me from everything that's wicked and bad." There was a sincerity about this man and his testimony that carried conviction with it, and I found myself saving, "I wonder if God can save me?" I listened to the testimony of twenty-five or thirty persons, every one of whom had been saved from ruin, and I made up my mind that I would be saved or die right there.

When the invitation was given

knelt down with quite a crowd of drunkards. Never will I forget that scene! How I wondered if I would be saved! if God would help me! I was a total stranger; but I felt I had sym pathy, and it heiped me. Jerry made the first prayer. I shall never forget it. He said: "Dear Savior, won't you look down in pity on these poor souls? They need your help, Lord, they can't get along without it. Blessed Jesus, these poor sinners have got themselves into a bad hole. Won't you help them out? Speak to them, Lord! do for Jesus' sake-Amen!" Then Mrs. Mc Auley prayed fervently for us, and Jerry said: "Now, all keep on your knees and keep praying, while I ask these dear souls to pray for themselves." He spoke to one after another as he placed his hand on their heads, saying, "Brother, you pray. Now tell the Lord just what you want Him to do for you." How I trembled as he approached me! Though I had kneit down with the determination to give my heart to God, when It came to the very moment of grand decision I feit like backing out. The devil kneit religious character. There is some by my side, and whispered in my ears crimes I had forgotten for months "What are you going to do about such and such matters if you start to be a Christian to-night? Now you can't afford to make a mistake; had not you better think this matter over awhlie and try lected.

in, and then start?" Oh, what a conflict was going on for my poor soul! A biessed whisper said, "Come!" The devil said, "Be carefui!" Jerry's hand was on my head. He said, "Brother, pray." I said, "Can't you pray for me?" Jerry said, "Ali the prayers in the world won't save you unless you pray for yourseif." I halted but a moment, and then, with a breaking heart. I said: "Dear Jesus, can you help me?" Dear reader, never with mortal tongue can I describe that moment. Although up to that moment my soui had been filled with indescribable gloom, I feit the glorious brightness of the noonday sun shine into my heart; I felt i was a free man. Oh, the precious feeling of safety, of freedom, of resting on Jesus! I felt that Christ, with all His brightness and power, had come into my life; that indeed old things had passed away, and

all things had become new. From that moment until now I have never wanted a drink of whiskey, and I have never seen money enough to make me take one. I promised God that night that if He would take away the appetite for strong drink I would for Him all my life. He has done His part and I have been trying

to do mine. Four years after my conversion I was called by the trustees of the old Jerry McAuley Mission, to carry on the work Jerry began in 1872. I have now been here thirteen years, and have been permitted to see more ruined drunkards redeemed and made prosperous than probably any other living man.

"TOO MUCH MAN IN IT."

It was remarked by a very intelligent but somewhat eccentric old saint, of a certain movement in the church, that it would not succeed because there was "too much man in it." There was good sense and sound philosophy in the saying.

There is need of the human element. for while God works by means in the great work of human salvation, man must co operate with God; but the human must be subordinate to the divine.

It is only as we are filled and controlled by the Holy Spirit that we can accomplish anything for God or humanity. Much that passes for Christianity is only churchianity. In that which passes for Christian activity, there is often a large element that belongs to the "works of the flesh." Elections to high office in conferences and assemblies, often betray a temper and spirit and employ methods of which even the average politician might be ashamed.

Some churches are little more than social clubs and amusement bureaus; "too much man in it," for much is only of the "earth, earthy." Some people imagine anything done around a church, or for a church, partakes of a times a great deal of social and buslness activity, where there is very little piety or spiritual power.

The business of the church needs careful attention, and the temporal interests of Zion are not to be neg-

thing said, "If you want to keep this to fix up some of the troubles you are There is a social and a temporal side to church work; in our anxiety to save the soul, we must not forget the body, and giving is as much a Christian duty as praying; but we must not forget that all these temporal interests of the church, are but means to an end, and that end is the glory of God in the salvation of men.

Ail nnholy and worldly ambitions and methods should be carefully excinded from the work of God. They should have clean hands that "bear the vessels of the Lord." Isa. 52:11.

When the ministers and people are so filled with the Hoiv Ghost that in ali things they serve with a single eye, then will the brightness of Zion go forth as the sun, and her "salvation as a lamp that burneth." Oh that the live above the world, although in the world .- Sel. L. M. J.

"GLAD OF THE CHANGE."

A Christian correspondent writing to a friend says: Everything about us is going on as usual. Card parties, dances, clubs, and the like, are seemingly to the front this season.

As the apostle says, they are "iovers of pleasures more than lovers of God," and the "peace and safety" cry is still sounded out; but aias! alas! 'sudden destruction cometh.' Time is short, eternity long and I prefer to have my 'good time' where it will be never ending rather than in the few fleeting years that are here. And then I am far happier even now than I was when in the world seeking for happiness. am therefore very thankful for all trials and bereavements which have weaned me from these things, and brought me to the enjoyment that I have in the bright prospect before us in the promises of my Father in heaven and how precious are Ilis promises to him who believes and trusts -Sel. L. M. J.

THE GRACE OF PATIENCE.

Patience governs the flesh, strength ens the spirit, sweetens the temper, stifles anger, extinguishes envy, subbridies the tongue, restrains the hand, tramples on temptations, endures persecutions, consummates martyrdom, She comforts the poor, moderates the rich, makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach. She teaches us to forgive those who have injured us, and to be first in asking forgiveness of those whom we have injured. delights the faithful, invites the unbelieving, and is beautiful in every sex and age.

HITTITE DISCOVERIES IN BABYLON.

The German Oriental Society, which, under the leadership of the experienced archeologist, Dr. Koldewey, has made a vigorous attack on the great Kasr ruins of old Babylon, has recently reported two valuable finds, one of these all the more interesting because it is derived from the native land of Job's friend, Bildad. One of these finds is a posed to the teaching and example of splendidly preserved stele of dolerite,

1.28 metres in hight and 0.53 wide, un earthed in the northeast corner of the rnins, and which bears on the one flat front side the image of a Hittite god-The divinity is represented bearded and in the act of stepping forward. Both arms elevated from the elbow, the left hand carries a trident and the right np iifts a big hammer, and a sword is carved on the left side. The head is covered with a Phrygian cap, and the hair hangs down lna long braid, the dec orated outer garment descends to the knees and the shoes are sharply pointed and curved. Ali these marks clearly indicate that the image is that of Hittite god, probably of Tishnb, the Hittite god of thunder, which is made all the more certain by a Hittite inscription on the back of the stele, six lines church of Christ would maintain her in all. Koldewey and others are of the true dignity of the holy character, and conviction that this inscription will be of exceptional value in effecting a solution of the whole Hittite inscription problem.

The second find was made somewhat to the west of the Hittite stele, and is a flat limestone 1.33 metres in length and 1.21 in width. This, too, contains a relief. To the left is found the goddess Ishtar, looking toward the right, elevating the right arm and with the left straining the bow to the ground. In front of her stands a larger image of a god, also looking to the right. It is the god Hadad Romman, with two forks of lightning in each hand. In front of him, in a worshiping position, is a third image, a smaller man, and behind this one another larger image of a god. The descriptions of the images are plainly given above each as "Image of the Goddess Ishtar." "Image of the God Hadad," and over the worshiping man the words, "Image of Shamash Shakun the man from the lands Shnchu and Maru." Between him and the image of fladad are found the words "A measure of meal, one measure of wine I have appointed as a settled mat ter by this stone tablet; he who guards the palace shall enjoy these." To the left of the relief and beneath it are found five columns in neo Babylonis in which Shamash-Shakun, according to the translation of Dr. Meissner, men tions in detail everything that he has done for the protection and prosperity of his country. One of the leading points is that he has restored the cana of the land of Shuchu, and cleared it of reeds and made it 22 elis wide. The inscription is of special importance be cause it contains a goodly number of new geographical terms. It will be remembered that Job's second comforter Bildad, was a "Shuhite." Job 2:11.

MAY NOT INDULGE

Christians may not induige in lux uries for the following reasons: Chris tian gentiehood, fine taste and onr spiritual perceptions teach us that there is a physical basis of morais, that what a man eats and drinks he is, and that the body is the temple of the Holy Spirit. A iuxurious liver is therefore both vulgar and immoral; he violates the law of personal purity and stabs religion in the very eye. Ostentation and display on the part of the rich are a wanton provocation of envy and resentment in the breasts of the poor.

Induigence in luxury is directly or Christ. It tends to enervate physically

selfishness and worldliness. It is unnecessary as our homes may be com fortable and pleasant and our tables well supplied without the costliest furnishings. The Christ spirit forbids lavish expense upon one's self while the needs of humanity are so many and and tell the people in person of India's great. A Christian may indulge in any needs. I think it would cause people luxury which he is sure will the better fit him for, or aid him in, Christlike was there and saw it with his own

CHRIST IS RISEN.

"He is risen." said the angel As beside the Saylor's tomb od the weening wondering Marys With their spices and perfume

See the place wherein they iaid Hlm en, as Hesaid. Go and tell His monrning followers s is no ionger dead.

Hasle and tell poor weeping Peter For his heart is filled with grief, Since that night when he denied Him But this news will bring relief.

Many weary wounded snirits By this wondrons giorious message Since the morning Jesus rose.

Since He broke death's bands saunder He, the great and mighty Conqueror Hath almighty power to save.

Now the resurrection story To the Christian brings relief; And dispeis his every grief. Christ is gone before His children

That they may Hisglory share Sinner, can you trust this Savior

In His word Hesays you may

In that blood which flowed on Caivary. He can wash you white as snow llaste then, sinner, wait no longer

MISSIONS.

For the Herald of Truth

THE INDIA FAMINE.

BY J. S.

It seems to me we should give more thought to this subject. The famine in India is for a purpose. God speaks to us in many ways. This famine certalniv calls to God's children for sympathy and heip. Christ says: "Give unto him that asketh of thee." While the poor suffering ones have not called directly, they have indirectly called for

A heipless infant, sick, hungry and alone on the street may not make its wants known to passers by in so many words, and yet there is no sympathetic heart that would withhold needed aid. There are a hundred thousand such helpless little ones in India. That fact is sufficient appeal.-ED.)

We have made some contributions. but let us be honest with ourselves and see how much more we could do not only with our mites but with our surplus. The Bible says, "It is more blessed to give than to receive." Let us spare a member except temporarily imagine ourselves in their place. What a hiessing it would be to get something that would keep us from starving. Let us also remember that our possessions, as we call them, are gifts of God, and that we are only to me that selfishness in workers is one me more than anything I've yet seen

with me is What would be the best way to help in the matter? I have thought it would be a good idea if Bro. A. D. Wenger would visit the churches to be more liberal, simply because he eves. There may be many other ways. I would say to you, brethren and sisters, give the matter a thought and let us hear from you. It will certainly beln the cause to encourage it from

> For the Hevald of Truth, MENNONITE COLONIES.

every slde.

Illinois.

RV J. A. RESSLER.

March 9th 1900. Colonies are a good thing in the present condition of the world. Perhaps if Adam and Eve had not sinned they would not have needed to colonize: but they did sin and removed from their first dwelling place. Cain planted a vigorous colony after his own kind. Abraham became a colonial pioneer at the direct command of God and moved "out west" to Canaan. Until we know and among them the heathen of India. as we are known we shall perhaps not understand what vital issues hung upon that colony which Abraham started Isaac continued and Jacob multiplied

The Rible is full of descriptions of

colonizing ventures. "Get thee ont of

thy country and from thy kindred and

by many an individual whose travels are not recorded in detail. Before you start to try colonizing, study the subject from a Bible stand point. It is full command which led Paul to Europe and gave to our ancestors a knowledge of the Gospel. It was the same colonizing spirit which brought our people to the work intrusted to them .- En brought their representatives to India. But there is one notion that has crept would never be mentioned or thought gained such currency that many rekeep our people together we must have unday schools" was the argument a our people together we must have Bible Readings," came a little later. And all along the desire to "keep our people together" has served as an excuse for many a deed not so conducive of good results as Sunday schools and Bible Readings. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

The infant church at Jerusalem wanted to keep together. They could not I fear. when their preachers went out to visit the outlying districts. But persecution permitted of God scattered the church. and, hehold the increase! Looking at

ing force." Who can't spare them? it? Do you count yourself in the place of God and think that you are responsible for the success of the Christian work in your little sphere and must carefully hoard up the workers God has placed there? No! Scatter them. If they are worthy of the name of workers Jeens Christ alone They will glorify the Master and be an honor to the church that sends them out, God will her workers. One of the most prosperous Mennonite churches in America, as they come to my memory, is the one that has been most prodigal of her workers

So, let the colonizing work go on-Plant your colonies wherever there is space enough to receive a family. But do it not with the idea of keening the chnrch together, but of scattering her until every town, village, and hamlet, every farming community, every mining community, every manufacturing community, shall have representatives of a religion we believe in because it is taught in the Rible And I feel apre that if this is done. God will not permit you to forget the rest of the world Dhamtari, India.

THE FAMINE IN DHAMTARI.

In the issue of March 10, of the Bombay Guardian appeared the followfrom thy father's house," was obeyed ing letter, which, as it describes the condition of things in the place where our three missionaries are daily struggling with the ever increasing distress and makes enecial mention of their of Interest. It was the spirit of that heroic, anselfish work. I believe will be read with interest by all, And let ns pray while we read, that our dear ones may be strengthened day by day for America and the same spirit which has To the Editor of the "Bombay Guard

DEAR SIR.-You kindly made use into our Mennonite colonization schemes of the information I gave you on the which is as deadly as it is insidious. I trip I made through these parts in the wish I could hit that idea a blow that end of January. Only six weeks have would shatter it into pieces so that it elapsed, but the change is very manifest. About Raipur as yet no great of again. It is the idea that we must number of emaciated persons can be more in colonies in order to keep our found. But even there more can be love times. They will this year make people together. This thought has seen in villages, camps and kitchens, the progress of five ordinary years in who show the effects of insufficient getting widely acquainted with the gard it as an axiom. "If we want to food than I saw six weeks ago. Cattle. however, begin to look very had in and about Raipur. Hundreds of carts and years hence, when reaping days are few years ago. "If we want to keep are going and coming daily, employed getting Bengal rice away from the heart rending experiences and mounstation into the interior. Fodder is so tain labors as the very most profitable scarce that four annas' worth will not suffice for a pair of bulls for a day. One hears of carts working for 4 annas 5 annas and sometimes more. When so much only is received, balis and driver share it, and then do not get enough. A corresponding change for the worse in the next two months will leave hundreds of carts without bulls

Here in Dhamtari, I saw on Saturday nearly 300 people in the Poor-house being built for the accommodation of a couple of thousand people if need be. They were emaciated, many had ulcers. the need as we see it in India it seems and were otherwise sick. It reminded

and spiritually and fosters a spirit of stewards thereof and God will hold us of the greatest sins the home church is of the sights of '97, Among some 1.300 accountable for what we do, as well as for what we don't do. The question such and such members from our worktures. Gennine famine deaths are tak-You? Who are you? Whose work is ing place now daily. I am told that in some parts of this taluk one half the population is on "relief."

Knowing what I do of famine history. I do not think there is any escape from intense suffering and considerable loss of life in spite of the unsparing and tremendous efforts of Government they will stand on the foundation of to prevent it. Exposure to night air, want of care in the inclniency of dla ease, poor water, and small food rations, will conspire to multiply the surely bless the church that sends out invalids and infirm very rapidly from this on. Already such experiences as husbands deserting their wives, parents driving away the children or forsaking them while asleep or under some ruse, are becoming common. There is not much danger of exaggerating the scener that will become common here in the next three months.

I fear the 50,000 I saw on the way as I came from Bastar to Raipur is nearly double now though not all on the road. They are scattered on roads, tanks, etc. all over the country. In this way less danger arises from the cholera scourge which is enre to find its accustomed place in the famine strain. Already It has made its dread appearance.

It is fortunate that the Mennonite Missionaries have come to Dhamtari. Rev. Mr. Ressler, Snpt. of the Mission, has been of inestimable service in the apperintending of relief works-road and tank-while Dr. Page, his assistant, has charge of the "Kitchen" where over 1 300 children were fed daily for the past week and the Poor-house is placed in his sole charge. I am glad to know that their heroic and nustinted service is thoroughly appreciated by the Gov ernment who do not in the least dis guise their estimate of their labor of love. This is as it should be. Every trne missionary is the people's best friend and the ever faithful supporter of Government in all that is humane. however trying and arduous.

One can but feel a little anxious for the brethren here, yet so new to India's climate lest overwork, exposure cholera or something else may cut them down. So let them be remembered in

the prayers of good people. To me it seems providential that they begin their mission in these troubpeople, finding a way into the undving remembrance of those they are beloing come, they will look back to these of all their missionary work.

C. B. WARD.

FORTY YEARS A MISSIONARY.

On February 27th, J. P. and Mrs. Ashton, of the L. M. S., Calcutta, bade farewell to the land to which they have devoted so many years of their lives.

A deeply interesting sketch of Mr. Ashton's missionary life, written by himself, appears in The Indian Evan gelical Review for January. In this he traces the missionary, social and national progress of India during the forty years in which he has known it.

It was on January 10th, 1860, after a to the greatest possible height and ton arrived in Madras. When the vessel had anchored, a L. M. S. missionary, G. Hall, and two of his converts. Cotelingham and Parthasarathy, came on hoard. Mr. Ashton mentions the pleasure he felt in seeing these young Indian gentlemen in their snowy, picturesque dress, and in hearing them speak the English language with so

much fluency. Mr. Ashton learned the Tamil language and the Hindu religion from an old pandit who was an enthusiast in Vedantic and popular Hinduism. He says: "I once asked him why he did not teach his favorite doctrines to his his power. He also refers to the Verwife and make her to join him in his worship of the silver foot which he carried with him as an emblem of the Deity. He jaughed and said, she. being a woman, was on a different platform from himself and it sufficed for her to hold the cow's tail and wor ship that four-footed beast in bla house, where as usual the family cattle were honored guests."

The London Missionary Society in those days, besides its central Institution in Black Town, had five Branch Schools which feli to Mr. Ashton's care These were reached partly by railway (only about fifty miles of rail was then opened,) and partly hy canal and tieca gari. In the work of the Institution Mr Ashton save "It was my colleague's opinion, as it was my own, that the supreme object of educational work is the conversion of the papils. When Dr. Miller arrived after three or four years, he put the matter in a somewhat different light, but he was solltary in his views Refore my arrival there had been six conversions, five of the young men being of high caste but none were Brahming" Two young men were converted during Mr. Ashton's connection with the Institu-

Of a Hindu religious crueity he writes:

I was one of the last, perhaps, to witness hook-swinging in its original form. Hearing that the orders of Government were to be defied in an out-ofthe way village, twenty miles from the city. Dr. Mnrdoch and I joined the stream of pilgrims in our bullock-carts, taking with us some of the converts, one of whom had been brought to the same festival by his Hindu parents when he was a boy, in fulfillment of a yow made when he was very ill. The temple was in honor of Kaliunder the Tamil designation of Eiammah. The chief priest had been a pupil of the Institution and gave us every facility to watch the proceedings. The principai attraction of the morning was the procession of the pilgrims, family by family, dressed only in gariands of neem leaves, round and round the temple followed by the sacrifice of a cock or a sheep. The yows ail completed, the afternoon was given to the great sensation. A pole had been erected in the open centre of a grove and was as high as any of the tall trees. A cross pole was adjusted at the top, so that it could be moved round and also sloped down in order to suspend the victim to two large butcher's hooks which were quickly inserted through the tough skin of the back and ashes rnbbed over to prevent bleeding. The victim who was cleverly kept in an unright position was gradually raised

voyage round the Cape, that Mr. Ash- slowly swung round. He then showered down limes and flowers which were eagerly caught by the wast crowd. many of whom raised inverted umbrellas to catch them.

It was an exciting but a gruesome sight and showed how well the Hindu system is adapted to interest and attract the superstitious multitude. The present generation is very incredulous as to the truth of such a parrative as the above not knowing the depths to which their religion can descend.

Mr. Ashton's reminiscences include mention of Keshub Chunder Sen, who thirty years ago was at the height of nacular Press Act and the libert Bill. Some of the choicest paragraphs refer to his work of training Indian young men for the ministry of the Gospel, After mentioning several such men he

Of such men and of others of humbler attainments there is a growing and increasing need. If the whole of India is to be evangelized, thousands more of these must be called forth of the Lord and fitted for the work. To bring all India to Christ by foreign workers aione, in this generation, would need an immediate addition of at least 100 000 missionaries, male and female, from England and America. Such an enormous reinforcement cannot be exnected nor would it be a healthy state of things for India to be won for Christ hy foreigners alone. Such is not the way of Providence and the churches in India can only be stable and lasting if they are taught and led by the people of the soil

As to the present aspect of missionsry work in India Mr. Ashton concludes:-

But to be frank, the increase from the ranks of Hindus proper has not been what might have been hoped. Various causes conspired to bring this about. The chief attention of the missions has been given to the poor and the outcaste. There is supreme precedent for this. Possibly also the rise of the numerous forms of Brahmoism has checked the progress of the gospel......A reaction in favor of an improved Hinduism has arisen. Strange to say, it has been fostered by foreign Theosophists, but for whom

perhaps it would not have been so serious as it is. The struggle is acute in Benares where a new college has been started and for the support of which Mrs. Besant has been canvassing far and wide. While Dr Richardson continues at the head of that College, the daily recltal of a favorite passage of the Bhagavat Cits and daily brief exhortations may continue. But, let it fall into native hands and the incoherence of Hinduism will soon appear. Perhaps this revival is more hopeful than the rise of Thelstic sects, because it will bring ont more and more clearly the unsatisfactoriness of Hinduism and its unfitness to give peace and hope. The most cheering feature is the wonderful spread of the knowledge of Jesus and the necessity every one feels of trying to show that his hero is superior to Christ.

This reaction will pass away. What the next phase will be will depend largely upon the faith and zeal of the then anything else on the degree in each transformed soul a propagator of ever. -1)r. Hall.

which Hinduism is combated by Indian new ilfe and power to other sonls. Its Christians in the press, and the truths conquests are never by force or com of Christ clearly and forcibly published pulsion, but by the diffusion of light, by in every conceivable way. Truth must prevail. Let it be spread as widely as possible and it is bound to have the victory It is Christ that India needs and she is bound to sccept Him sooner or later .- Bombay Guardian

THE GOSPEL OF THE KINGDOM. Christianity is not a new philosophy.

It is a "way of life," and this expression was the common name for the new re ligion among its early adherents-Those of the Way." Again it is cailed, "the power of God nnto salvation;" that is, it is a revelation of God's power at work in the world to save men and to fit them for higher ends. It is the evangei of the kingdom, as it always appears in the parables of Christ. It is. in the simplest statement. God's plan to reconstruct man and society, and it is in this sense, it seems to us, that Christ used the great expression, "Kingdom of "Kingdom of God," Heaven." Kingdom," "My Kingdom." It is the perfect original order of things which has its home in heaven, coming down from hence and realizing itself on the earth: it is the ideal condition of humanity, existing first only in God's thoughts, and then wrought out by Him as an existing fact; it is the realized sway of God as the beginning and end of all things. The expression was a common one to

the Jews of the period, and John the Baptist's cry, "the kingdom of heaven is at hand," meant to those who heard it the setting np of the temporal messianic kingdom under a king who should break all foreign yokes and make Israel in very truth the people of God. They conceived a kingdom which should per fect the law and ceremonies, which should make the Temple, the holy of holies, the central spot of the globe Their fundamental idea was the establishment of an Israelitish theocracy, which should extend itself politically over all the nations, as Rome had extended its sway. Christ, however, never ceased to declare and demonstrate that He had not come to break the Roman yoke or establish a Jewish supremacy. Little by little it dawned noon the disciples that this kingdom of which they so often heard from their Master's lips was totally nnlike the "perishable husk" for which the people yearned. It was not a thing of "lo here or lo there;" it was not the establishment of a new external kingship, or the setting up of a more perfect Temple service and a purified ritual, but the proclamation of a new life to be entered by a birth from above -a fact which the great Jewish lawyer. Nicodemns, could not possibly compre hend. It comes whenever a soul vields to the wooing of God, and lets His light break in. It establishes itself not in a Temple or a capital city, but in a heart that yields to the away of the King. The kingdom itself is perfect as it exists in the thought of God, and it it could have been realized by a magic act and set np ready made, Christ's work could have been finished in a moment, but it was rather God's plan to realize the kingdom on the earth progressively-to draw men to it by Grace and Love, and to increase its realm by silent victories Christian Church, and perhaps more over soul after soni, and then to make Word of the Lord, which shideth for

the manifestation of love, hy awaken ing hunger for righteousness. You may know that it is at work in the world whenever a corrupt custom is purged away, whenever as sinner is changed into a saint, whenever sin is conquered by the power of God the circle of the kingdom widens and the truth of Christ's many parables of illustration is proved to all who have eve to see and ears to hear.

The setting up of this kingdom is not the work of a day or of a year, but the kingdom is like a man who sowed seed in his field and slept, and rose night and day and the seed grew, he knew not how first the hiade, then the ear then the full corn in the ear.

But the fundamental concention of

the kingdom of God, as made known in onr Gospels, is the truth that it is founded on purity of heart-a heartpurity which is attained only through apprehension of Christ, the Son of God, as the revealer of sin, the redeemen from sin, and through the indwelling and life of God by the Holy Spirit. It is a kingdom in which blessedness comes only with holiness. Every beatitude attaches to a condition of the heart, and can be realized in no other way. No performance of any sets or ceremonials which custom and tradition have suthorized and rendered sacred. can in the slightest degree affect one standing before God. The pure in heart, the meek, the poor in spirit, the peacemaker, the thirster after righteous ness - all these have a condition of heart to which a blessing of God im mediately follows, as the rain falls when the air is saturated to the deposit point. But the fasting and praying and giving of aims of the Pharisee on the other hand, as well as his scrupulous washings and purifications, his avoidance of all things ceremonially unclean. his spirit of seifrighteousness, and his hard, mean nature are far beneath the standard of admission to the kingdom of heaven. "Unless your righteousness exceed the righteousness of the scribes and l'harisees ye shali in no wise enter. This means that the Gospel knows nothing of an acquired goodness - s goodness of effort a goodness which is put on from the outside-which fits for the kingdom. It is a changed heart, a cleansed life, a transformed nature, a purified helpg which is required.

A mony act strengthens the inward holiness. It is a seed of life growing into more life

A CONTEMPLATIVE life has more the appearance of piety than any other; but the divine plan is to bring faith into activity and exercise - Cecil.

Good men have tried the Bible; in youth and in old age; in sickness and in health: in business and at home. in life and in death. Lawvers have tried It: statesmen have tried it: society has tried it In its charlties, its education and its laws; but it is not worn out, it is not affected: It is ever young and never old: it is the Lord's Book; we need no others; the longer It is tried the more satisfactorily it is proved the

OBITUARY.

PRE, ELIAS NOLT

March 16, 1900, in Earl township, Lancaster Co., Pa., of dropey and in-tirmities usual to old age, Bro. Elias Noit, preacher in the Groffedale and Metzler meetings for 32 years, aged 75 years, 5 months and 3 days. He leaves one son, and one daughter, Fanny, who kept house for her father, his wife and son having died a number of years

Bro. Nolt was greatly interested in and concerned for the welfare of the church: he was a friend and a supporter of the church in the was a friend and a supporter of the church is last unday school cause. During his last number of weeks, but he sat in his chair and praised God that he could rest so well. He ate but little, yet he was thankful that he could take a little nourishment. He was very patient and awaited the time when he would be awaited the time when he would be permitted to sleep the last iong sleep, and rise in the glorious resurrection where there is no death.

The funeral was held at Groffsdale

M. H., where so many people gathered that not all could be accommodated with room in the house His hody was with room in the house. 1118 body was horne to its last resting place by four ministering hrethren. The sermon was preached by Bish, Jacob N. Brubacher, from Hebrews 13:7, and was forceful and fitting for the occasion. The Brethren John Lefever and Joseph Wenger also made appropriate remarks. The funeral was attended by twenty-one

MARRIAGE.

STEINER BURKHOLDER.—On April 1st 1900, by D. C. Amstutz at the residence of the bride's mother near Orrville, Wayne Co., Ohio, Bro. Peter R. Steiner to Sister Anna V. Burkholder both of Orrville, Ohio. May God's richest hiessings attend them in their new relationship.

D. C. AMSTUTZ.

DEATHS.

Miller.—Samuel S. Miller, of near Emma, LaGrange Co., Ind., was born Nov. 30, 1820; died March 17, 1900, aged 79 years, 3 months and 17 days. He leaves four sons and three daughters. besides a large circle of relatives and was loved and respected by all who knew him; but they need not mourn as those who have no hope. We trust their loss is his eternal gain. Funeral

was held on the 19th at the Townline was used on the 18th at the 18th in meeting house. Services were conducted by Bishop Jonathan Troyer and Pre. John Hostetler in German, and Pre. A. S. Cripe, of the Shore Mennonite church, in English, from Rev. 14: 13.

RISSER -Sister Lena Risser, wife of RISSER —Sister Lens risser, whe of Bro, Benj, Risser, of near Middleburg, Washington Co., Md., died Saturday, March 31, 1900, of pneumonia, after one week's illness, aged 33 years, 3 months week sindess, aged 35 years, 3 months and 9 days. She was a daughter of Christian Horst. Funeral Theeday, April 3d, at the Relif M. H. Services by Christian Strite and Bisb. George Keener, from Heb. 4:9, and I Cor. 15. She was a consistent member of the Mannoulte Church. She leaves her Mennonite Church. She leaves her hushand, one child, father, brothers, sis hushand, one child, father, brothers, sis-ters, and many relatives, to mourn her early departure. She left a bright hope that she would be at rest. Again we can see that God's ways are not our ways. Just three weeks ago God vis-ted this home, taking a bright little hoy, aged 3 years, of the same diesse. May our brother be strengthened to hoy, aged 8 years, of the same disease. May our brother be strengthened to bear his heavy loss. May all who have started for the kingdom live nearer to God, and may those who are standing outside of the ark of safety be brought to see the danger of living away from

DANSIZEN .- On the 28th of February 1900, near Marshallville, Ohlo, Esthe A. Dansizen, maiden name Richard, age A. Danizer, a months and 8 days. Buried at the Pleasant Hill M. H. Funeral services by Benj. Gerig, in German, from 1sa, 40:6, and Jacob S. Gerig, in English, from 1 Sam. 20:3.

HERRY ED -Ada Christina daugh HERTZLER.—Add Christina, daughter of Amos and Malinda Hertzler, was born near Morgantown, Berks Co., Pa., Oct. 12, 1889; died Feb. 17, 1900, aged 1 year, 4 months and 5 days. Services were conducted by Christian Stoltzfus and J. S. Mast, the latter using Isalah

49: 10.

ZOOK.—Henry S., son of Joseph and Barbara Zook, was born Oct. 6, 1888, in Woodford Co., 111.; died March 18, 1900, in Calhoun Co., 110wa, aged 11 years, 5 months and 12 days. Funeral services by Daniel Graber, in German, and A. W. Moore, in English. Texts, John 5:24-30, and Mark 5:39.

METZLER -On the 29th of March. METZLER.—On the 29th of March, 1900, in Columbiana Co., Ohio, after a iong iliness and much suffering from dishetes, Bright's disease and dropsy, Nancy, wife of Peter Metzler, aged 63 years, 2 months and 8 days. She leaves years, 2 months and 8 days. She leaves a husband, three daughters and three grandchildren; also two sisters, two brothers, and many friends to mourn her departure. She lived in matrimony for over 38 years. She was a member of the Mennonite Church for over 37 of the Mennonite United for over syears, and lived to see her three daughters with their husbands unite with the same church. We believe our loss is her eternal gain, for she often expressed a desire in her severe affliction to depart and be delivered from her suffering. The day previous to her death she said The day previous to her death she said to her husband and daughter: "I am going home. I wish yon could go along; it would he much more pleasant than to go alone." She was buried on Sunday, April 1st, at the Lectonia M. H., where appropriate services were conducted by David Hostetler, of Wei-Conducted by Pavia I were let with the leaville, Wayne Co., Ohio, assisted by Allen Rickert, of Mahoning Co., Ohio. Text, 1 Chron. 22:19, first clause. The church was filled to overflowing with friends and neighbors.

WAREEL -On the 22d of March. Warfel, aged 77 years and 4 months.
Buried on the 25th at the Paradise Union M. H. She was a consistent member of the Amish Mennonite Church. Funeral services by Jacob S. Gerig, from Isa. 35:10, and Samuel Longenecker, from Luke 12:50.

KOPPES.—Barbara Means was born Nov. 30, 1821, died Mar. 1, 1990, aged 78 years, 3 months, iday. Jan if, 1843, she was united in holy wedlock with Abraham D. Koppes, to this union were horn three sons and five daugh-tiers. The husband, one son, and two

preceded her to eterdaughters preceded her to eter-nity. Two sons and three daughters together with fourteen grand children and eight great grand children survive her. For many years mother Koppes was a member of the Mennonite Church. She loved her church and as long as health permitted, she was al-ways if possible present at the sanc-tuary. Fire years ago she was stricken tuary. Five years ago she was stricken with paralysis which partly deprived her of this privilege; but even in her feeble condition she often managed to be there. But in time she was wholly depirted of this privilege; then she contented herself reading her lible and other good books; and finally when helpiess as a child she spent many hours in imaginary reading, patiently waiting for the Master to call her home, and when the messenger came she peace-fully closed her eyes and her spirit took its flight to the land where pain and nish night to the land where pain and sorrow never can enter. Fruneral services were conducted by J. S. Good, assisted by S. C. Goss; we laid her body to rest in the Mennonite cemetery to await the final resurrection.

STEMEN—At her home near Pick-erington, Fairfield county, Ohio, March 25th 1900 Sister Martha Stemen, nee Coffman. She was horn in Fayette Co., Coffman. She was norn in rayette Co., Pa., May 2, 1824. She came to Ohio with her parents in her youth and was married to Henry Stemen April 19th 1860. To this union four sons were horn, all of whom survive. Of the five grand children, three are living. Her aged hnsband and many relatives are left to mourn the loss of one who was near and dear to them. She united with the Methodist Church in her youth and later united with the Mennonite Church later united with the Mennonite Church of which she was a consistent member for nearly forty years. Her last words were, "Without Thee I am a wreck but with Thee I am blessed." Funeral services at the Stemen M. H. on March 27th by David Hostetler of Wellers-ville Ohlo. Text, 2 Kings 20: 1, latter clause: "Set thine house in order for thou shalt die and not live."

BONTRAGER,-Joseph Lemuel, son BONTRAGER, Joseph Lemen, of J. J. and Magdalene Bontrager, was born in Fairfield Co., Ohio, Apr. 23, 1874, died Mar. 31st 1900, aged 25 years, 11 months and 8 days. Funeral services at Bethel church in West Liberty April 2nd by Abednego Miller. Our dear brother's health had been fail Our dear brother's health had been tall-ing for several years, but none thought death so near. He had made arrange-ments to move to Idaho, hoping that there in a different climate his health would be hetter. But God willed otherwould be better. But God willed other-wise and on the day he expected to start on the journey his remains were laid to rest in Fairview cemetery near West Liberty. We have the blessed hope that he now enjoys a far hetter and healthier clime than Idaho. When the attending physician informed him he healther clime than idano. West the strending physician informed him be signed himself to God and waited the summons to "come up higher." He made arrangements for his funeral, and after taking leave of those around him and stissing his baself of the same of ing, said, "Is this death?" A wife, two children, father, and step mother, four sisters and four brothers and many friends deeply mourn his early

TROYER.—Near Emma, LaGrange Co., Ind., Carolina Hostetler. She was born Sept. 24, 1841, united in matri-mony with Jonathan Troyer, (now born Sept. 24, 1841, united in matri-mony with Jonathan Troyer, (now Bishop of the Townline Amish church Feb. 11, 1844, died Dec. 27, 1859, aged 58 years, 3 morths, 3 days. She lived in wedlock with her surviving husband 35 years, 10 mo. and 16 days. To this union was born one danghter, who

with her father and a large circle of relatives and friends remain to mourn relatives and friends remain to mourn the loss of a loving wife, a kind, affec-tionate mother, and a highly esteemed neighbor and friend. She was one of 'those staunch defenders of the true gospel of Christ, and a true example of Christian piety. Her whee counsels will be long remembered by her aur-viving friends, peace to the sakes. Funeral was held on the a large con-course of relatives and friends assem-bled to nav the last tribute of respect bled to pay the last tribute of respect to one so dearly beloved. Services by Jno. Hostetler, Ell Yoder and Amos to one so Jno. Hos S. Cripe.

HOOLEY,—Near Townline M. H., La-Grange Co., Ind., Samuel Hooley. He was born Sept. 25, 1825, ided Jan. 31, 1889, aged 74 years, 4 months, 6 days. He lived in matrimou 29 years, 3 months, 7 days. Funeral Feb. 2nd at Townline M. H., Servicee by D. J. Johns and A. S. Cripe.

SAUDER.—On the 14th of March, 1900, near Weaverland, Lanc. Co., Pa. Fanny Sauder, widow of John Sauder, Fanny Sauder, widow of John Sauder, aged 64 years, I month and 3 days. Her hushand died some years ago, and one daughter, Annie Sauder, died four years ago. She was iong a member of the Mennonite Church. She leaves two Mennonite Church. She leaves two daughters and one son, a brother and sister to mourn her death. During her last iliness, malaria, she expressed her desire to die and go home to her Lord. Let us therefore not mourn as disconsolate mourners, but rejoice that our cietar fail saleen in the arms of Jesus sister reliasiesp in the arms of Jesus. The funeral was held at Weaverland where John Sauder in the German and Benj. W. Weaver in the English iangage preached from John 5:28, 29 and John 11:25, 26.

ZOOK.—Near Belleville, Miffilla Co., Pa., March 29, 1900, Catharine, widow of Joel Zook (Fotter), aged 88 years, 10 months and 10 days. In the home of her son-in-law Bro. Jacob K. Detweller, our dear aged slater passed her last years in love and peace and Christian resignation: She had her share of sor-row, trouble, and affliction. Her ille row, trouble, and affliction. Her life companion and four of her children preceded her across the river. As she waited, in the evening of life, for her call, she gave an example of cheerful-ness, submission and patience that makes her memory blessed. Nearly billed and dull of hearing in her later bilind and dull of hearing in her later years, she sat unable to read, and cut off from much of the joy of family and other social life; but ask her when you would, as she sat alone, "Wie geht's?" and she would answer cheerfully, "Oh, gut. Ich hab's gut." No doubt in the atress of her active years, and the burdens and cares of life her with the and it here was in her any "gut hire." and if there was in her any disposition to be impatient, to lament over sorrow and trouble or to be discontented with and trouble or to be discontented with her lot, she did not try to unload these her lot, she did not try to unload these
upon her friends. As the labors of sctive life must he laid aside it is beautiful
to see a child of God mellow and ripen
Into the beauty and serenity of a happy
old age in the Lord.

J. K. H.

SNYDER.—Near Roseville, N. Dum-fries Twp., Waterloo Co., Ont., of in-flammation of the lungs, Bro. Enoch Snyder, aged 64 years, 10 months, and some days. On Tuesday, Jan. 16, he was at the funeral of Sister Shantz. wife of at the funeral of Slater Shantz, wife of David Shantz, but took sick before he reached home. In spite of all that medical skill could do, he grew worse. Friday morning, the 19th, death made an end to 2d at the Roseville (Detweller's) burying ground. He was twice married and leaves a sorrowing wife, 5 sons and 4 daughters to mourn the loss of a kind hushand and a dear father. Services by D. Wismer and Jones Snyder. He was the Church for many veges. Church for many years.

MyERS .- On Feb. 18th 1900 at Black Horse, Paradise Twp., Lanc. Co., of membranous croup. Anna, daughter of Bro. Reuhen and Sister Hettie Myers in the sixth year of her age. She was a hright, lovely child and will be sadly missed in the family.

HERALD OF TRUTH.

Lydia Shantz, * Middle District, Rockingham Co Va., per P. S. Hartman, Jacob Amstntz,

Sent direct to J. A. Ressier

Total.

Total,

Total,

\$ 400 00

Total,

Gratefully acknowledged,
D. C. AMSTUTZ, Rec. Sec'y.
G. L. BENDER, Fin Sec'y.

FREEWILL OFFERINGS

RECEIVED FOR MENNONITE ORPHANS!

HOME FOR MARCH, 1900.

Total, Received from sale of personal property

f. & F. R. v.,
S. S. Va.,
E. J. S., V. W.
E. J. W.

\$140 61

\$1,419.55

Total,
Chicago Mission.

\$98 00
26 64
12 00
11 10
0 2 00
17 50
2 00
1 00
6 97

Total balance.

Gratefully acknowledged,

G. L. Bender, Treas.

FREEWILL OFFERINGS

HOME, FOR THE FIRST OF AR-

TER. 1900.

Barbara G. Ktelder,
Ell Wenger,
U. X. Yoder,
James H. McGowan
Maple Grove Cong., Ind.,
Maple Grove Cong., Ind.,
A. E. Miller,
Wainut Cresk Cong., Holmee
Co., Ohio,
Gldon Hartzler,

Gldeon Hartzler,
D. S. Ametutz,
Bowne Cong., Kent Co., Mich.,
Ell Wenger,
Clinton Brick and Shore Cong.,
Indiana,
Forks Cong., Ind.,
Clinton (Amish) Cong., Ind.,
John Gell.

John Gell, Fanny and Mary Bucher, John H. Schrag, Magdalena and Esther Shantz, Scottdale Cong., Pa., John Shopland,

\$71 73

841 69

Indla.

DISBURSEMENTS.

Evangelizing.

Byangelizing.

Daniel Shenk, workers in Ohio,
Andrew Shenk, work in Ind.
and Mich.,
Daniel Burkhard, workers in
Neb.,

Postage.

Posiage.

Sent direct to J. A. Resaler.
S. E. Aligyer, West Liberty, O., 6 57 06
Eli D. Yoder, West Liberty, O., 6 70
Eli D. Yoder, West Liberty, O., 67 06
Eli D. Yoder, West Liberty, O., 67 07
Eli D. Yoder, West Liberty, O., 67 07
Eli D. Yoder, West Liberty, O., 67 07
Eli D. Yoder, O. P. C. 10 07
Eli D. Yoder, O. T. 10 07
Eli

Mrs. Barbara Amstutz, Miss Barbara Amstutz,

FREY.—Near Sterling, Ill., Titus, son of John and Sarah Frey. Born Nov. 3, 1899, died March 27, 1900, aged 4 months, 24 days. Funeral services were held March 29, by John Nice at the Sterling Mennonite M. H. Text Job

LEHMAN.—On March 7th 1900 In Letterkenny Twp., Frankin Co., Ps., of beart trouble, Bro. Abram W. Lehman, aged 77 years, 2 months, 23 days. He took sick Peb. 7 just 4 weeks before he how he was feeling he expressed himself by saying, "O I long so much to go home," yet he never murmred but was satisfied, "as the Lord will." On home to bis beloved companion who preceded him to the grave a little over 0 years. Funcial on Saturday Mar. 10. Services by Peter Wade, Philip Parrel, Interment in the "flessens Hill barving. LEHMAN.-On March 7th 1900 ln Interment in the Pleasant Hill burying ground near the River Brethren M. H. He was a consistent member of the Strasburg congregation and his seat at meeting was never vacant when health

DEDODT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD

FOR THE MONTHS OF FEBRUARY AND MARCH, 1900.

Orphan work, Famine. BECEIPTS. Evangelizing. \$ 2 00 Paimyra, Mo., Cong., Isalah Christophel, Wm. S. Krehbiel, Scottdale, Pa., Cong., The snms of \$58,00 and \$17.30, previously acknowledged, should have been reported contributed by Middle District, Rockingham Co., Va., and sent in by P. S. Hartman, instead of Middle District, Va. Total. 813 20 Chicago Mission.

Mt. Zion Cong., Mo., Wideman's S. S., Ont., Martin's Creek Y. P. M., Holmes 8 5 47 2 00 January C. Co., O., Isalah Ohristophel,
A. R. Miller,
Roseland Y. P. M., Adame Co.,
Primary S. S. Class, Ayr, Neb.
J. D. Conrad,
P. R. Conrad,
Levi Groff.

Levi Groff.
Pre. Jacob Kreider,
Bruderthaler Cong., Minn.,
Harry Wesl.
A Brother, Allensville, Pa.,
Chapel Cong., New Stark, Ohlo,
A. D. Wenger,
S. B. Wenger,
G. W. Cook,
A. B. Miller,

Clara Burkholder, Roseland Y. P. M., Neb., Simon Grabel. Total A Brother, Allensville, Pa., Goodland, Ind., Cong., J. G. Eshleman, A. L. Eshleman and wife, Chr. Engel, Tille M. Engel, Maple Grove Cong., Ind. Wm. 8, Krebbiel,

Scottdale, Pa., Cong., Eikhart S. S. Total 8104 60 India Orphane. A Brother, Allensville, Pa., Barhara Ruvenacht and S. S.
Class (specified), Total,

15 00 Ornhans' Home (Oblo). \$ 8 30 Scottdale Cong., Pa., Armenia Orphans.

J. S. Augspurger, Amos P. Troyer, Penna Cong., Kans., Total. India Famine. Roanoke Cong., Ills., Metamora Cong., Ills., Jacob S. Augspurger, Graham & Snyder, Nab., Scottdale, Pa., Cong., Metamora Cong., Ills., David Martiu,

Allee Arnold,
Mary Jonkins, & Mennonite),
Mary Jonkins, & Mennonite),
A Brother, Allenaville, Pa.,
From Wanner Didt, Ont.,
From Wanner Didt, Ont.,
Illa,
Is alle Name,
Bononick S. S., Illa,
Rounder S., Ill

E. Wenger, Orrville, O., bedding. Slaier Troyer, Bellfoniaine, O., I chicken. Brother, West Liberty, O., load of straw. Slater, Bellfontaine, O., I chicken.

ail bringing donations for the Home, and beined along the sisters at the Home in their neiped along the sizers at the Home in their work, by sewing, making rugs, etc. We have the following list of donations to acknowledge for that day: Wheat, 5 ha. corn, 8 bu. cass, butter, lard, apple butter, beans, dry goods, soap, eggs, 8 chlokens, jelly, ½ dozen spoons, dried and canned fruit, cane molasses, san-

sage, carpet rags, overcoat, sugar, coffee, etc.
The Orphans' Home was moved on March The Orphans' Home was moved on March 27th, to West Liberty, Oblo, where it is now located in the spacions Glover College inliding. All friends and correspondents of the Home will please note the change of address. We expect to add a number of children as soon as we can arrange matters to do so in our new location. We have the room to accommodat

ward you all, kind friends for your save and liberality. Remember nsin your prayers.
Yours for the Master,
A. METZLER, Supt.,

FINANCIAL REPORT

RECEIPTS Contributions of Cash From Other Sources-

From Other Sources— For shirt factory work, From store sales, For wood, brooms, cabbage, Total, Goods, etc., Contributed

EXPENDITURES. John Musselman, phosphate, iron plping, cultivator.

10 69

D. Hostetier, Weilersville, Schickense,
Schickense,
Stier Zook, West Liberty, O., 1 broom and 3
quarie cannot fruit.
4 quarie spaced fruit.
For King, West Liberty, O., 5 chickens and
4 quarie spaced fruit.
For King, West Liberty, O., potatoes,
She anned fruit.
For King, West Liberty, O., beans and
Forlist, Dieterty, O., beans and canned
Forlist, Drohan, O., 1 chickens and canned other, Urbana, O., 1 chicken and canned fruit. Ster, Kennard, O., 2 dozen eggs and jar of Previons orders during pres. yr., 30 93 Brother, West Liberty, O., potatoes and 1

chicken.

Slater Yoder, West Liberty, O., apple hutterbutter and i chicken.

Bro. Yoder, West Liberty, O., 1 chicken, but
ter and canned fruit.

Total,

\$41 18 22 80

\$63.98

On March 22d the sisters in Wayne Co., and several of the brethren, gathered together at the Orphans' Hometo the number of about 52,

quite a number of homeless ones now.
We feel that God is blessing the work. We gratefully acknowledge the donations received, as well as the kind assistance of many riends in the work of moving the Home Many willing hands helped us both in Wayne Co. and also in Logan. May God richly re-

West Liberty, O.

OF WELSH MOUNTAIN INDUSTRIAL MISSION, FOR THE MONTH OF MARCH

Contributions of (Aaron Weaver, S.O. Martin, S.O. Martin, S.O. Martin, David Wenger, Noah Good, J.A. Brilbart, John Rodgere, S. S. Kraybill, bal. collected, S. E. Garber, "Urbishan Stanfer," John Musselman, collected, J. B. Lindeman, "I selected, J. B. Lindeman, " RECEIVED FOR THE OLD PEOPLE'S

Total, \$158 (7)
Previous receipts during present year, 261 88

Total

Gratefully acknowledged NOAH H. MACK, Treas

John Musselman, phosphate, 8:
from Piping,
A. Gelat & Ston, groceries, shoes
and hardware.
Some process of the stone of the stone
and hardware.
Noah H. Mack, cast to latorers,
D. G. Wedlanan, feed,
M. B. B. Brubaker, hay
Trigging
J. B. B. Brubaker, hay
J. B. B. H. Musselman, frap to Philadelphia, selisaer, etc.
S. H. Laviez, Sona, fids,
S. H. Musselman, frap to Philadelphia, selisaer, etc.
S. H. Musselman, frap
S. H.

\$224 (3 Total. \$601 93

"THEY that did eat manna hungered "THEY that did eat manns hungered again, died at last, and with many of them God was not well pieased; whereas they that feed on Christ by faith shall never hunger, and shall die no more, and with them God will be forever well pleased."-Sel.

ADVERTISEMENTS.

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"The author has availed himself of the which covers the ground completely latest authorities, and used the vast amount of material with discrimination. The work, as an aid to the student, has many points of excellence." The price, in cloth hinding, ls \$2.25, postpaid; in sheep, \$3.25; in half morocco, \$3.75. Should five or more he ordered at one lar work has the approval of the Moody time, we will make a liberal reduction. Teachers and workers may club together and thus take advantage of our special rates. Write us about it. Mennonite Publishing Co., Elkhart, they prefer the authorized work. This

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This subject has been the basis for a great many discussions, and still continues to be such. Sermons have been preached upholding it, while others have been directed to disprove it as the Rible method of hantizing. (Inc. listening to a sermon may think he understands the subject thoroughly, but when brought to the test he finds he has forgotten many of the "best points." In order then to be enabled to study a thorough analysis of this subject one should read "IMMERSION proved to he not a Scriptural mode of aptism, but a Romish Invention" hy W. A. Mackay. This is one of the ablest treatises that has ever heen given on this subject, and the hook has had a large sale. Price only 10 cents. Mennonite Puhiishing Co., Elkhart, Ind.

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Richards, Land and Industrial Agent,

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Semi-Monthly.

ELKHART, IND., MAY 1, 1900.

VOL. XXXVII. No. 9.

Contents of this number. Editorial Notes, Personal Mention. Menno on Baptism and Liberty of Con-science. Life-Insurance, Ye must be born agafu. Lecaning a pon Christ. Prayer. Let us read more. A Look at the Chicago Mission. What was it? The Battle is the Lord's. Mennonite Home Mission. Why a Missionary? Urgent. How to get Money. Conferences Sunday School Lessons. Correspondence. Semi-Annual Conference of Waterloo Co., Reverenci.
A Patient Ministry.
The Infidel and the Pirates,
Was Gervera's Fleet destroyed?
Communion with God.
The Bibles of Heathendom.
A Courteous Manner.
Quarterly, Meeting of Mennonite S. S.

EDITORIAL NOTES.

darriages and Deaths.

By the grace of God many a trial becomes a triumph.

Jealousy is the deadly enemy of clearness and fairness of indoment.

"The work of righteousness shall be neace" (Isa. 32:17), and the work of unrighteousness is war.

Every evil in a community acts and is acted upon hy every other evil, and those who do not choose to stand out of it will have no help hut to go on correspond with Jacob S. Cline, Sidney, treading the vicious circle.

Whatever other natural or acquired qualifications a man may have for Christian work, the Holy Spirit is the only power that will make these qualifications effective. To attempt to do without it would he like attempting to run a steam engine without fire.

indeed for the kindness.

J. S. Lehman. Elkhart, Ind.

to invest will please address MENNO-IND. and their requests will have prompt attention.

Bro. Aaron Loucks sends us the sad message that our aged brother Bish. Henry Yother, of Blue Springs, Neb., died on the 18th of April at the home of his son Isaac Yother. The body was brought to Scottdale. Pa., where after funeral services were held at 2 P. M. Sunday, in Scottdale M. H., hy J. A. Brilhart, S. F. Coffman and Asron Loucks, the remains were interred beside the wife of the deceased in the Alverton cemetery. Bro, Yother had reached the advanced age of 90 THE CHICAGO Chicago Mission years 2 months and 18 days. A more extended ohituary notice will appear in our next issue.

Our ministers who pass eastward and westward over the Union Pacific Ry between Idaho and eastern points are probably not aware that in the a careful survey of the situation and southwestern corner of Nebraska, near Sidney. Chevenne Co., lives a dear cleter who with her husband would be very glad to he visited. A visit would he appreciated all the more because no other denomination is represented in the neighborhood and the people are without the religious privileges which could be purchased at a reasonable those in many other settlements enjoy. Any one wishing to stop there should Neb. Sister Cline spent some time in Elkhart, before her marriage some years ago, and we should he much pleased if one of our ministers could arrange to pay the family a visit and hold meetings.

issue will he found an item, the like of insurance, taxes, rents, titles, etc., they Please send address.--While in which is no doubt always of great inter- concluded that it would be the best of Lancaster, I transacted some husiness est to at least two people, and often to economy to purchase a good substanwith a Bro. Leamon, and in some way many, but this time it is a matter of tial brick huilding instead of a cheaper mislaid his address. If he will kindly interest to the whole Mennonite one. send it to me, I shall he thankful Church. When Bro. Jacob Burkhard and Sister Mary Yoder united heart moval of the Misslon, the Kohler huild Bro. J. S. Lehman returned from foreign mission field. On the 17th of this time apparently waiting for the Lancaster, Pa., on the 21st of April, April they, with Sister Lena Stauffer of Mission again to occupy it. and during his stay there transacted Berlin, Ont., who has for some time It was purchased by the hrethren for considerable husiness for the Publish- heen attending the Bible course at the \$8750.00.

They will visit other congregations in at 5 per cent, per annum. the West in the interest of missions and attend the Illinois Conference at loan of \$6000,00 only \$300,00 per year. Cullom, May 24 and 25. Returning to Elkhart for a farewell call they will proceed to West Liberty, Ohlo, to visit income from the rental of these flats the bride's mother and relatives, and will be \$35.00 per month. This will will leave for India probably early in August. Bro. Burkhard and wife are worthy young people and we hespeak for them a cordial reception in the congregations they may visit.

MISSION workers were re-

cently brought face to face with the question of paying higher rents or moving out of their present quarters.

Representatives of the Evangellzing and Renevolent Board recently made concluded that if Mission work is to he continued in Chicago it would be practical economy to buy a huilding. Letters were written to the different members of the Board of Directors asking for advice. The decision of the Board was that if a suitable building price, and if sufficient funds were on hand to pay a part of it cash, it would be hetter to huy property for the

With these instructions from the Board of Directors the brethren A. R. Zook of Topeka, Ind. and C. K. Hos tetler of Elkhart went to the city to see what could be done. After spending several days in examining property in the marriage notices of this that was for sale, getting points on

For over three years, since the re and hand on the 18th of April it was ing 145 West 18th St., has been for with the expectation of entering the sale. The hall has been unoccupied all

lishing Company. There is however a Elkhart Institute, were examined by The first payment will be \$2750.00 small amount of stock still to be had the Examining Board and passed. On and for the balance of \$6000.00 a mortsar Entered at the Post Office at Eikhart, as If applied for soon, Persons desiring the 19th Bro, and Sister Burkhard left gage will be given. The payments to Elkhart for Nebraska to visit Bro. B's he made each year will he \$500.00, and NITE PUBLISHING Co., ELKHART, parents and other relatives and friends. the interest is to be paid semi-annually

This will make the interest on the

As the building is four stories high, there will be four flats to rent. The furnish the necessary support for the workers, so that all contributions that come in can be applied to pay the interest and reduce the principal

The huilding will he exempt from taxes as it will be owned by the church. and the income will all he used for henevolent and charltable work

If the contributions to the work in Chicago should be the same as in the past, the Board feels that it will be an easy matter to pay for this property in twelve or fifteen years. If the work in Chicago will be remembered in a practical way by the brotherhood at large it may be paid sooner without

causing any one any inconvenience. Those who visited the Mission when it was first organized and in charge of Bro. M. S. Steiner will remember the place. The original cost of the building and lot was not less than sixteen or eighteen thousand dollars. I'n to 1900 taxes were paid on the property for \$16000.00. It will be seen by this that although \$57,0.00 may seem to be a large sum to pay, it is in reality much hetter economy than it would have been to buy an old wooden building for

three or four thousand dollars. The Mission is now in reslity a "Home" as it will not need to be moved about subject to the whims of changeable landlords.

The hall will be used for public worship and Sunday school, and the first tlat will be occupied by the work ers. The workers will move to their new home about May 1st. Please remember the new address, 145 W

PERSONAL MENTION.

BRO. J. M. SHENK of Elida, spent several days at Elkhart in April.

THE RESTUREN ABION LOUCKS OF Scottdale, Pa., and A. D. Wenger of

1900

ference in New York City

DOCTRINAL.

For the Herald of Truth.

CHRISTIAN DUTIES.

BY GEO. R. BRUNK.

No. 4.—Personal Work.

It is the duty of every Christian to do personal work for the salvation of

Preach to every creature." Mark

'Let him that heareth say come." Rev.

When Jesus found us idie in the market piace and hired us (Matt. 20:7) we should remember that it was to labor (Matt. 20:1) and since the most of us are not gifted as apostles and evangelists it is manifest that God is expecting great things from His army of nersonal workers.

A promise: "He that goeth forth and weepeth, bearing precious seed, shail doubtless come again with rejoicing, bringing his sheaves with him," Ps. 106:6. This is work for old and young, "In the morning (of life) sow, in the evening (of life) withhold not thine hand" Feel 11:6.

I'ersonai work cannot take the piace of public work nor public of private. The one makes the other all the more effective and neither without the other is perfect.

In public a truth may mean this person or that or no one (so people feel). but in personal work it falls upon the conscience like coals of fire.

A pistoi at the breast is more effective than a hattery of cannon thundering five miles away!

The world is unsaved and unbiessed, sinking down to eternal night. The gospei if heard and understood wiil bring many of them, bloodwashed to giory! Jesus saw the great need and came to the rescue, and asks us to be as sociated with Him in the great work! 1 Cor. 3:9. Matt. 12:30.

His was the work of redemptionours is that of telling people the glad news. His was a heavy task .- when He looked forward to it His heart shrank and it wrung from Him the groan "what would I if It were aiready accomplished." It was an awful task that He had before Him-to redeem, and it involved awful consequences to the world should He not. When He looked into the unveiled future and saw what it was to cost Him He said: "Father, save me from this." John

Then when He thought of the unblessed world He said: "But for this cause came I into the world." Then He took up the hitter cup and drained it to the dregs (and who can teil what that

Beginning at tweive years of age day by day He toiled often all night He prayed upon the dark and silent mountain. Weary and worn He struggled on to the final scene that so often cast its dark shadow across His path,

The way before Him was so rough and dark and thorny-the powers of

Miliersville, Pa., left on the 23d uit, to Satan so great-the blackness and of sin so repulsive that they wrung ically, be always at it. 2 Tim. 4:2. from Him the cry, "Now is my soul exceeding sorrowful even unto death.' Matt. 26:38.

His former afflictions were only as scattering drops, but now comes the awfui storm of hail and wind and rain heating in upon His unsheltered soul. Anger of God-crueity of men-fury of devils until His heart was broken and He poured out His soul unto death, Isa, 53:12, and said, "it is finished," Jno, 19:30. Redemption, His work was done-though a heavy work, yet for our sakes He did it.

He bore the heavy end—Redemption and asks us to take the other-the work of teiling it out among the nations. Will we hesitate, negiect, refuse?

Will His work avail them if we de not perform ours? Dare we thus make void His work which was perfected at so great a price? Eph. 3: 8 9: 2 Cor. 5: 11. Salvation of souls brings joy to three

worlds. A blessing to the saved.

An honor to God. Reward to the worker. Defeat of Satan.

Neglect of duty will be punished. Ezek, 3:17, 18. To be efficient in personal work. Get

a. Salvation, 2 Tim. 2:6; this puts into us the very spirit of work. John 1:41-46: Jno. 4:29-39.

b. God's Word.

'Whosoever shall call upon the name of the Lord shail be saved,"

They will not call until they believe and they will not believe until they hear and they will not hear unless someone speaks and you cannot speak to them unless you go where they are. Converts the soul, Ps. 19:7.

Produces faith, Rom, 10:17. Saves the soul. Jas. 1:21.

Therefore, "Let the word of Christ dweil in you richiy in ali wlsdom; teaching and admonishing one another." Coi. 3:16.

As a physician knows his remedies compileh what was claimed for it. o ought workers to know their Bibies. The Holy Spirit.

1. In order to know how, when and what to do. 1 Jno. 2:20; Jno. 16:13.

2. Will make the work effective and the words to sink into the heart. Acts Gives much needed holdness and

fearlessness so that the tongue will not cleave to the roof of the mouth when it ought to be declaring God's message. Acts 4: 29-31,

4. Gives power. Acts 1:8. ()ne cannot cut wood with an avehandle-if in hewing timber for God's great temple we should lose the axehead of power let us turn to God until it he again restored and not undertake to get along without lt. 2 Kings 6: 3-6: Ps. 51:11-13.

d. Be an example. 1 Tim, 4:12-14, Know God's will and do it. Keep a clear conscience. Remember that a seared conscience is not a good conscience, and that a conscience that allows one to violate the smallest command with out protest is seared.

Beware of the spirit that causes peopie to say of the least of God's commands, "it makes no difference."

6. Be fully consecrated.

Let God's work be uppermost in the were church members for the simple attend the Ecumenical missionary con. depth of heil so terrible-the pollutions heart and life. Don't work spasmod-May God give us an army who wili

make it their husiness to save souls! f. Work. Scatter the word seed everywhere and everyway and as sure as harvest follows sowing so sure (and surer too) will you bring in sheaves for

the Master, Isa, 55:10, 11, After having done all we can, we may safely leave the results with Him Ecci. 11:6: Ps. 126:6.

Canton, Kansas.

For the Herald of Truth,

MENNO ON BAPTISM AND LIB-ERTY OF CONSCIENCE.

BY J. HORSCH.

When, after his own awakening Menno Simons compared the condition of the church in which he was a priest with the scriptural standard, he be came ajarmed. Not the people only. but their spiritual leaders as well lived in the grossest sins. It was not difficuit to see that the doctrine of the Romish Church was in a large measure responsible for the existing condition of things.

In the dogmatic system of the Catholic Church, one of the fundamental doctrines, and indeed the most important one pertaining directly to the salvation of the soul, is that of baptism. There is but one way, it is claimed, to have the original sin forgiven, become regenerated, a member of the body of Christ, and heir of heaven, and that way is through bantism. Menno was led to doubt the efficacy of that "sacrament"; after severe struggles and trials he came to question the claim that the churchmembers were Christians by virtue of baptism, and a baptism at that which they had received in their infancy without their knowledge or consent. The study of the Scriptures convinced him that they were not regenerated Christians, Baptism had failed to ac-

It may be a difficult matter for us to form an opinion of the struggies through which Menno Simons passed before he succeeded in shaking off the yoke of Roman prejudice, under which he had been brought up. It became clear to him that If the church was to be a congregation of believers or saints, and was to be Christian not only in name but in reality, the conditions of membership would have to be changed. that the practice of making every in fant a member of the church (Infant hantism) would have to be shojished and believers only be baptized and received into the church; in other words the doctrine and practice of the aposties would have to be revived.

Not only, however, was infent baptism generally practiced, but, in consequence of the existing union between church and state in all the so-called Christian countries, every inhabitant was by iaw required to be a member of the state church (which before the Reformation was Catholic in every lnstance), and to be a believer in all their doctrines. To enforce the laws of the church and punish heretics was consid- in the opinion of the pope but of the ered the principal duty of the state reformers as well. Was it possible that government. The penalty for heresy this man could reject the very foundawas death. Menno observed that many

reason that they had no desire to be burned at the stake. He became aware of the radical difference between apostolic principles of church government and those practiced in the Romish church. He became fully convinced that a church which "joined herself to the state' could not be a church of Christ, but that the only weapon which could be used in a Christlan church is "the sword of the Spirit," He maintained that the New Testament Scrip tures know of only two ways in which the church should deal with transgres sors, namely by reproof and excommunication, and that the scriptural injunctions in regard to this matter, as well as the authority to execute the same, was not given to a pope, or priest or minister much less to the magistrates of the state, but to the congregation. .

May 1.

Some writers have mistaken Menno's idea to be that of modern pseudo-liber alism which pretends that matters of faith are of little import and that every one should believe according to his own notion. The truth of the matter is that there was never a more uncom promising opponent of such a theory than Menno Simons. His claim was, however, that It is not the business of secular government to meddle with matters of conscience or the affairs of the church.

When Martin Luther and Ulrich Zwingli advanced the cialm that the Holy Scriptures give no authority whatever to the Romish pope, the iatter promptly issued decrees and buils against them demanding that they and their foilowers should not be tolerated anywhere in Christendom. Since they however taught the necessity of a union between church and state in the same manner as the old church, and both Luther and Zwingii succeeded in having their churches acknowledged as the state churches of the provinces in which they labored, their perse cutions were not severe comparatively speaking, occurring only in the coun tries where the authorities remained faithful to the pope. It is a remarka ble fact that these new churches were as intolerant against the Roman Cath olics and all others with whom they did not agree, as the Catholics had been toward them. In consequence of this every province was made to be of one faith throughout, either Catholic, Luth eran, or Reformed as the case may have been, according to the faith which the rulers had adopted.

While Luther, Zwingil and Calvin undertook to reform the old church Menno's aim was quite different. He perceived that the Romish church was fundamentally wrong, that the very principle by virtue of which the adher ents of that church claimed to be Christians was wrong: he became con vinced that if he would take the New Testament for his standard, it would be necessary to break away from Romanism entirely, that It was useless to undertake a reform of the Catholic Church into a church of Christ in the apostojic sense of the term

If Luther and Zwingli were heretler in the eyes of the Romanists, Menno was an arch-heretic, and that not only tion on which their claim of being

as offensive to them, this "enthusiast" ance Company."

maintained that the church should be
But what of the idea that it is a maintained that the church should be senarated from the state. Those in authority in the state churches were sore afraid lest the masses should turn away from them, if behind them the state was not standing with the sword in hand; they claimed liberty of conscience to be utterly impracticable, For a long time our forefathers stood alone in vindicating the principle that

church and state should be separated. Menno's teachings in regard to the conditions of church membership (bantism, etc...) and liberty of conscience are of the most fundamental in the system of doctrines advanced by him. It was these teachings which caused the cruei persecutions to which he and his followers were subjected. In untoid suffering and constant dangers Menno devoted his life to the vindication of gospei principie and the dissemination of gospei truth. That his work may be better understood and appreciated is the desire of the writer.

Berne, Ind.

For the Herald of Truth.

LIFE-INSURANCE

BY DANIEL KAUFFMAN

For some time my mind has dwelt, to a greater or less extent, upon the subject which heads this article. I am constrained to offer a few thoughts, for several reasons: (1) Several times during my past life, I was approached by agents of life-insurance companies, and they presented their arguments in such ingenious ianguage that I was unable to withstand them. (2) Influential men (many of the ministers of the Gospel) are urging the common people to have their lives insured, even insisting upon it as a Christian duty. (3) While it is true that able articles have heen written upon the subject, old papers are destroyed; and with them the articles found in them, how-

ever vaiuable. These circumstances put me to studying, and the more I think of the subject the more I am convinced that life-insurance is a thing to be left aione. With our land burdened with fifty five of these companies (to say nothing of fraternal orders, etc., etc.); with the country fliled with smooth tongued agents who use their persuaslye efforts upon the uninformed masses with telling effect; with many preachers uniting with these agents in urging life insurance as a Christian duty, it is time for lovers of truth to arise and give a few facts on the other side. We oppose life-Insurance, because-

1. It is contrary to the spirit of the Gosnel. The Bible teaches us that we should put our entire trust upon God; that we should not he anxious "about the morrow"; that we should seek first the kingdom of God and His righteousness, and ail these things (our material support) should be added unto us; that we should seek to lay up treasures in heaven rather than upon earth.

Life insurance is directly contrary to this idea of entire dependence upon God, in that It seeks to provide a substitute. About the first question that is usually heard after the death of a

man's Christlan duty to have his life insured so that at his death his wife and chlidren may be provided for? Of this we shall speak later. Suffice it to say at this time that God's idea as to where the trust should be piaced is not feworable to this idea. Speaking through Jeremiah, He says, "Leave thy fatherless children, I will preserve them alive: and let thy widows trust in me," (Jer. 49:11). This advice sounds quite different from the modern advice so often heard.

A study of the Bible convinces us that this exhortation of God to all His people to put their trust in Him In not an empty promise. Not one single instance is there recorded where God ever forsook any one who put his entire trust in Him. It was God's unfailing care over His creation that ied David to say, "I have been young, and now am old; yet have I not seen the righteous forsaken, or his seed begging bread."

2. It is sacrilege for any human being or corporation to insure human life, Who, but God, can give us any assurance of a single moment of time? Where do these companies get their authority for rnnning an Insurance on something over which they haven't the least control? Why should Christian people give their consent for worldly organizations to speculate on their ilves, when they know that God sione is the keeper of the same? Human life is something far too sacred to be made the basis for worldiv specuia tion.

3. It is a form of gambling, with human life as the element of chance. When you get your life insured, you have a chance to draw several thousand dollars for a small sum-that is, if you die soon enough. But the chances are that what you pay out will more than equal the sum represented by the face of the policy. It is a chance game, all depending on how long you live, how faithful you are in keeping up your dues, and how long the company iasts without breaking up. What is speculation on chance but gambling? Where human life is the element of chance, the gambiing becomes doubly slnfui.

4. With all its pretentions to charity, it discriminates against the very nersons who need charity most, Insurance companies have much to say about the money they pay out to policy-holders; yet the fact that they pay out less than haif of what they receive is passed by In silence. While most of the charities flow into their own coffers, we question the name "charity" as the right word to use. Besides, their pretentions to charity are knocked skyward by the fact that they accept no persons of unsound health and none who are not able to pay their dues. While charitable institutions seek those who are most needy, life-insurance companies seek those from whom they may expect most money. Let an agent canvass a neighborhood. Does he go around seeking the poor men who are hardly able to support their families? Does he seek those, who, from iii heaith, have become unable to follow a breadman is, How much insurance was there winning occupation? That is what he on his life? This question does not would do if he represented a charitable

so many poverty-stricken (?) officers and agents belonging to these institutions that they must be careful to get those only who are liable to live iong enough to be of some profit to the company, 5 It is not a good business invest-

ment. The fact that in 1895 the poilcy hoiders of the United States paid \$147, 330.670 more to the life-insurance companies (to say nothing of secret societies, fraternal orders, etc.,) than these companies paid to the policyholders is positive proof of the correctness of our assertion. Add to this sum the interest on the accumulated weaith of life-insurance companies, and you have some idea what the people of the United States are losing by not keep lng their money in their own hands instead of paving it over to these companies. If this sum would have been spent in feeding the hungry mouths and ciothing the shivering backs of wives and children of living husbands and fathers, I imagine It would have brought quite as much comfort as haif that sum will in softening the tears of widows and orphans. A certain home insurance company in Kansas give as one reason why Kansas should patronize them that foreign insurance companies carry annually several millions of dollars out of the state. If lifeinsnrance is a profitable investment, why should not this money have come the other way?

Life-Insurance constitutes a constant drain upon the income of the masses. There is a continual flow of money outward with no prospects of remuner ation until after death. The effect of this becomes apparent the more it is studied. The average man has a small Income above his living expenses. l'iace the burden of keeping up an nsurance policy of several thousand dollars upon him and it absorbs so much of his income, sometimes reversing the scale and running him slightly into debt. Go where you will and you put an end to gambling, and work wiji find this work going on. There can he but one result. The masses are to that extent impoverished, while science tolerates the idea that it is all grasping corporations are rolling up princely fortunes.

Says one, "The liability that any poor man may drop off at any time, makes it aimost a crime not to take out a policy on his life, so that in case he should die, his wife and children may have some means of support." This argument is faulty, for three reasons: get that company to write out a policy (1) It is neither wise nor scriptural to depend upon a worldly organization rather than upon Him who has said. "I will never leave thee nor forsake thee," (2) It is not right that the family should be kept struggling for If it were a settled fact that no one a life-time with the hope of providing could possibly get any insurance for an emergency that may never come. (3) The one on whose life the policy is taken out may be the jast in the famlly to die.

When a poor man takes out a policy on his life "for the henefit of his family" (which in reality is for the benefit of the insurance company, and the agent) he virtually says, "I know it is hard to deny you the necessities of life that my dues may be kept up: but just think of it: when I die you'll have pienty." Quite a consolation, is it not? It is sad, but true, that in many it into the hands of the few. it can cases the consolation is only too real. Why should a poor man keep his in an opposite direction from which

Christians rested? And what was just often refer to "the King's Life-insur- institution. But the fact is there are family upon a hand to-mouth basis for years, and make the prosperity of the family conditional upon his death? Why not invest his income in a way that will bring comfort to the family during his life-time, and leave them legacy that they will not have to depend upon the death money which ilfe-insurance offers? It is claimed that many people who keep up lifeinsurance policies would otherwise spend all their incomes without having anything to show for them. Grant it But why not put that much into a savings bank, where the same advantages are offered without the necessity of having a price put on their heads or having to wait for the benefit of their earnings until after they are dead?

But can they not seil their policies to some one after it becomes apparent that they cannot live many years ionger? Yes: and ever after have the sweet consolation that some one holds a mortgage on their heads, and is possibly devoutly wishing for their death.

Taking this question on a strictly financial basis, It is not a sound investment. The fact that less than haif the money pald by the policy holders is returned to them (to say nothing of the Interest which the money would hring them were it still in their hands) settles the question beyond the shadow of a doubt that it is the company, and not the policy hoider, that reaps the profits, But granting for the sake of argument that life-insurance is a gain to the policy-holder, there still remains the

6. It is wrong to invest in any enterprise with the hope of getting something for nothing. There are three ways in which we may get hold of a dollar: (1) we may earn it hy giving its equivalent; (2) some one may present it to us as a gift; (3) we may steal it. Strike out this jast method, and you will straighten out ail crookedness in the business world. a good many other reforms which are impossible so long as the public conright to hope for and to strive for gain without aiming to give its equivalent in return.

How is life-insurance connected with this question? A man sees the millions at the disposal of a company. He says to himself, "I may not live more than a year or two longer. I'll on my life, and possibly with but a small outlay, my family will be several thousand dollars better off." But for some tempting chance like that there would never he another policy written money without paying out a sum equal to or greater than the face of the policy, there would soon be an end to life Insurance. But hopes of getting something for nothing lures the people on. Is it right? Is it honest? Is it sound husiness policy? is it Christian?

Here, in brief, are a few reasons why right thinking people should oppose life-insurance. It can not be a good business investment; for it takes the money away from the many, and places not be charitable, for the money flows charity-money usually flows. It can are no excuses. Who of us having a we can please God we must be washed ail we have, and places it upon a worldiy organization. We have said dues for a while, and then quit without receiving a cent for what they pald in. while the individual stockholders go into some other business "full-handed," leaving the policy-holders to do the best they can. We have not mentioned the fact that insurance companies make it a rule to get out of paying their policies whenever there is a possibility of doing so without hurting their credit. We have remained silent about the mysterious deaths so often associated with life lusurance policies. These facts speak for themselves. "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not

MISCELLANEOUS.

break through and steal."

For the Herald of Truth.

VE TUST BE BORN AGAIN.

"Ve Must Re Born Again," how wonderfully must these words have fallen upon the ears of Nicodemua of oid as Nicodemus came to learn of Him. He looked at spiritual things through natural eyes and we know that it is impossible to behold the divine though mor-

"Kingdom of God," I shall by the grace of God endeavor to discusa the condition of the hearts of the children of men as hereditary from our forefathers. Naturally, our desires rup contrary to the teachings of God's word. Naturaliv, it is easler for us to do evil rather than good. But says one, how intended us to be doers of good, why are such desires implanted into our natures? Just here is the secret of heing horn again. of helpg regenerated. of heing changed from carnality to spirituality.

To show how this is let us notice the laws of nature in plant life. Suppose a bring other souls to Christ, and Increasfarmer wants to reap a crop of wheat. wiji he sow tares? No. Suppose he should want figs. Think you he would aow hrambles? Never,

This shows us why the evil spirits same principle, as ln piant life, holds our forefathers, by their fail in the Garden of Eden. When Eve yielded to children of men.

Hereby we see that we are all born in sin and iniquity, not one of us escapes its fearful fangs, for, "All have sinned and come short of the giory of God."

Some may try to excuse themselves

naturally inherit it from our parents. Oftentimes there is no aid for our physnothing about those who pay in their ical infirmities or we have not the means of taking advantage of the remedy. But no such hindrances ac-We have said nothing about the fact company the spiritual body. We have that companies sometimes break up, a great physician who is able to heal both body and soul, and we need not be afraid to come to Him for the price of our healing has aiready been paid and there is no disease which He is not able to treat successfully. "Earth has no

sorrow that Heaven cannot heai," When I see our young people blasting the very purpose of their creation hy engaging in sin of the viiest kind and shunning the Savior who so loved them that He gave His life for them; when I see and read of men ail over this universe living a sinful and degraded life, I am made to think of that one transgression so many centuries ago: I am made to think of the mlsery brought upon the human family by what might seem a very little thing

But what does it mean to be born again, and how is it possible?

I shall not attempt to explain this complex act of being born again. Even our Savior when asked about it, gave this reply, "The wlnd bloweth where It listeth, and thou hearest the sound there of but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit."

When we confess our sins and give up everything of a carnal nature a new motive comes into our hearts. We cannot see these carnal desires and motives leave our hearts, neither can we see the they were uttered by our Savier when new desires and motives enter them. but if we are truly converted we know they are there and will make themselves known in our actions.

Once our minds were set upon gain, having a good time, living a life of sel-But in order to enforce the fact that fishness and all things which naturally we must be born again ere we see the follow a carnal heart. We did not care done more for us than we could ever for anything or anybody, if we had a chance to cheat a little we would do it. But, "behold old things have passed away and all things have become new. We behold the goodness of God and His dear Son perishing upon the cross for our sins. Thus we see our sinful life hanging, as it were, by a single can this be? Why is it? If the Lord thread over the awfui precipice of death when only a word from the Almighty would have hurled our souls forever into eternity.

Knowing this and the awful price of the souls of men we first bring our souls to God to whom they really belong, and then set about doing all in our power to ing the church. We are louging to do something for the One who has done so much for us, and may God give grace that we may not be idle, but he up and working while yet it is called to-day; are predominant in our natures, for the that we may not meet our God empty handed, but come with sheaves gath true with the children of this world, ered from the darkness and sins of this Sin is in our very natures, inherent from world, dear, precious living souls, each worth more than the whole world.

What rejolcing that will be when It is that subtile reptile in that garden ain ours to lay down the burden of this life. hecame an inherent principle in all the the crosses, cares and anxieties, and recelve in their stead the crown of life promised to all His faithful ones, to meet Him laden with sheaves for the Master's Kingdom. This is the new birth, followed by the new life, and without this it is impossible to live a

He indeed will fill our souls with the Spirit.

Let us repeat the words of our Savior, "That which is born of the flesh is flesh; that which is born of the Spirit is Spirit." As I have told you before, we are all born of the flesh or carnality. and before we can be of service in the Kingdom of God we must be born again, that is born of the Spirlt, born Into the Kingdom of God, adopted by Him. Before we are born of the Spirit or adopted we are heirs of sin and death. But our Father looked down in mercy npon us. He so loved us that He decided to pay the penalty of the ains we are naturally heir to and adopted us as sons and heirs "Hereby we are helrs of the Grace of God and eternal

But before we can obtain this salvatlon and adoption we must first be willlng. We must come with our all and ay it at the feet of Jesus, give up the vanitles of this world and accept the pleasure which shall come to us of being born of the Spirit, for there can be no patching up. No man patteth new wine into old botties, eise the new wine doth burst the bottles and the wine is spilled. But new wine must be put into new bottles Mark 4 . 22. We are commanded to "Take up our cross and follow Him," but again He says, "Take my voke upon you, and learn of me; for I am meek and lowly in heart; and you shail find rest unto your souls." "For my yoke is easy and my burden is light" Matt 11 . 29 20

We have trials in the Christian life. but we have only to cast them all upon Jeaus, for He will bear them ail. These trials become joys when we cast them npen Jesus. It is a great satisfaction to know that we are in a good work and doing something for Him who has repay if our whole lifetime were spent

in constant action for Him. Then he willing to be of service to the Lord. Cast your eyes upon the fields for, behold, they are white with harvest, but the reapera are indeed few. The way is now open, millions of heathen are without the bread of life; souls around you are perishing for the want of salvation. How can we be so lukewarm when the need is so great; how can we let our talents moulder in the dust for want of use Whether they be ten, five, one or only one half of one, bring them forth from the dust wherein they have long been slambering and fan that vital spark into life again; for how few or how many talents we may have we should increase them for they were not given to us to bury. But remember this, "Ye must be born again." The blood of Jesus must be applied to our hearts before He will ac cept us for all our righteouspess is but as filthy raga. "Ye must have a new heart" the Lord has said, "I will take away that stony heart out of you and give you a heart of flesh," a heart that is aflame with the grace of God and that desires to be used.

Be ve born of the Spirit Be ye filled with the Spirit.

THERE is in the minds of many, who do not intend to cross the bounds of knowing that we inherit sin, but there life that is acceptable to God. Before propriety, a prurient curiosity about

vice. They conjecture about some not be scriptural, for it takes away physical disease will not if possible in the cleansing blood of Jesus. He shapes of evil, and daily with them in the perfect trust in Him who gives us eradicate it aithough we may know we will cleanse us and give us this new imagination, till those shapes of darkbirth. This is the only place we can go. ness seem almost shapes of light .-

> For the Herald of Truti LEANING UPON CHRIST

> > BY KATIR WEIGHT.

The weaker the soul becomes, the harder will it lean upon Chrlst. I refer to such weakness as Paul implies ln 2 Cor. 12: 9 and 10. His strength is made perfect in our weakness. Before He can fill as we mast be emptied of ourselves. Before He can apply His strength our strength must vanish, Bnt how can we lose ours and gain Christ's? Well, dear Christlan friend, we can do nothing but give up our stubborn will to God, or give ourselves over entirely into His hands. He will do all the work, we must only yield. Paul says, "I die daily." Self must die and as self goes ont Christ can come in. and the harder will we lean upon Him. Your surroundings, your circumstances, that burden upon your shoulders, were all made for you and fit you exactly. But they were made so on purpose by Him, so that you could not bear them alone but might cast your all upon Hlm. Has He not promised to bear our burdena? And yet we go on trying to bear them alone, just as If He had not promised. What good can His promises do us if they are not claimed? O, what folly! Do let us claim them, we have complied with Romans 12:1, 2 and have completely snrrendered our all to Him, every promise of the Biessed Book is ours. To make an unconditional surrender to Him is all we can do and should do it, yea, must do it if we would be fully consecrated to Him. We must give up all matter of choice, and then the cleansing, the refining, He mnat do and promises to do it; and just in proportion as we trust Him will He do it. O for more of this blessed growth in Christian grace, but many of us are not growing. What then; are we standing atiil? We cannot stand still, we are going either forward or backward; which? Hesays, "Whatsoever ye ahall ask in my name belleving ve shall receive." Many peo ple think this cannot mean whatsoever because their prayers are not answered. The fault lies not in the promise but in the complying with the conditions of the promise,-'Believing.' This prom ise and that other most beautiful one-"Him that cometh to me, I will in no wise cast out," are aufficient for any case. In the last promise the conditions are, "come," in the other, "believe. In fact, upon these two conditions all promises are based. You see a soul on the way to ruln. Why is that soul not saved? Because it will not comply with the conditions of this last promise You see a Christian lacking greatly Why is this so? Because he has not learned to trnst God's promises. Though each one has its own sphere of work, yet this hiessed entire trusting is

All are fallen by our first parents We cannot help that, but "He hath subjected the same hope," and given us the great and precions promises, so that we might claim them and find Hia way of escape.

How can we trust one promise without trusting the other? How can we God. Let It be pegiected and we iose believe a part of the Bible without sight of God. Many a poor backsiider can date his fall from the time he believing the whole? Before you and I were born our saivation was provided negiected prayer. Let us then exemplify our Savior for and completely finished. There re-

in this, and be often engaged in prayer and we will never be defeated by the enemy of our souls.

Oronogo, Mo.

For the Herald of Truth. LET US READ MORE.

BY A. K. KURTZ.

A brother in the March 15th number of the HERALD OF TRUTH, Writing on the subject of the India famine, asks the question, "What would be the best way to help the matter?" He intlmates that If Bro. A. D. Wenger would make a tour of the churches and tell the people ln person of India's needs, it would be one good way of getting people interested, which we also belleve would be right and proper. But there are so many sources of lnformation open to us regarding this great calamity which has again befalien this heathen iand, that if the people cared as much to inform themselves about the needs of India as they do ahout keeping themselves posted on topics which concern the laying up of earthly treasure we venture to say there would he no need of men going great distances to remind people of their duties to their

Many of our people do not read enough of the right kind of literature. There is no real harm in reading secular papera if not done to the exclusion of those relating to the temporal and eternal weifare of our fellowmen. Any one in the least interested in the con dition of the human family all over the giobe can get any information from books and periodicals with little expense if he or she cares to. The photounanswered, and then we think God is graphic art brings these scenes of actual starvation so vividly hefore our eyes that no speaker could picture them

The great dearth of knowledge in the

mission work so common in the Men-

on this subject. Some parents oppose

"missionary conscience" that can be

neighbors, and "be grieved for their affliction." Read Amos 6:1-6.

A LOOK AT THE CHICAGO

MISSION.

BY AN OUT-SIDER

There are many points of interest

connected with the mission work which

For the Herald of Truth.

Smithnille, Ohio.

obey the Master's last command.

Let us see what Jesus said concernmore impressively. ing this. Matt. 2i : 22 He says, "And all The facts in regard to the horrible and soul-sickening sights witnessed things whatsoever ye ask in prayer, believing, ye ahail receive." Again. there by our missionaries, both as re gards starvation and the brutal treat-"What things soever ye desire, when ye ment received at the hands of their own pray, believe that ye receive them, and countrymen, is enough to enlist the ve shail have them." Mark 11:24. sympathles of ail of God's people.

We see by the above passages that we must have faith to lnaure an answer and in 1 John 3:22 we find that nonite Church is due to the little interthe promise is to those who "keep his commandments, and do those things which are pleasing in his sight."

mains nothing for us to do but to

"come" and "believe" and He is bound

to fulfil every promise. Look at the

little child upon your bosom, Christ

has paid the ransom for its soul long

before it ever commits any sin. O is l

not a pity that one soul should be lost

with such a salvation within easy

single Christlan should fail short of one

of His blessed promises. Dear reader.

reflect upon this wonderful plan of sal

vation, and as you do so with a longing

after God, it will become more and

more real to you until at last, perhaps a

little surprised, you will find Jesus by

your side in biessed reality. It is only

"come" and "helleve" May His faith-

fui Hoiy Spirit pour out Himself upon

PRAYER.

BY EFFIE SHUPE

"Prayer is the soul's sincere desire,

Prayer is a pouring out, a supplica-

tion, a petitlon to God. It is not

simply uttering words, or repeating the

Lord's prayer. Prayer is the sincere

desire or sentiment of the heart-a

It does not take a loud or long

prayer to reach to God. A person

might pray so long as breath lasts and

receive no answer unless he has falth

In God's ability and willingness to

This is why so many prayers go

untrue to His promise, when, if we

would examine ourselves, we would

find the fault is ours.

submissive, contrite heart toward God

Unuttered, or expressed."

For the Hevald of Truth.

Weigelstown, York Co., Pa.

us and gulde us all.

reach! And is it not a pity that

It seems to me that prayer is the greatest privliege which we have in this life, because of the blessing and sweet peace found in communion with our Master.

How many have experienced the aweet comfort of entering our closets, where we are alone with our God, and there pouring out our hearts in thankfulness and communion with our blessed Masterl

And this is a privilege which all may have. Young or old, saint or sinner, rich or poor, alike have free access to the throne of grace. Whether health or sickness, joy or sorrow, whatever our position in life may be, we may still lift our hearts in prayer to God, and no one is abie to deny us this privilege.

Prayer is the link that connects us to cago. A visitor to that part of the city will be impressed with the need of the gospei. Should we take a walk-on some of the by-streets on a Sonday afternoon In summer we would see hundreds of chlidren piaying in the streets. Their hands, faces and ciothes are dirty and many of the little faces show traces of hunger, want, sorrow and disappoint-They have grown old before they are ten as a result of their surroundings.

Many of the houses in this part of the clty are old wooden structures resting on posts. The side walks are made of plank resting on a framework of posts. The houses are crowded closely together so that those who live on the lower floors have the sunlight streaming lnto the llving rooms but few honrs during the day if at ail.

Saloon keeping seems to be about the only business in which there is a profit, as nearly all the inhabitants use beer along with their meals. At noon it is no uncommon sight to see dozens of boys, girls and women going toward the saloons with nalls and nitchers to get liquor for famlly use.

The department stores have crowded many of the small merchants out of business, and the dismai surroundings have driven the more refined class of people into the suburhs.

So here we have a vast territory of the lower strata of society, practically without the gospel.

During the six years since the Home Misslon began its work it has made its influence felt in the neighborhood where it is located. Many of the people have never had any church home except what they find at the Mission. Hundreds of children have never attended any other Sunday achool but the one at the Home Mission. Those who attend regularly are more tidily dressed and are much more orderly than when they first came. Through them the workers get into many homes and the house to house visiting by the Mission sisters gives them a hold on the affections and sympathles of the people.

The writer recently spent a Sunday at the Mission. At 10:30 A. M. there was preaching. There was a mixed audience of men, women and children. The order and attention was good. The interest was very good and a cali for testimonies at the close of the sermon brought a number of hearty responses. The general impression of the service was very gratifying. In the afternoon the children gathered into est manifested in reading books treating the Sunday school. The attendance was about 150. Sometimes as many as it for fear their children might want to 230 were gathered in. Willing workers gather the children into groups and We want information. If we are not teach the lessons teiling the story of willing to read, or cannot read, let us the gospel and making applications have someone teli us untii we acquire a that will help the pupils in their daily lives. From 6:30 to 7:00 P. M. there touched by the appeals of our heathen is a meeting for children and from 7:00 to 8:00 a special Young l'eople's Meetrng. At 8:00 o'clock there is another preaching service. All these services are interspersed with the singles of gospel songs in which old and young join heartily. The meetings are very devotional and spiritual and we thanked God that in this dark part of this wicked city there was one lighthouse that would enlighten the sonia

There are also occasional week-day is carried on at 168 West 18th St., Chi- and evening services, English and Ger-

of those who pass that way.

man, sewing schools and children's

The force of workers consists of five, two brethren and three sisters who live in the flat just above the Mission hall and who are supported by the church We could not help admiring the sacrifice of these noble men and women who left pleasant homes in the country so that these benighted souls in the tenement houses might hear the story of the Savior.

Preaching to the people is however by no means the only way in which they help them. Men and women out of employment, families who are in sorrow and distress, find in the Mission loving hearts and helping hands. This phase of the work is akin to that of the

Nazarena, who went about doing good Much more might be said of this work, but the above will suffice to show that the gospel is still abie to reach those who are down ln sln. It is gratlfylng to know that this work is well supported and that the Home Mission promises to become a permanent Institution.

WHAT WAS IT?

SEL, BY D. H. KURTZ

In one of the daily papers of Atiantic City, N. J., Aug. 9, was this notice; "The fail of Santlago." There will be a hombardment, battle, etc., in the Japanese tea garden, for the benefit of the Bantist Church.

Admission at the gate.

This notice cailed out some strange expressions from the Japanese Chris tians and non-Christians. There are two Buddhist priests here from Japan, studying "Christianity ln America," There are Japanese Infideis here, too, followers of America's famous leader of infidelity -"Bob" Ingersoll. One of them made the following remarks.

"The American churches are regular museums: some of them dime muse ums, too; the idea of a religious body stooping to such as that!" This shows that even so called infidels like to see consistency in a professor's life. Some of the Japanese Christians said: "Festivais, bazars, fairs, flower shows, bomhardments, Punch and Judy shows, all used to make money to carry on the Lord's work! Even our lowest Buddhists do not do that; they think the money given to their idols should be honestiy earned, and even then they reverently take it to the tempie, and with a prayer heg them to receive it. How can Christian people do such things, when they know of Christ's love, and what He suffered for them ? The Buddhista said, "The American Christian's God is money."

When I read that notice and heard these comments, my first thought was. Was it really the fall of Santiago? Is it not the fall of the church of the llvlng God? I came here at the request of some of the Japanese Christians to assist in Bible atudy, or rather to help in a Sunday school.

The Sunday school is started. A Japanese is onr leader. We have sweet, spiritual meetings, studying God's word. But they try to see Christ through His people, so-called. Reader, what think you? Do these money making schemes improve the spiritual condition of our churches? I spent

seven years in Japan and the one question that was the hardest for me to answer while there was this: "Do the Christians in America hold festivais in order to make money for the Lord's work?" I will relate the circumstance, and then, reader, after you have read this article. I ask you to think,

In the congregation in which I worked they had a rule that, if any member of the church was absent three onths without a good excuse, he was to be tried by the session. One of the members of this church, a young lady, and been absent the three months. and we could not learn the reason. Her absence was more marked because of her former faithful attendance. The pastor, a Japanese, stopped at my house one morning and said, "I am going to see why Matsuda Ran does not come.' I asked him to stop and tell me as he went back home. He stopped and for once forgot his Japanese politeness, but sald, excitedly, "Teil me," and then stopped, as if ashamed to say the rest. I asked him what he wanted me to tell him. "Do the Christians in America make festivals in order to make money to carry on the Lord's work ?" To say I was astonished, is a mild way of putting it. I had helped in many festivals before going to Japan, but never thought it was just the thing to teach them to do that. But I had taught them to give one tenth to the Lord. Now to be confronted with such a question' I hardly knew how to answer. I did not want to tell the truth: neither did i want to lie about it: so I asked him why he asked the question. "Do they do it?" came with more emphasis than before. I replied, "some do," His next question, "Why do they do it?" remains unanswered to this day. I said to him "I want to know why you ask these questions?" "Well, I went down and asked Miss Matsuda why she did not come to church, and her father (a Buddhist (levout) said in answer to my question. 'I'll tell you why; just read this; pointing to an article in the daily paper, printed in that city. It read as follows: "A Presbyterian Church In America lacked funds for carrying on the Lord's work. The members got together and got up a festival, but there was not yet enough. So the young peopie planned and held a kiss social, the girls charged a dollar each for their kisses; the money was made, and the church debt, was paid." After reading that, the minister said to the father. "I do not believe that." But the father replied, "I do. for a Japanese In Amer-Ica sent that to the editor, saving that he saw it; and if that is the way you Christians do, I will not ailow my daughter to go to your church any more. I do not believe that you tove your God, or you would not do that. We would not treat our gods that way." llis daughter never came again to church, in vain did the minister protest and say, "Well, we Japane don't do that." So then I understood why he asked that question, hoping, believing that I would say no. and then he would tell this man it was not true. But when I confirmed the statement, by telling him that some dld, his aching heart cried out, "Why

do they do it?" The question comes

they do It?" Yousay, "We need money."

tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's." Again, in verse 32: "And concerning the tithe of the herd of flock, even of whatsoever passeth under the rod the tenth shall be holy unto the Lord." If we give to Jesus what we owe Him, there will be no scarcity of funds for our Father's work. Con gregations will have plenty; the differ ent Boards will not be pleading for more, more, more. The coffers will be full. If God's children would pay their rent (some of us may have back rent don't forget lt) and get a clear receipt from God Mal 3:10 we will wonder why we ever turned aside from God's way of supporting His church on earth. "The earth is the Lord's" and you and I are only renters. Let us be honest and pay God His rent.

Again, I hear some one say, "O our young people must have somewhere to go, and a festival or flower show is harmless amusement and entertaining, and we can make a little money just as easy as not." I agree with you, that the young people must have somewhere to go, Invite them to our homes oftener give them good, pure social advantages with no money making schemes attached. We do need more sociability, religious sociability, in our churches, "Then they that feared the Lord spake often one to another." We do not speak "one to another" often enough Can we write out the real reason why we have these questionable ways of money-making in the church sign our names and present it to our Master in consecration? I know not about others, but my motive for holding festivals was this. "We will get money that way that we cannot get any other way, and we will not have to give so much." Do you think I could present such a reason as that to the Lord Jesus and ask IIIm to bless lt? No. I cannot. But If I have paid Him the rent due Him, and then bring Him an offering, I can with sweet peace and sure confidence say, "Lord Jesus, use this to feed the multitudes of Thy people," and I know that He

But some say, "Oh, that is a return to Judaism, and we are done with the law of tithing." When Christ came He did not destroy it. Listen to Luke 11: 42, "Woe unto you. Pharisees! for ve tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ve to have done, and not to leave the other undone." Then note what He says to the rich ruler; one-tenth will not suffice but "all" must be taken, that we may be perfect In heart before Him. O for a revival in systematic giving, and a blotting out from the Church of God all questionable amusements and all questionable ways of money-making! "Howbeit, this kind goeth not out but by prayer and fasting." May the Holy Spirit teach us to think, to pray, to fast! "If meat makes my brother to offend. I will eat no flesh while the world stands, lest I make my brother to offend" said a consecrated co-worker with Jesus. So if these ways of making money cause a babe in Christ to stumble, I for one will take no part in anything questionable, lest I cause some one in the world over the rolling sea to you, "Why do to stumble; but will ever hold up the word as the only rule and gnide of life, Does Jesus tell us to get it in that seeking only to be popular with the way? He says, Lev. 27: 30, "All the Lord Jesus, and helpful to my fellow so He can use us.

traveler to eternity. "Let us think on these things."

Let us help the younger to grow up on a different system of giving, for God does not need our money, but gives us this privilege of consecrating our gifts to Hlm; remembering also that "God loves a cheerful giver," and that He looks down in our hearts and sees the motive. And, after all, it is motive that gives weight to our actions Raldmin Md.

THE BATTLE IS THE LORD'S.

I bring to you this evening a little message from a (to me) very preclous phrase we find in the 17th chapter of 1 am. "The battle is the Lord's, and He will give you into our hands."

They are simply David's expression of confidence in and loyalty to his God in the conflict as he was going forward to fight the Phillstine giant. They are not sald boastfully, but with a quiet confidence and determination to let God use him for a work of which all Israel was afraid.

So often in our own lives we find hard things. There are days when our most cherished plans become brokenthere are times when some work that we had so hoped to be able to accom plish lies before us an utter failure.

It is so natural for us to go in our own strength just as long as we can, and when we fall, then realize our helplessness and go to God for His help How much more successful and blessed might be our work if at the very begin ning of each day we would settle, quietly but firmly, the fact that we could not manage even our own life for that day and from the depth of our heart would realize that "the battle is the Lord's," We know that His great Father heart is longing and ever ready to help us.

Again, when in our work, how our hearts are yearning to help and bless the souls with whom we come in contact. We see aln in all its awfulness. and we know that we can not cope with lt. Satan's hosts are strong, his devices are so many that me can not begin to do one thing to resist them. Might we not then, more often than we do, realize to such an extent our own insufficiency and helplessness that at the very begin ning of the battle we would surrender the whole battle to Hlm, while we would only in His strength do His errand?

We have seen a little hand trying to write. Over and over again the little fingers would try to make marks like the ones they were trying to conv. and each time with disappointment it found only marks and every one of them wrong, until a larger hand completely covered the little one and guided it, so it went in the right way.

is failure, defeat and discouragement, and we keep trying to improve with no success until we utterly despair of ourselves and leave the task with the Master, who, the moment all is yielded to Him, takes complete charge and the work is successfully done. The battle is the Lord's, dear ones, the work is His and if our lives are ever to amount to anything, it must be by self-surrender,

A LETTER received from Bro. J. A. Ressler, Dhamtari, India, just as we go to press states that they were then (March 27) in the midst of a cholera

MISSIONS.

MENNONITE HOME MISSION.

1930 East York St., Phila A springtime greeting-to the dear HERALD readers. As the days come and go, with their sunshine and showers, we are reminded that man has a work to do and he must do that work (namely sow the seed) if he would rear a bountiful harvest. Jer. 4:3, save "Break up your fallow ground, and sow not among thorns."

We stop and look about us, and lo there is much soil that needs to be broken up; will you unite with us in prayer, that the Holy Spirit may do His work in these hearts so hardened by sin?

The enemy is busy, putting forth every effort, even to discourage, and says that others are doing much more than we .- our work is only common place. But we rejoice for in gentle clear and unmistakable tones, we hear, not commonplace where I lead :- "It i the Lord "

Imagine yourself with us on Sunday morning at ten o'clock as the children come in to Sunday school, bright and happy; and we remember that early Impressions are lasting, and too-this is the Lord's work, may we then not betray our trust; thus with fifty pairs of bright eyes looking up to the one who has been called to read a lesson or review the classes, that one can only say, Father, help that I may be so hid with Christ in God, that they may see Jesus only.

The children commit scripture verses readily, and should it not be ours to reap the full, ripe grain, we thank God for the privilege of aowing seed. We remember Jesus said in Jno. 4:36 "he that soweth and he that reapeth may rejoice together."

Report of Sunday school for the las

three months:	
Pupils enrolled,	65
Average attendance of pupils,	48
Teachers,	5
Visitors,	73
Total average,	61
177	

We opened sewing school the first of July with five little girls; we now have fifty enrolled; highest number present at one time was forty five. 108 garments have been finished, for which the children pay about as much as the goods cost which makes the school about self-supporting. One very pretty quilt has just been finished, and the girls are working on a number of others. This is an interesting part of

We leave the mission home now and Is it not often so in our lives? There take you along to a blind widow's home, found in one room on the second floor; her face lights up and she says, "I'm never alone, Jesua is always here and He never lets me make a misstep. to fall .- now sing, and read, and pray, And when we read the blessed word that has been and is such a comfort to her, she follows word for word for she had learned it when she could see. May each one of us hide the Word in our heart against a day of need.

HERALD OF TRUTH.

Since our last writing there has been a great deal of sickness and death has robbed us of one whom we had learned to love. Coming to the city as we did entire strangers, we were received into the Shelly home as belonging to the family; now as Sister Shelly has been taken we can sympathize with the family, for we always called her our Philadelphia mother. She suffered extremely of cancer and dropsy, the last few weeks of her life, but through it all, in her mild way, she would say, "I want to suffer all I am to don't gly me anything to ease the pain." And thus she passed away on the 29th of March, conscious almost to the end. That slck room scene is one long to be remembered. The faithfulness of those near and dear to her. In every effort to relieve her suffering, and he patience in that agony, reminded one of Jesus when He said (to those who stood about weeping), Weep not for me, but weep for yourselves and your children While the home is lonely she has only gone before. Reader-we have death to face: are we ready? If

thy victory?" Bro. Jonas Mininger of Hatfield will preach for us on the 22d and Bros. Loucks of Scottdale, and Wenger of Millersville, Pa., on the evening of the 23d God willing. The Lord be praised for sending us preachers and helpers in

so, we can look up and say, "O death,

where is thy sting? O grave, where is

Pray for all who take part in the work here that God's will be done In His service. in ns

THE SISTERS.

For the Herald of Truth. WHY A MISSIONIADV?

DEAR HERALD READERS. - Many people wonder why others feel that they must live or work among the poor and degraded in a large city; there are dark skles, there is darkness and deg radation and sin, and they feel that one could not with any pleasure work. much less live, in such places.

No one denies the fact that many things about mission work are hard; there is darkness, there are discourage ments, but nevertheless the Master's command to teach all nations stands firm and plain and some one must go.

A lady was at one time having a severe struggle with herself in regard to leaving a heautiful country home where she was stopping, to go into the slums of a large city to rescue the lost ones there. She could not decide. She thought, and argued and wondered, and finally in prayer brought the whole question to the Master.

One day as she was walking in the garden, thinking about the question that meant so much to her she noticed a paper at her feet, and stooping to pick it up, she found the words following this little sketch and which I think will find an echo ln many a city missionary's heart.

WHAT CHRIST SAID I said, "Let me walk in the fields,"

He sald, "No, walk in the town; I said, "There are no flowers there," He said. "No flowers, but a crown."

I said, "But the skies are black.

And He wept as He sent me back .-"There is more, He said,-"there is sin."

said "But the air is thick And fogs are velling the sn And sonis in the dark undone.

I said "I shall miss the light. ie answered, "Choose to-nigh If I am to miss you, or they.

I pleaded for time to be given He said "Is it hard to decide? It will not be hard in heaven To have followed the steps of your Gulde."

LIDGENT

Under the above heading appears an article by M. B. Fuller of Bombay, India n the "Bombay Guardian." It is satisfactory to note that the Mennonites of Kansas are collecting a cargo of 10000 bushels of corn for India. which will in all probability be placed in charge of Eld. David Goerz of Newton, Kansas for distribution in Indla,—Ed.

"For months it has been very clear to some of us that large importations of American corn for sale at cheap rates to the poor working classes, to save them from reaching the point where they will be unable to work, would meet an urgent need.

"It is now getting tather late for that.

and yet if grain should be given to be sent, or If the railway would carry it free to New York, and the steamship companies would bring it at half rates even corn purchased at twenty cents per hushel would meet an urgent need If it reached India even as late as the first of July, and the price of corn will not probably go below forty cents a bushel till the harvest here in Novem ber next. In November corn was forty one cents per bushel in New York and thirty-one cents in Chicago. So that paying full freight from N. Y. to Bombay it could have been sold at sixty-six cents. But in the grain fields of the central States it could have been bought for about twenty cents, and could, paying full freight, be sold here at abou fifty-six cents per bushel, and that twenty or even ten cents saved on each bushel would have reduced the price of millions of bushels of jowari, bajri, rice, wheat, corn and dal, ten or twenty cents per bushel. What has been given we shall sell at a low rate and invest the proceeds again in grain at the exorbitant prices here unless more foreign grain comes. Corn is now selling Bombay at 79 cts. per bushel, and It costs ten to twelve cts, to ship up coun try-and that for men working at three

or four cents a day. "I heard last mail from a practical friend in Kansas, to whom I wrote on the corn question, and he set about vis-Iting various places and now writes that they have sent seventeen hundred bushels of corn which we expect here about April 25. I suppose most if not all of the corn was given, and the railways carried it free to New York, and the Anchor Line Steamship Company bring it from New York to Bombay at half rates, or one sovereign per ton, so that it costs here only twelve and a haif cts. (or six and a-half annas) per bushel of fifty-slx pounds. I cannot but belleve that a million bushels would have been given in America and Canada if the matter had been united upon and

"There has been a difference of opin-

urged that it was best to send money as It takes time to send grain, but when last October the famine was upon us. there were nine months to plan for, and corn could have been landed here by New Year and would have been a great boon. During this month I have pald out nearly seven thousand runees of money sent from America and England for corn at seventy-one to seventy-six cents per husbel and cannot get an offer of less than seventy-slx cents for April, and that by special considprice is seventy-nine. There are large areas in India where corn is a staple food and the people are glad of it, and even where they do not like it so well yet they buy it when it is so much cheaper than other grains.

"But it is not simply the amount of grain that we offer cheap that benefits the people, but the prices of all other grains are affected. In one station we began selling corn fourteen cents a bushel below the merchants and twentyfive of their shops left the relief work Then they combined and brought in another grain at our price and the peo ple bought it, so our car load of corn brought down the prices of perhaps many carloads of other grain and the ship-load of grain from America might affect the prices of many times as much two-thirds the present prices rather than let foreign grain have the market of the famine. For the present prices eaten up, would feed a hundred poor are about three times as high as the people for a month." usual prices.

"My own conviction is that a serious mistake has been made on this matter of importing American corn, and I wish that before another famine come (which we pray may not be soon.) there will be a unity of opinion, and that American corn may be early in the markets for those who like it and to regulate the prices of other grains for

hose who do not like the corn. "The l'oor honses and orphanages are very full and getting fuller and there are aiready thousands who must be nursed back to strength by the use of delicate foods. There is a grand onportunity for some of the Manufacturers of oat meal, corn starch, corn Quaker Oats, granola, hominy, condensed milk, Horlick's Food, and other prepared foods, to send generous dona-Besides the Manufacturers.

wholesale and retail dealers could send cases of them too. Many a weary misslonary wearing out her life to prepare some delicacy for a hundred orphan boys or girls with famine sore mouth or some other awful effect of famine would be cheered and heiped and per haps her own life might be saved for work by a good supply of such delicacies which could be so easily prepared.

"When the rains begin and all who are able to work will go to the fields to prepare them for the sowing, there will he thousands too weak to work who must be nursed and fed for a long time or else left to dle.

"Ship loads of corn to keep them strong would have been the best economy, but now they are past eating coarse food and must be nursed or die. "Even after the rains begin, and even

ion among missionaries, and some have when sufficient has fallen to insure good

crops, there will yet be long months be fore the new crops will be harvested. Many who have fields have no seed to sow, no clothes to wear, no cattle to work the fields (for over ninety per cent of the cattle will probably have died in some sections), and no houses to live in for ln Gujerat people have taken the roofs off their houses and sold the wood and only the mud walls are left. We are right in the middle of it in time, but the most awful suffering is yet sheed of us and we hope that all who eration for famine work; the market are interested will maintain their inter est and do all they can to get other interested. Many have done well, a few have done exceedingly well, more have done a little, but the most of th Christlans of America and England have as yet done nothing, not even given the price of one meal to save millions of lives. It is humiliating for a missionary to realize how little the people of America and England have done, and one can only pray that some how they may be roused to see their opportunity and to meet it. It makes one ashamed to look at a poor dying men or women or child and think of the luxury and waste even among Chris tians in the homeland. Many a Chrls tian(1) man's tobacco bill would feed people got the benefit of it, and so a several starving children and many a Christian(!) woman's superfluities of dress for one season would save a num other grain here. They would sell at ber of lives. The cost of a dinner party would feed a starving family a month and the cost of some Church festival and have their stock on hand at the end where four-fifths of the whole cost is

M. B. FULLER.

HOW TO GET MONEY

One of the veterans in the Lord's army sends this reminiscence: "In my parish was a farmer of feeble constitu tion, working on a hard, cold piece of land, and with quite a little flock of hungry mouths to feed. Sickness and unfavorable seasons had Impoverished him. The house and farm were mortgaged, but cheerfully they tolled on Every year, as I was about to make an annual visit to attend the conference of the church, the good man's wife came to my house with money for the mis flour, shredded wheat, wheat cream, sionaries. As she counted the dollars and fractions 1 always marvelled that she could bring so large a gift. At length she came, and with tears she could not control, said that she was very sorry that she could not give so much as she had given before. I toid her that she ought not to be troubled the Lord looketh not on this 'dross' but on the giver.

" 'May I ask where this money come from " said 1.

"After a little hesitation she freely told me. 'We are poor, sir, as you know, but are glad to give if it is but littie. In the fall of the year, when the sheep are driven home from the pas ture. I go out and select and mark one for the missionaries. Its wool and its lambs we seil, and send the proceeds to them. That sheep has always had two lambs, but this year one of the lambs

The wintering of one sheep produced between three and four dollars year by year; and if, in a similar method, all our Christian sgriculturists should contribute, the Lord's treasury would he as well supplied as was Israel's at the buliding of the tabernacle. - ('hrid

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May 1, 1900.

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- iinois. Vestern District. Issouri, Iowa and E. Kansas. ansas, Nebraska and Oklahoma. ebraska and Minnesota.

*Amish Mennonite.

Monthly Calendar for May, 1900.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sal.
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	-	

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BUSINESS NOTICES.

Send for a circular describing our "Combination Offer" \$10.90 worth of good books for only \$6.00, postpaid.

A number of Coincrtage books which we have just learned are not vet out, have been dropped from the list for the time being.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed els

of the suffering which the famine stricken people of India must endure, unless one reads "India, the Horro Stricken Empire." Every one should read this book. See last page for re-

The new edition of 2000 copies of "Dying Testimonies of Saved and Unsaved," is selling rapidly. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents, in cloth, \$1.00.

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No. 4. Concerning Missions.

Against Secretism. No. 6. The House of Darkness.

(Against secret societies.) No. 7. Dving Without Hope.

No. 8. A "Name to, Live" Rebuked.

No. 9. Repentance. No. 10. Which Heaven Do You

Prefer? No. 11. Which Route?

No. 12. "U. S." or "S. S." No. 13. The Sculptor's Perpiexity

No. 14. The Gold Neckiace. A Worker's Dream.

No. 16. The Minimum Christian No. 17. Fearful Results of Gamb-

ling. No. 18 The Demon of Vanity No. 19. Is Ornamental Dress Harm-

No. 20. Aithough Unworthy, Come

to Jesus.

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"IF my kingdom were of this world. then would my servants fight."

CONFERENCES.

ANNUAL.

The Annual Conference of Ohio will be beid Thursday and Friday May 17th and 18th in the Midway (Oberholtzer) M. H., Mahoning Co. The bisbops are requested to meet at 9 o'clock Thursday morning to arrange the work. Ail are requested to meet all 10 A. M. for public worship. Conference proper with meet at 1 P. M. Tbursday. The nearnotifying Ailen Rickert, D. S. Lebman, J. S. Lehman or the writer you will be met at the station and conveyed to the conference. Ministers and deacons as weil as brethren and sisters, not only in the state of Ohio, but those of other states also are invited to be present. Questions for discussion must be submitted to the bishops before Thursday May 17tb, 1900.

JOHN BURKHOLDER.

DAKOTA, ILL., APRIL 10th 1900 .-The annual Sunday school and church conferences for the state of Illinois, will be beld at the Mennonite M. H. near Cuiiom, Iii., on the 23d, 24th, and 25th of May, Sunday school conference on Wednesday and Thursday. Church conference on Friday. A cordial invitation is extended to all Sunday school and church workers of other districts to be with us. All questions to be discussed at the cburch conference should be sent to the undersigned as early as possibie J. S. SHOFMAKER.

The Annual Conference for the Middle District (Amish) will be held at the meeting bouse near Berne, Adams Co., Ind., June 7 and 8.

The Ohio and Pennsylvania annual Amish Mennonite conference will be held, the Lord willing, in Stark Co., O., near Louisville, on May 31st and June 1st, 1900. All who are interested in the cause of Christ are invited to attend. Any one desiring further information may write to Michael Slonecker, Louisville, Ohio,

There will be a Home Sunday School Conference at the Biauch M. H., Somerset Co., Pa., on the 24th of May (ascension day). Those coming over the Bai timore & Ohio Rv., will stop off at Holsappie. Write to Stephen Yoder, Those coming by the P. Ry., will inform Levi Blough, Johnstown, and they will he met at the Johnstown depot.

SEMI-ANNUAL

The semi-annual Conference of Virginia wili be held at the Spring Daie M. H., (Upper District) Augusta Co., Va. on the second Friday and Saturday of May. Brethren and sisters from abroad are cordinity invited to attend, especially ministers and deacons. Any one coming by train will be met at Waynesboro, Augusta Co., Va., by writing to Erasmus Sbank, Waynesboro, Va.

S. M. BURKHOLDER.

The semi-annual conference of the Eastern District of Pennsylvania wili be held on the first Thursday in May (3) at the Franconia M. H.

THE value of kind deeds is out of ail MEETING OF M. B. C. H.—The Men nonite Board of Charitabie Homes wiii meet in annual session. Tuesday, May 22d at 10 A. M., with Bro, D. C. Am stutz near Orrviile, Ohio. Ail the members of the Board are especially requested to be present. Any one baving a desire to meet with us is welcome. M. S. Steiner.

Pres. M. B. of C. H.

May 1.

SUNDAY SCHOOL LESSONS

LESSON VI.-MAY 6. JESUS WARNING AND INVITING. -Matt. 11:20-30.

[Read Isa, 23. Memory Verses 28-30.] GOLDEN TEXT .- Come unto me. all ye that labor and are heavy laden. and I will give you rest .- Matt. 11: 28.

INTRODUCTION.

TIME.-Latter part of the summer of A. D. 28, soon after the delegation was sent from John, as recorded in our last iesson

PLACE.-Gailiee, probably in or near one of the cities located on the shore of the lake.

PERSONS,-Jesus, the people

CONNECTION AND SURVEY OF LES son.—This iesson is undoubtedly a part of the discourse delivered to the people after the disciples of John returned to carry the encouraging and convincing testimony that Jesus is the Messiah, to bim who was confined in prison at Macherus. Jesus wrought the greatest miracles, and preached the most powerful sermons, in and about the cities on the shores of the Ses of Gaillee. Vet there were comparatively few that were willing to repent of their sins, and believe on Him as the Savior of the world. When John the Baptist appears on the scene in an ascetic manner, like an ancient prophet, preaching the doc trine of repentance, they offer object tion, saying, "He hath a devil." And when Jesus came preaching the gospei of the kingdom, and dining with sin ners, they say "He is a giuttonous man, and a wine hibber, a friend of publicans and sinners." In the face of all the light and divine teaching, the inhabi tants of Chorazin. Bethsaids and Caper naum closed their eyes and ears against the trutb. "Great light, with the ability to walk in it, means great responsibility and great light and great responsibility bring any nation, or people, into a piace that is both to be desired and feared. It is to be desired because of the oppor tunity thus presented for personal ad vancement, and also of accomplishing much good. It is to be feared because the light rejected will be the means of increasing the severity of the sentence at the judgment day, and of intensify ing the soul's anguish in the regions of eternal despair." The wise and pru dent of this world look upon the wisdom of God as foolishness, and consequently refuse to submit to the will of God, be cause their understanding is darkened through the effects of sin. It has pleased the Father to reveal the "wis dom that cometh from ahove" unto babes, unto those who have become willing to enter the school of Christ and

learn of Him, the same have found rest

unto their souls, being relieved of the

burden of sin and a guilty conscience,

through Christ, the great Savior and

burden bearer.

HOME READINGS.

APR. 30. M.-Jesus warning and inviting. MAY. Matt. 11: 20-30 1. T.-Rebeilious children. Isa. 1:1-9

1900

2. W .- Pretense and sincerity. Isa. 1:10-20 3. T .- Responsibility for privileges.

Matt. 25:14-30 4. F .- Worldly wisdom rejected.

1 Cor. 1: I8-31 5. S .- Hated without a cause.

John 15:18-25 6. S .- Made nigh. Epb. 2:11-22

LESSON VII.-MAY 13.

JESUS AT THE PHARISEE'S Lord returned from His tour through HOUSE -Luke 7:36-50.

[Read Matt. 18:23-35. Memory Verses 44-47.1

GOLDEN TEXT. - Thy falth hath saved thee .- Luke 7:50. INTRODUCTION.

Time -Summer of A. D. 28, in close connection with the two previous ies-

PLACE.-In some town in Gaiiee,

probably in Capernaum.

PERSONS .- Jesus, Simon, the woman,

those who sat at meat. TWO CHARACTER SKETCHES.-We have in our to-day's lesson two representative characters, the one of the highest respectability in church and

society, and the other of the lowest caste and despicable phase in society. Jesus, whose all-seeing eye can look into the life and character of man, very wisely and skillfully exposes the real character and true position of him who had assumed a character to which he was a stranger, and presuming to occupy a position for the sanctity of which he is whoily unfitted; and on the other hand He brings out, in vivid coiors and hold relief, the work of Grace in redeeming the failen woman from the great degradation and viieness of character into which the leprosy of sin bad drawn her, and in imparting unto her cleansing and purity of character, through true repentance and faith on her part, and compassion and forgiveness on His part, by which she is brought into sympathy and intimate relation with Him to whom is given all MAY. Home READINGS. power in heaven and upon earth. "Jesus Christ is more pleased and honored by the affectionate offerings of 15, T .- Speaking in parables. penitent and grateful hearts, even of those who have been very great sinners, 16. W .- Expianation of parable. than by the most costly entertainments of the most distinguished seif-righteous 17. Th.-Wayside hearers. Acts 14:8-20 worldlings." Simon the Pharisee invites Jesus to dine with him, but retains his self-righteous spirit and unbeiieving beart. The sinful woman receives Jesus into her beart with all confidence and submission. The former is reproved for his attitude toward Christ and the woman, the latter, is commended, forgiven and saved.

MAY. HOME READINGS.

7. M .- Jesus at the Pharisee's house. Luke 7:36-50 to this place on the 6th and remained 8. T .- Anointing another.

Matt. 26:6-13 9. W .- Hope for sinners. Matt. 9:9-13

10. Th.-A contrite beart. Psa. 51:1-17 11. F.—Rich in mercy. Eph. 2:1-10 do likewise. Pray for us that we may 12. S.—Blotted out. Col. 2:8-15 ever live according to the will of God.

13. S .- Saved by faith. Rom. 10:6-13

LESSON VIII .- MAY 20.

PARABLE OF THE SOWER .- Matt. 13: 1-8, 18-23, [Read Mark 4:1-20, Memory Verses

22, 23.] GOLDEN TEXT.-The seed is the word of God .- Luke 8:11.

INTRODUCTION.

TIME.-Autumn, A. D. 28, not very long after our last lesson. PLACE.-On the shore of the Sea of

Gaillee, near Capernaum. PERSONS,-Jesus, the disciples, the

LESSON INTRODUCTION. - As our

different hearts. The hearers of the

this does not exclude any one from sow-

true child of God will find many oppor

ever a man soweth, that shall he also

CORRESPONDENCE

ITHACA, MICH., APRIL 23RD, 1900,-

Dear HERALD readers: We had the

Loucks of Wakarusa, Ind. He came

his stay he preached four sermons,

which were very interesting us. We

were giad for bis visit and hope he

SAMUEL DINTAMAN.

either privately or publiciy.

14. M .- Parable of the sower.

18. F.-No root.

19. S .- Good ground.

20. S .- Much fruit.

"Whatso

Matt. 13:1-9

Acts 2:37-47

John 15 : 1-8

southern Galilee He healed a demoniac CO., ONTARIO. which caused the Pharisees to openiy oppose Him, and to declare that Hi miracles were wrought by the power of Beelzebub, the prince of devils. The growing opposition of the Pharisees, the exceeding duliness of the hearers, and their unwillingness to accept His teaching, may have jed to a new epoch in His teaching. He now begins to teach by parables. This is the first parable spoken by our Lord, but from present. this time on He speaks often by parables : no less than fifty-three are resume bis piace as moderator. corded by the evangelists. The kingdom of beaven in all its power and glory is very beautifully and vividly pictured to us in the various parables spoken by in for consideration. our Lord. This world with all its forces and powers seems to have heen provi dentially so framed and formed as to express, in visible forms, the invisible It was resoived:facts and realities of the spiritual world The parable of our lesson very aptly illustrates the effect of the gospei upon

Word can generally be classified under the four heads here enumerated. The Lord of the harvest bas ordained or chosen certain ones especially for the work of the ministry, whose special the needs of the minister sent."

work is to sow the gospel seed. Yet ing the gospei seed, whenever and wherever the opportunity affords. Every tunities to do something along this line,

gard to Thanksgiving Offerings."

Matt. 13:10-17 6. Question: "Is it scriptural, or Matt. 13:18-23 John 6:59-66

"That the programme prepared for the next Sunday School Conference

8, "That if there are any members of other denominations, who wish to unite with our church, can be received, after knowing whether they are in good standing, and having their names pleasure of a short vist by Bro. Jonas brought before the church according

9 "That a committee be appointed until the following Tuesday. During to receive volunteers for Foreign Mission Work, and to recommend them to the examining committee of the Mennonite Evangelizing and Benevowill come again, and that others will ient Board."

Jonas B. Snyder and Noah Stauffer be

WOODSIDE, PA., Apr. 12, 1900.-Monday Apr. 9; Bro. Edward Milier and were the following:wife of Tub. Somerset, Co., Pa., came. into this vicinity to remain awhile, as Bro. S. F. Coffman and Bro. Aaron Loucks have been holding meetings. Bro. Miller preached Monday night from the text, "There is therefore now no condemnation to them which are in Christ Jesus, who waik not after the

gathered into the foid of God. JUSTUS B. BARE.

REPORT OF THE SEMI-ANNUAL CONFERENCE OF WATERLOO

flesb, but after the Spirit." Rom. 8:1.

May the power of the Spirit accompany

his efforts, that many souls may he

The Semi-annual Conference of the Mennonite church of Waterioo Co., was held in the C. Eby church, Berlin, on the 11th and 12th of April 1900. After singing a hymn and prayer, remarks were made by Bro. Elias Weber from giory, and wisdom and thanksgiving, I Cor. 4th chap. The other bishops gave short addresses which were endorsed by the ministers and deacons

Bro. David Bergey was asked to re-

Bro. E. S. Hailman was appointed secretary. The questions presented at the enquiry meetings were then handed

The following resolutions were passed during the different sessions.

sent to Okotoks, Alherta, as long as may be necessary for the prosperity of our cause in that territory, provided and nothing but the Bible is the

the Annuai Conference agrees. "That the brethren Noah Stauffer, Benjamin Shoemaker, and Daniel Wenger he a committee to look after

3. "That the brethren Wendel E. Shantz, David Bergey and Benjamin Shoemaker he a committee to advise ther," and "master," how can they our brethren and friends who intend securing homesteads in Alberta, to

locate together for church privileges." 4 "That brother Benjamin Shoe maker be a memher of the committee that was appointed at the Semi-Annual Conference, heid in Sept. 1897, in re-

5. "That a minister be ordained at the David Ehy Church."

neighbor's cattle impounded." Answer: "No."

he accepted."

to our confession of faith."

10. "That the hrethren Elias Weber, Christ. We find there no Right Rever the committee."

The members of Conference present

Bisbops. - Amos Cressman, Elias Weber, Daniel Wismer, Jonas Snyder Ministers.-Jacob Wooiner, Moses Erb Menno Cressman, Noah Stauffer, Sam. uel Bowman, Joseph Nabrgang, Jacob Gingricb, Solomon Gebman, Isaac A. Wambold Absalom B. Snyder, Enoch S. Bowman, Abraham Gingrich, Eii S Hallman, Jacob S. Wooiner, Isaiah

Rosenherger, Orphen H. Wismer, Deacons,-John Z. Detweiler, David Eschieman, John Shantz, Jacob Z. Kolb, Henry Baer, Abraham Ober hoitzer, Aaron S. Biehn, Moses Cress man, Benjamin Shoemaker, David Bergey, Levi Witmer, Abrabam Hunsberger, Henry Mosser, George Hail-

man, Silas Bowman. We are thankful to God for the unity which prevailed throughout the different sessions of this conference. May we "lift up a standard for the people," and may our lives glorify His name Unto our God be all the blessing, and and honor and power and might for ever and ever. Amen.

"REVEREND."

It is surprising that the use of the ministeriai title "Reverend" has survived so long among Christians, In some denominations there is not much of Rome left except the use of this term, and it is time it also was swept away. Surely all Protestants should have done forever with its use, espe "That an ordained minister he cially all who hold firmly the truth expressed in Chillingworth's immortal words, "The Bible, the whole Bible

religion of l'rotestants." We think the use of the designation "Reverend" should be renounced, first hecause it is contrary to the spirit of the Savior's teaching in Matt. 22:5-10 If the servants of Christ are not to be called by such titles as "rabbi," "faconsistently be called "reverend"? We know that it is the spirit involved in the use of these titles which the Lord condemns, but if the spirit is to be condemned wby retain the letter?

Secondly, the place whence it came is a reason for rejecting it. There surely can be doubt in but few minds, at all acquainted with the bistory of Christianity, as to where this title came from. It is certainly from that prolific according to the non-resistant doctrine old mother from which so many similar for a brother to have his brother's or things have come, e. g. the sacred relics: the holy places; the consecrated ground; holy water; sacred vestments; holy orders;" "the holy Office" the Inquisition): and the "holy father" at the Vatican, "Reverend" belongs to the same family as "the Venerable" "His Grace," "His Eminence" Very Reverend"; "the Right Rever-"the Most Reverend"; "His Lordship" and "His Holiness." If we discard the Right Reverend how can we consistently retain the ileverend? If we reject these terms in the compar ative and superlative degree how can we consistently use them in the pos

The New Testament knows nothing of such titles among the servants of and Paul, or Very Reverend Peter, or Most Reverend the Metropolitan

May 1,

James, or the Reverend Timothy. Let us get back to the plainness and simplicity of the Holy Scriptures and the primitive Church.

We suppose the principal argument for the retention of this term is its convenience as an ordinary designation for a minister of the Gospei. It is so easy to write "Rev." But if a thing is wrong it cannot be justified on the ground of convenience or expediency. But, after all, is it necessary as a convenient designation? Why cannot the Scriptural terms bishop, presbyter, pastor, evangelist be used where appropriate? Why should not all bishops be called bishops? If they are really hishops according to the New Testament, i. e., "overseers." (Acts 20: 28: I'hii. 1:1; 1 Tim. 3:1-7; Titns 1: 5-(1) they surely ought to he called by this Scriptural term. And even if no convenient general designation can be found to include all Christian ministers, why not use the plain name? Surely no humble sensible Christian man could object to that.

We hope there are none who would claim that the "Rev." is necessary to ministerial rank and recognition. The poor man is to be deeply pitied whose ministerial standing depends to any extent on titles. If his character and abilities his gifts and graces, do not accredit him as a minister of Christ he he is and what he does, rather than titles should be his credentials.

We know how difficult it would be to get rid of the use of this term. Those who might advocate its disuse would be charged with "straining at a gnat," with excessive scrupulousness, with making much ado about a matter of very minor importance, with desiring to draw attention to themselves, etc. But if it ought to go that is enough for conscientious men: the difficulties in the way are not to be thought of. If every man who is ready to cast it away should let his brethren know that he no longer wants any such objectionable titles attached to his name, a reform would be started which would eventnally sweep this little remnant of popery clean away. May the day not he far distant when all true Christians shall be entirely free from it.

But "Reverend" is not the only title applied to ministers of Christ to which exception may be taken. There are others sometimes called academic or scholastic, which will hardly bear the test of our Lord's teaching, and every thing must be brought to that test. Let us remember in what age of the Church these things came into use, and when and where they have been most in vogue and most highly esteemed.

"Holy and Reverend is HIS name". Ps. 109:9.

A PATIENT MINISTRY.

We are all familiar with the expressions, "A brilliant ministry," "A successful ministry," "A popular ministry. We want to make a plea for a patient ministry. In the sight of God this may be more brilliant, more successful and more popular than all other kinds. We think likely 'tis so. For in God's own character patience equais His other characteristics, and a patient ministry may receive more marks in heaven than

It does not take a great man to do work when every stroke of his hand brings down the fruit from the tree to the ground. But to labor on, in season and out, and with the greater energy under the greatest discouragement, requires a man who knows how to impiore the aid of God. A Moses without entering the promised land is equally great, if not greater, than a Joshua leading the hosts of Israel where milk and honey flow.

A patient ministry may require us to labor on for years and years, and still see little fruit. But one fruit we shall see-a transcendant heroism of character: and such jaborers may illustrate in their own persons the saying of Jesus: There are those who are first but shail be last, while the last shall be first.

Nor need we confine our thoughts to ministers over churches. The pastor is but one in a hundred, and lay workers God has ordained to a piace in the economy of His grace. Neversince the world began has the work of the laymen been in greater demand or more blessedly rewarded. The laymen, then, need remember that "to labor and to wait," though one die in the waiting time, is the demand God puts upon all, both male and female.

Faith and patience in the Bible go hand in hand-a proof the Book is human as well as divine. The putting the would better leave the ministry. What hand to the plow in the furrow and ne'er looking back, the mellowing the soli and the sowing the seed with no misgivings, these are the qualities we cail Christian, because Christ-like, They are the characteristics of a patient ministry. Oh, for more such workers in the pulpit and out! More men with staying qualities. Men who believe every prospect in religion and in morals to be as bright as the promises of God.

THE INFIDEL AND THE PIRATES.

God's ways are unsearchable, and the means He employs to bring men to know His will are beyond mortal con-The early part of the eighteenth cen-

tury, A. E. Kothen, a native of Sweden, wished to go from Stockholm to Abo, in Finiand. The regular vessel between the ports having sailed, he took passage in a fishing-boat, going the same way, Whilst they were in the midst of the Guif of Bothania, he heard the men consult in the Finnish language-which they thought he did not understandon the best method of taking possession of the property which he had with him in several trunks. Some proposed to throw him overboard. To show them that he was not laden with money, he opened one of the trunks containing books. On seeing this, they said one to another, "'Tis not worth while to throw him overhoard, as we do not want hooks,"

From the number of his books they now got the impression that he was a preacher, and appeared pleased, saving they would have a sermon the next day, it heing the first day of the week This misapprehension had a tendency to increase the anxiety and distress of his mind, he believing himself to be as incapable of such an undertaking as it was possible for any man to be : for he knew not much about the Scriptures, neither did he believe in them, nor in any divine revelation whatever, mani-

The pirates, for such they proved to be, took him to a small rocky island, which served them for a retreat. This island was about a quarter of a mile in circumference. A number of other like men were there when they arrived, Kothen was taken to a cave and introduced to an old woman, whom they called mother. They told her they had got a priest. She answered:

"Thank you, my sons; to-morrow is the Sabbath, and we shall have a sermon, which I have not heard for several VAATS.

Kothen was much tried at the expectation thus raised respecting him. Fears for his life deterred him from undeceiving these people. He spent the night in great anxiety, which was increased by several more pirates coming into the cave.

When morning came he arose and walked to and fro, still shnt up in darkness and distress, striving with ali his might to collect something to say, but failing to fix upon one single sentence. The pirates put on their best ciothing and made preparations for the meeting. At the appointed time Kothen went to the cave, where he found them assemhied, and a table with a Bible on it, and a seat provided for him. Upon sitting down, they all continued, he believed, the space of half an hour in profound silence, when the exercise and anguish of his soul were as great as it seemed nossible for human nature to bear and he applicated for divine help.

At length the words came before him: Verily there is a reward for the righteous; verily He is a God that judgeth in the earth." Psa. 53:2. With these words he arose, and having delivered them, some other pertinent matter presented, and so on, from less to more, until his understanding became opened and his heart enlarged in a manner wonderful to himself, to treat on subjects suiting their condition, such as the excelient rewards for the righteous; the just judgments of God awalting the wicked: the necessity of repentance and amendment of life: the universality of the love of God to the children of men. As he went on thus speaking to them he was the more affected, as he feit the sinful state of his own heart, and the hope that was now set before him also, through sincere repentance

and faith in Christ our Lord. These poor people were most of them broken into tenderness, and wept to such a degree that the floor was wet with their tears. Kothen was no less astonished at the goodness, power, and love of an Almighty Creator, in thus interfering for the saving of both his natural and spiritual life; and well might he exclaim: "This is the Lord's doing, it is marvelious in our eyes,' Under an awful sense of God's favor. his heart became filled with such thank ful acknowledgements as were beyond the power of language to convey,

After the meeting, the old woman took him into her arms with motherly affection. She directed a boat to take kim to Abo, with all his baggage. The men, too, were loving and affectionate, willing to show him all the kindness in their power. He thenceforth became an entirely changed man, having entered into covenant with his Maker, which it is believed he sought to keep. He settied in the south of France, and lived a number of years afterwards.

One can hardly imagine circumstances less likely to result in good than those here described. What good could come from the presence of an infidei in the midst of a gang of pirates? But God is above all circumstances; He worketh all things according to the counsel of His own will. He maketh the wrath of man to praise him; and He can still cause ail things to work together for the good of man and the giory of His great name.

WAS CERVERA'S FLEET DE-STROYED?

Dr. D. O. Thomas, of Minneapolis, gives me a ciue, in a newspaper ciip ning which I have received and I use it. with a slightly different application. The question, Did Jesua arise from the dead? has been argued from the negative side by cailing attention to certain alleged contradictions, not as to the main fact, but as to points of time and the order of events. It is held by unbelievers that these contradictions amount to proof that the story of the resurrection is not credible. Let us try this method with the accounts of the destruction of Cervera's fleet off the harbor of Santiago, as given by the two principal witnesses, Admirai Sampson and Commodore Schiev. According to the gospel of Sampson, that fleet came out of the harhor at 9:30 A. M. According to the gospei of Schley, it came out at 9 A. M. Both of these commanders are supposed to have carried chronometers, as navai law requires, which kept exact time.

Again, according to the gospel of Sampson, the order in which the Spanish vessels came out of the harbor was this. "Infanta Maria Teresa Viscava Cristobal Coion, and the Almirante Oquendo." But according to the gos pel of Schley, the order was this: Admiral Cervera, with the Maria Teresa, Viscaya, Oquendo, Cristobai Colon, and two torpedo hoat destroyers."

Here, now, are a number of contra-

dictions between two accounts, said to have been official reports by two eyewitnesses:- First, a contradiction as to time: second, a contradiction as to the position in line of the two ships, the Colon and the Oquendo, one account putting the latter first and the other the former: third, one account speaks of the ship Oquendo, and the other of the Aimirante Oquendo, showing that one or both spoke from unreliable tradition as to the names of the vessels and not as eve-witnesses, for every eye-witness could see the names painted in large letters on the sides of the ships: fourth one account styles the Maria Teresa "the flagship," hut the other does not, although if it was, and if the latter writer had been a real eve witness, he would have known that it was hy seeing the flag at its masthead; fifth, one account says that two torpedo hoat destrovers also came out, a fact so important that the other could not have omitted it if true. They show that the real anthors were not Sampson and Schiev, but men of a later age whose information was traditionary. The contradictions throw donht on the sources of information possessed by the two writers. When considered in connection with the intrinsic improbability of one fleet totally destroying an an tagonist nearly its conal without serious

improbable, if not incredible, that the Spanish fleet was destroyed at all. May not this be the very line of argument that shall be current in the higher criticism of American history in the year 2898? It certainly may be so, and, if so, it will disprove the destruction of that Spanish fleet as conclusively as it. now disproves the resurrection of Jesus. -J. W. McGarvey.

1900.

BELATED LOVE.

I have known a husband to neglect his wife in his pursuit of pleasure or business, and when finally she died he wrung his hands over her dead body. cailed her his angel wife, said his heart was broken and home desolate, and climaxed the whole by having built over the unconscious body the finest marble monnment in the graveyard. She asked for love and he gave her a stone. And I thought as I pondered over the whole scene that if some of the loving words he was pouring into the dead ear had been uttered in life, and if some of the dollars he had spent on the coffin had been invested in a way to make life and body easier and less toilworn, she would have been the happyfaced wife and mother of the home circle instead of sleeping alone under the cedars and among the white monuments on the hijiside

What we want is kindness in life, and not in death. It is not flowers scattered on her coffin lid that will make a woman happy, but a bunch of them tied together in the form of a boquet and given her with the words, "I love you." That makes her pulses leap, the crimson come into her cheek, the light come into her eye, and the warm, happy feeiing rush to her heart.

We want kindness shown us in life. This is what our servants look for: this is what the children need-they crave to be treated gently and kindly in life, not wept over in death. Hearts everywhere cry, "Treat me joyingly now," When dead we do not hear the cries of affection around the coffin, or feel the tears dripping from overflowing eyes on our faces. Be kind now.

COMMUNION WITH GOD

Canst thou by searching find out God? Canst thou find out the Almighty unto perfection ?-Job 11:7.

To the first question the answer must be in the affirmative. We search for Him as the thirsty traveller searches for a spring in the pathless forest, There is a Divine impulse in the soul which forces us to make the search. and we can have no happiness until the clue which leads to Him has been discovered. We might as well try to live without love as to live without God.

To the second question the answer must he a decided negative. God alone can know God This is an appalling and overwheiming statement of fact. The mind trembles at its contemplation. Throughout eternity there will he questions which we cannot solve, Our horizon may enlarge indefinitely, but its greatest circumference will not include a perfect knowledge. He wiil be the mystery of the universe in those far off, those countless ages when the Or, better still, the soul will never reach

may gather brighter pebbles on the beach, there will aiways be the everiasting ocean to be explored.

And behind, within, pervading this universe, controlling its every process of evolution, is its Maker. No sod could nonrish a flower, no branch could be laden with blossoms, no human heart could heat, no aspiration wing its unward flight, were it not that this Eternal Spirit, is literally present. All life is its Divine manifestation, myown life included.

And this God reveals Himself in proportion to my ability to receive such revelation. I can lock the door, and then He will not enter nnbidden. I can open the door-that is I can make myself receptive-and my soul will be filled with light and joy. What is a prayer but a cry for Illumination, a petition that we may be taught what it is best to do, or an expressed desire that we may have additional strength to endure?

Suppose our life were one continuous prayer. It is not within my meaning that we should spend our time on onr knees or that we should use any specifled form of petition, but suppose we mood which renders possible any suggestion from on high, what conse quences would follow?

As to all material things we are well developed, but as to spiritual things we are still among the crudities. But we are thinking along higher lines and heginning to walk on a higher level. We have regarded religion as an intruder, to be sought for only when we are afraid that we may be called to another world. But Christ's religion fits us for life here, and we need it, as we need our daily food. It is not the medicine for our sick hours, but the regimen that will preserve us in health until the iast and then make us glad to go. Religion is the widest, grandest thing in the world, and if haply we possess it it will open the very heavens that in our daily walk we may see the angels who

are helping us with our tasks. God will reveal Himself in a way so progressive that we will seek His presence in the most ordinary dutles of life with the feeling that He alone can ennobie them. Added years shail lift us step by step in the upward climb, widening onr view, sweetening our nature, until the church-yard becomes the jasper gate, swinging wide open for our welcome into the other home.

GEORGE H. HEPWORTH

BEWARE OF MISJUDGING.

Perhaps it were better for most of us to complain less of being misunderstood and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-dry judgments on his neighhors, and that the chances are that most of them are quite erroneous. What our neighbor really is, we may never know, hut we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite heside the mark. What he does we have seen. soul has reached its utmost proportions. but we have no idea what may have been his thoughts and intentions. The

loss to itself, they render it exceedingly its utmost proportions, for its develop, mere surface of his character may be ment knows no limit, and though it exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humbie, while shy and reserved people are judged to be prond. Some whole life is one enhtile studied selfishness get the name of seif-sacrifice. and other slient, heroic sonis are con demned for want of humanity.

THE BIBLES OF HEATHENDOM.

The largest Bible known is a Hebrew Bible in Vatican, in manuscript, weighing three hundred and twenty pounds. for which the Venetian Jews once offered Pope Julius II. its weight in gold, or about sixty-two thousand pounds sterling. And yet the substance of all this book is found in two simple precepts on which "hang all the law and the prophets." (Matt. 22:35-40.) And the whole book, combined with the New Testament, can now be found in legible printed form weighing only one and one-eighth ounces. And this book is a collection of sixty-six different volumes, all of which can be read in one hundred and eighty hours. were in that calm, inquiring, receptive an average time of less than three hours to a hook.

Compare these little simple tracts with the "Sacred Books of the East." of which the learned Max Muller has edited some fifty octavo volumes. In an article in the Nineteenth Century this eminent scholar writes concerning these cumhrous volumes as follows

"The sacred books of the Buddhists are perfectly appalling in their bulk. They are called the Tripitaka, the Three Baskets, and were originally written in Pali, a vernacular form o Sanskrit. They have been translated into many languages, such as Chinese. Thibetan, and Manchu. They have also been written and published in various alphabets, not only in Devana gari, but in Singhaiese, Burmese, and Siamese letters. The copy in nineteen volumes iately presented to the Uni versity of Oxford by the King of Slam contains the Pali text written in Siamese letters, but the language is always the same: it is the Pall or the vulgar tongne, as it was supposed to have been spoken by Buddha himself about five hundred B. C. After having been preserved for centuries by oral tradition, it was reduced for the first time to writing under King Vattagamani in eighty eight-seventy-six B. C., the time when the trnly literary period of Indla may be said to begin. But besides this Pall Canon there is another in Sanskrit. and there are books in the Sanskrit Canon which are not to be found in the

l'aii Canon, and vice versa. "According to a tradition current among the sonthern as well as the northern Buddhists, the original Canon consisted of eighty four thousand books, eighty-two thousand being ascribed to Buddha himself and two thousand to his disciples. Book, however, seems to have meant here no more than treatise or topic.

"But as a matter of fact the Pall Canon consists, according to R. Spence Hardy, of two hundred seventy-five thousand two hundred and fifty-eight stanzas, and its commentary of three hundred sixty-one thousand five hun-

reckoned at thirty two syllables. This would give us eight million eight hundred and eight thousand aviiables for the text and eleven million five hundred sixty-nine thousand slx hundred syllables for the commentary. This is, of course, an enormons amount: the question is only whether R. Spence Hardy and his assistants, who are re sponsible for these statements, connted rightly. Professor Rhys Davis, by taking the average of words in ten leaves, arrives at much smaller sums, namely, at one million seven hundred fifty-two thousand eight hundred words for the Pali Canon, which in an English translation, as he says, would amount to about twice that number or three million five hundred and five thousand words. Even this would be ample for a Bible; it would make the Buddhist Rible nearly five times as large as onr own: but it seems to me that R. Spence Hardy's account is more likely to be correct. Professor Rhys Davis, by adopting the same plan of reckoning brings the number of words in the Bible to about nine hundred thousand. We found it given at seven hundred seventy three thousand six hundred and ninety-two. But who shall decide?

"The Kaning consists of a hundred volumes in folio, the Tanjur of two handred and twenty-five volumes, each volume weighing between four and five pounds. This collection, published by command of the Emperor of China, selis for six hundred and thirty pounds sterling. A copy of it is found at the India office. The Buriates, a Mongo lian tribe converted to Buddhism, har tered seven thousand oxen for one copy of the Kaniur, and the same tribe paid tweive thousand silver rubles for a complete copy of both Kanjnr and Taniur. What must it be to believe in three hundred and twenty five volumes, each weighing five pounds-nay, even to read through such a Bible!" H. I. Hastings.

A COURTEOUS MANNER

There are two opposite extremes into which persons sometimes fall in regard to courteous manners. Some accord to them the homage which is due only to nobility of character. They make them the test by which to judge of those they meet and to decide whether to admit them to their companionship. They can not discern any value in a rough diamond, nor do they detect that a fine polish sometimes covers a worthless stone.

On the other hand, there are those who, to a greater or less extent, despise courteous manners and a polite behavior. They profess to honor only real character and a kindly spirit, but care nothing for their outward expression. Indeed, they are very apt to suspect that gentle ways and a genial hearing may conceal very opposite thoughts and feelings, and thus they frequently imagine them to be associa ted with an insincerity which deprives them of all value. In their own case therefore, they cannot bring themselves to nourish what they disdain consequently, while pluming themsevies on . candor and singleness of purpose they acquire a habit of ungracious behavior and biuntness of speech.

The man who really has a kind heart dred and fifty stanzas, each stanza and a generous nature, but who scorns

It is in this way that a courteous manner comes to be a spontaneous expression of what is within, and only thus does it attain its highest character and its finest bloom. And here, too. lies the source of the power which manners exert over us all and which no observant man can deny.

Like all other habits those of kind ness and courtesy are most easily implanted in youth. It is truly said that there never was so much done for children as at the present time. Yet lt may be questioned If In this very abundance they do not lack the opportunity of cultivating true generos With all the freedom and pleasure and instruction which we procure for them we shall fail as parents and educators if we do not train them in the habits of kindness, in a willingness to make sacrifices in a respectful de meanor and a courteous bearing. It cannot, we fear, be affirmed that our young people as a whole excel in these things, yet they are now laying the foundation of their lives and forming habits which will never be entirely overcome. It is unreasonable to expect that a child who is only accustomed to receive, and never to give, should grow up to be a generous man, or that one who is suffered to be continually rude and rough in his demeanor should suddenly acquire winning and negotiating manners when arriving at manhood. Whether we wish it or not the seed we sow in early years will surely develop into its own peculiar blossoms and fruitage in mature life and to hope for something different is like expecting to gather figs from thistles. With all our gifts to them, let us no forget to bestow one of the most valu able of ail possessions, that of a noble and generous nature, expressing itself spontaneously in every cordial, graclous and kindly way.

MAKING CHARACTER.

A mother ln New Hampshire reared a family of eight boys. They all left the homestead and went to sea. She was broken hearted. The preacher visited her home and she poured into

to express them in his outward life, his ears this life sorrow. She could not small personal feelings and prejudices sea and left her. She could not understand the mysterlous work of Providence. Her heart was desolate, the home forsaken. And she sald her boys had never seen the ocean nntll they were grown. She asked the preacher to explain it. He looked around the room, and over the mantel he saw a splendld plcture of a great ship under full sail, every white wing instinct with the message of foreign nations. The waves that dashed against the bow spoke of a thousand shores that had been washed as around the world they had swept. The preacher said to her: "Why, madam this is the explanation. Your boys became sailors because this picture told them of the ocean and led them around coddling our small vanities, and still the world." The very picture on your walls, every lnch of tapestry-these are sacred. They make and unmake character. Guard them well. The foundations of every great man's character is laid in these primal hours of life.-Ex.

COURAGE BUILT ON FAITH. The root of the noblest courage is faith in God. The courage that in-

spires is clear-eyed and sensitive. Men do not care for the fluent condolences of the comforter who has never known grief; they long for the word of one who has passed through a like trial and been victorious. The man whose optimism is a matter of perfect health and who takes no account of the black mysteries and the tragic sorrows of life can never lead his fellows; we follow those only who have faced all the horror of darkness and who feel the full weight of the great and terrible burden of the world. Courage becomes contagious and Inspiring only where it grows like a beantlful flower in the very heart of the storm. If Christ had not drunk the cup of angulsh to the bottom. He would not have been the supreme Comforter. The courage which shines like a light on the confused and storm-swept field of life must face and feel all the perils and yet rise above them; it must be encompassed with all the mists and clouds of earth and yet pierce them to the vision of the undimmed sun above all fogs and blackness. There is no real rest until we reach God; there is no noble and inspiring courage until we trust in Him. When we bulld on such a faith. floods may break on the foundations, but cannot destroy it. "You may kill us, but you cannot hurt us," said one of the noblest of the early martyrs to his persecutors. "If God be for us, who can be against us?"

SOMETHING TO AVOID

A little personal pique, a bit of wounded vanity, a sudden flame of anger, often undoes the most substantial and faithful work and nullifies the most intelligent and wise action, it is one of the painful things in experlence, that effort is often defeated by these small, purely personal, and often momentary feelings, which are generally unintelligent and nawlse. Life would be freed of some of the most painful features if men always acted to each other on a basis of real justice and intelligence, and left their

out of sight. A man's work ought to be judged by Itself, and for itself alone. and the strength of a man's position ought to rest solely upon what he is able to do.

HERALD OF TRUTH.

And yet most of us are constantly neutralizing the best work of others because It is not done in our way, and are constantly failing to do justice to others, because of some small personal prejudice against them. The really strong, clear-sighted man, is the man who is able to put himself out of the question and to judge others by what they really are and do, not by their relations to him.

In this working world, there is neither time nor strength to be always smaller prejudices. The world does not stand in order that we may be pleased; It stands as a place for the doing of honest work in the best way: and If that work can be better done in some other way than the one we prefer, our business is to let it be done and rejoice in it. If you wish to see things clearly and to be just with your fellowmen, keep clear of the fumes of vanity and the thick atmosphere of mere personal feeling. Make it a rule to see what a man is and does, and to value hlm by these things.

A person may be very distasteful to us, and yet be eminently useful and successful in the world -Sel L M J

COMEL-GOL

There is a remarkable sententiousness In the words of Jesus Christ. He was able to put a whole system of theology in a word, and state the plan of salvatlon in a paragraph. In the two words that are found at the head of this article we have given us the whole religious duty of man. Come unto Me! Go work in My vineyard! The Invitation and the commission are here put in a form that cannot be misunderstood. Without compliance with the first a man cannot be equipped for the second. Without a willingness to obey the command to go on Thursday, April 12, was an unusu on a man cannot have the privilege of accepting the invitation to come When Christ says "Come!" He also means "Go!" and when He commands us to "Go!" He opens to most direct path by which to "Come!" If ye would be my disciples, do whatsoever I command you, and His command is, "Go ye into all the earth and preach My Gospel to every creature." Paradox as lt may seem to be, the further we go in the path of duty the nearer do we come to Christ in the enjoyment of the privileges of His Gospel.

To come to Christ regulres renuncla tion of sin, repentance towards God and complete surrender of man's self to His will. He can receive no divided heart. He will accept no partial service. Ye cannot serve God and mammon. It is not coming to question but to surrender; not to start inquirles but to accept salvation. It is to go, not because it promises a good place but work for Christ; not because there is hope of prominence and worldly preferment, but because there are souls to save and sacrifices to be made. It is needless to say that neither can be done without the other. To "go" into any successful Christlan work requires that a man first "come" with all his mind

When he comes to Christ he will be sent upon a mission with Christ of salvation to somebody, for the conditions of staying with Christ are all bound up ln going to do His will wherever He may send hlm.

MISS EVA BOOTH, "General" Booth's oright young daughter, who dressed herself in rags and went soul-saving among the hovels and slums of Darkest London, tells the following story of her

"You little know the noverty degradation and crime which exist in London. and which I saw: where there is a hatred of everyone who appears to belong to a higher class.

"In order to reach the homes, the hearts and the better side of these peo ple, I had to pose as a flower-girl and a street musician.

"I had a room four flights up in the darkest neighborhood of the great metropolls.

"No carpet, a little couch, a common deal table, and a noble companionthis was my home.

"You ask how I got Into the homes, then into the gaols, and into the hearts of those unfortunates? I had a secret which I carried in my bosom for years. An angel placed the cord around my neck and God planted it in my bosom.

"Four little keys on a ministure ring' and Miss Booth drew a little ring with four keys on it from the folds o her shawl.

"The first one is Love. I went to Calvary to get lt. At the foot of the cross I found it, and I found no doors It would not unlock, nor bolts it would not throw back.

"The next key." Miss Booth sald, "is Sympathy, the third Sacrifice, the fourth Action."-Christian Leader.

QUARTERLY MEETING OF THE MENNONITE S. S. MISSION

The quarterly meeting of the Menno nlte S. S. Mission held at Kinzer, Pa., aily interesting one. The meeting was called to order by the general superin tendent, John H. Mellinger at 9:30 A. M., and after singing, Scripture reading and prayer, Bro. S. S. Kraybill of Maytown, Pa., was called to preside

After the reading and approval of the minutes of the last meeting, Bish, Eby of Kinzer preached the opening sermon from 2 Cor. 6:17, "Touch not the unclean thing." The sermon was calculated to direct to a pure and spot less life, undefiled by the sinful things of the world.

Following this was an address by Bro. A. D. Wenger of Millersville, Pa. Subject, "The Holy Land." Bro. Wenger's talk of an hour was listened to with keen interest, and was very instructive. But as some of the things mentioned have already been given through the HERALD In the "Notes by the Way," we will give only a few condensed points.

Palestine is 7000 miles from here, a little south of east, It is 150 miles long by 60 miles wide. Three fourths of the country is now a desert waste. The population numbers about 2,000,000. It was formerly about five times that number. More than half the population is Mohammedan. They worship and soul and strength to Jesus Christ. the living God, but deny the divinity of Christ. Besides Mohammedans there are Greeks, Roman Catholics, Armenians and Jews. These different sects are all very fanatical and very jealous of each other.

1900

Many things are noticeable in traversing the land that give proof of the authenticity and truth of the Bible. Some time was devoted to a descrip tion of shepherd life and the customs

of agriculture. Jerusalem, Gethsem ane, Calvary, Bethany, Jericho, the river Jordan, the cave of Machpelah, and Jacob's well all came in for a share of the speaker's notice.

Under the head of miscellaneous business Supt. Mellinger stated that the Lancaster Mission was crowded for room. The owner of the building now occupied by the Mission offers to sell to us and leave as much money as is desired to remain at five per cent. As this would give an opportunity of changing so as to give the needed room, and effect quite a saving over the rent now paid, it was decided to buy as soon as enough money was In sight to bring the amount of indebtedness to a safe limit.

The afternoon session was opened by a song service followed by prayer. Supt. Mellinger appointed the officers for the various Mission Sunday schools for the ensuing year, after which Bro. John W. Weaver of Spring Grove addressed the meeting on the subject 'Duties of Members." The several special duties of members of the Sunday school Mission were referred to. but as the object and purpose of this organization is the same as that of the church of Christ Itself, namely, the winning of souls for Christ, the duties of its members are largely only those that belong to all Christians. Some of Bro. Weaver's points, briefly stated were:-Labor earnestly for the upbuilding of Christ's kingdom, and trust the Lord for the increase in His own tlme and way. Pray for the church. Give of our means: few of us have ever made any real sacrifice for Christ. Too much money is spent for self-gratification and display. Be loval. Stand firm for the principles of the gospel.

Following this was an address by Bro. G. E. Rutt of Maytown. Subject, "Our Present Need." The greatest need of the world to day is a regener ated humanity. The Holy Spirit in the hearts of men would settle all the diffi cult problems both in church and state. The great need of the church is God's grace. We need more charity. It is the greatest of the Christian virtues. Coming down to the Sunday school, we need better attendance and more interest. You will get the children interested by being intensely interested yourself. We should remember that

we are teaching for eternity. Next was an address, "India and our Missionaries," by Bro. A. D. Wenger. India is about 11,000 miles away from us, almost directly opposite on the globe. It is about the size of the United States east of the Mississippl. The population numbers 300,000,000 nearly all of whom are bowing down to hand made gods. More than haif the population are Buddhists. Our Misonarles are dilligent in caring for the bodily wants of the people during the present distressing time of famine, and doing what they can to give them the light of the gospei.

Bro. Wenger also spoke of Egypt

interesting mummles. Of Rome with honored in an especial manner as a its catacombs and beautiful frescoes and many other things both interesting and Instructive

The report of the Welsh Mountain Industrial Mission was given by the Superintendent Bro, N. H. Mack.

After attending to some miscellaneous business the exercises closed by singing, "When shall we meet again?" and offering the Lord's Prayer in concert. The exercises throughout the day

were interspersed with appropriate hymns and songs well rendered and the day was enjoyed by ail.

AMOS A. RESSLER, Sec.

WHEN SYMPATHY IS NEEDED.

Sympathy is often better than comfort. Tears call for tears. "Jesus wept" by the grave of Lazarus, though in a moment He was to turn weeping into singing. Let us not tell a bumped child to be more careful, and say, "You will know better another time," but give the child our kisses and symnathy, and postnone the calculation about moral values. Let us not say to a heart in new sorrow, "He doeth ail things well," but let suffering know the answering pain of our heart. The best sympathy is often volceless,—the pressure of a hand, the tear-brimming look that says, "I cannot speak, but I have heard." Tears before truth for sorrow, otherwise truth may be wasted on unprofitable soll .-- S. S. Times.

THE INDIA FAMINE

In the HERALD of Feb. 15, it was stated that the harvest in India would be ln June. This is an error. The rainy season begins in June, which is the seed time; the harvest does not come until November or December. If the season is normal the new crop can not be used before Christmas. There is a secondary crop known as the rabl harvest in spring, but last season was too dry even for that. We are indebted to Bro. J. A. Ressier for this correction.

A CHRISTIAN BRAHMIN

Haif a century ago or thereabouts a thoughtful young Brahmin of highest caste was brought face to face with the most important problem the human mind can consider, namely, how to be reconciled to God and be saved from the punishment, power and love of sin. He sought peace for his soul from the Hindu shastras, but failed. of course, to find it. Finally he studied the Bible, especially the New Testament, and was instructed by earnest missionaries, eventually becoming convinced that Jesus Christ, the sinless Son of God, is indeed man's true and only Savior. He believed on this divine Savlor who receives all who come to Him without respect of persons, and soon found the peace which Chris alone can give. He personally realized the Saylor's nower to forgive sin and to cleanse the heart. With the courage of a true seeker of truth he resisted aii attempts to dissuade him from be coming a Christian, and was duly baptized into the Christian faith. Afterwith its pyramids, the greatest of all wards he became a highly esteemed

monuments. Its wonderful tombs and minister of the Free Church, and was servant of Christ in Great Britain and America, which countries he visited more than once. The name of this man was Narayen Sheshadri, a Mahratta Brahmln.

After many neeful years in the service of Christ, Dr. Sheshadrl died in the faith which had stood all tests and which had bronght him true peace with God and abiding rest of soul. He once gave the following reasons why conscience and reason, through the gracious influence of God's Spirit, in luced hlm to forsake Hlnduism and hecome a Christlan

1. Hindulsm faralshes no proper consistent and intelligible account of God

2. Hinduism gives erroneous and

absolutely inadequate views of sin. 3 Hindulam reveals no satisfactory way of salvation by which men may find peace and rest.

4. Hinduism furnishes no rational account of the world to come.

Christianity demonstrates Its divine origin and infinite superiority to hnman religions by Its teachings on these momentous subjects-teachings which commend themselves to the wisest and best of men as reasonable and soul satisfying.

TO THE FAULTFINDER. If you are disposed to find fault with

the church, your pastor, and God's deal ings with you in general, the probability is your soul needs sweetening. The grace of God has leaked out some way, and your nature has soured. Some one has called your state a state of "sour godiness;" but that is a mistake. There can be no such thing as sour godliness The least degree of godliness possessed has a sweetening infinence upon the soul. It disposes one to be generous and charitable toward all his brethren. and loval and submissive to the will of God. Depend upon it, my friend, your sourness and faultfinding spirit is of the devil.

If you will review your religious history, you will recall that when you enjoyed religion you loved everybody. Your pastor and the church were very dear to you. You had no harsh, unkind words to speak of any one. You loved God, and were submissive to His will. You loved the will of God, and were sweet-spirited and patient toward all. You were then a Christian; you are not now. What you need is to go to God as you did when you first sought saivation. Read the twelfth chapter of Romans. Ask God to accept your poor, sour, shriveled soul, and renovate it, and fill it with Hls Spirit, to sanctify and make you sweet and holy in disposition. Then the world will look better, and everybody will seem better, for you will be better .- M. I Slutz

LITTLE THINGS.

"A little thing is a little thing, but faithfuless in a little thing is a great thing. Part I.

> ("YE DID IT.") 'Twas but a tiny token Of thy love for Christ the Lord, Twas but a kind word spoken, A loving, tender word.

But it touched a heart grown weary Of its heavy load of six And no longer sad and dreary Has that lost one "entered in

Twosbut a smile of gladness t ne er could banish sadness. Twas nothing," some would say But it reached a heart uigh broken With a sense of deepest grief. And that seeming tiny token
Was the means that brought relief.

Twas but a song of Jesus Als love so true and strong, tender and so precious— A simple little song. But it smoothed the lonely pillow, And it calmed the troubled breast Of one now o'er the billow. In the land of endless res

Part II. ("YE DID IT NOT.")

'Twas but "a word in season" That the Spirit bade you speak : You stopped to think and reason "I can't, I'm far too weak."
But the soul is lost forever
That the Lord meant you to reach,

Because you said, "you never Were meant or made to preach." 'Twas but a loving action

You felt you ought to do.
The bringing satisfaction
To one whose joys were few;
But you did it not. Portraying The trouble it would be You thought not Christ was saving. "Ye did it not to Me "

'Iwas but your testimony That the Master bade you sing. You said, "They'd think it funny If I dld such a thing " But the soul in aln is straying. That was near the kingdom then.

BE NOT WEARY.

Yes. He knows the way is dreary. Knows the weakness of our frame; Knows that hand and heart are weary He is near to help and bless; Be not weary, onward press.

Look to film who once was willing All His glory to resign, That for Thee the law fulfilling. All His marks might be thing Strive to follow day by day Where His footsteps mark the way

Look to Him, the Lord of glory, Tasting death to win thy life Gazing on that "wondrous story, Cansi thou falter in the strife? alt not new life to kno That the Lord hall loved thee so:

Look to Him who ever livelh, Interceding for His own; Seek, yea, claim the grace He giveth Freely from His priestly throne Will He not tny strength renew With His Spirit's quickening dew?

Look to Him, and fallh shall brighten Rise! He calleth thee; return! Be not weary on thy way: lesus is thy strength and stay. Frances Rulley Haverval.

"THE COMFORTER."

It is good to get the root meaning of our English word "comfort,"- very different from the meaning which has come to be associated with it. The word is suggestive of a cosy seat beside the fire on some Winter's night, when bleak winds howl and bitter rains beat on the windowpane, while within the light and warmth one sits, with the charm of an entertaining book courpietlng the enjoyment. But the word finds its true meaning rather outside. in the darkness and storm, where there is some poor woman, with a heavy basket on her arm and a long and dreary way before her. She is not quite sure as to the road which leads her to her home amongst the hills, and many fears add to the loneliness and weariness. Now comes one who speaks with such a kindilness that she can not but trust hlm.

"You seem very tired," says he, "may I help? Do iet me carry your burden for a little while. I am going past your house, and I shall be happy to see you on the way." And as he talks with her the heart grows light, and the way is easy, and the loneliness and fear is all forgotten. That is comfort. Co, that is together, with a company; and fort, that is strength, to strengthen by company.

That is it precisely. Ever as we go along our way there waits One, with gentle love winning at once our trust. He comes to carry our burden for us, hringing us thither where He would have us to be, and where we would dweli

That, all that, and yet more than that lies in the original Greek word. It means one who is called to the ald of another-primarily as an advocate in a formity to the world is the rare excepcourt of law, but more widely as a helper in any form whatsoever. "A comforter," who makes strong by his presence, who is our advocate, helper, guide and instructor. Need I dweli upon the great thoughts that spring from that metaphor? how we have to look for a person, and not merely a vague influence-a Divine Person who will be by our side, on condition of our full love and obedience, to be our strength in all weakness, our peace in all trouble our wisdom in all darkness. our guide in every perplexity, our comforter and cherisher, our righteousness the victor over our temptations, and the companion and sustainer of our

ARE YOU LIKE HIM?

Jesus loved and prayed for His enemies. Do you? He rejoiced though He had nowhere

to lay ilis head. Do you? He rejoiced when all forsook Him and

fled Do you? lie went among the poor and lowly

to lead them to God, Do you? He denied Himself comfort and ease

that others might find peace to their troubled souls. Do you?

When Jesus met a person or company of persons, ite talked to them of eternal things. Do you?

He that said "for every idle word men should give account to God," never engaged in foolish talking or jesting. Do

Jesus said that "men should pray everywhere:" and He prayed much, often whole nights. Do you?

Jesus was "separate from sinners." Are you?

Jesus was "brought as a lamb before lils shearers, dumh, and He opened not iils mouth," and patiently endured mocking and shame. Do you?

Jesus was so earnest in prayer for lost world that He prayed, "being in ugony" Are you?

Christ was holy, harmless and unde

crucified Him that He prayed, "Father, anywhere.

forgive them, for they know not what they do." Have you?

It is written, "If any man have not the Spirit of Christ, he is none of His."

SERIOUS FACTS.

Church members profess to believe that the Rible is an inspired reveiation of the will of God.

If this be true, then implicit obedience is an imperative duty.

Probably not one in twenty of professing Christians can be found whose lives are consistent with their profes-

God requires perfect love, unquestioning obedience, absolute surrender of the will, entire and willing submission to His dispensations. How many are there who fulfill these requirements?

Christ imposed the command that, in addition to loving God supremely, we should love our neighbors as ourselves. How many do obey this command?

Conformity to the world is forbidden, but conformity to the world is the rule of nearly all professing Christians as well as of non-professors, and non-contion. Few have sufficient moral courage to refuse to conform to the practices of society even when attention to social functions causes the work of the Master to be neglected.

"Whose leveth the world is the enemy of God," Can the enemies of God expect to be admitted to heaven and be received into favor? How many church members are there who have not a very strong love for the world, notwithstanding their confirmation vow to renounce the world, the flesh and the devil?

"It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven"-an impossible feat, yet almost everybody desires riches. It would seem, therefore, to be a necessary inference that the majority of mankind are willing to forfelt heaven for wealth on

COMMUNITY OF GOODS,-Does the Bible require conformity to the practices of primitive Christians, who had all things in common? No; but wealth should he regarded as a trust to be used in the service of the Master to do His work. Those who consider wealth as belonging to themselves, to be used chiefly for their own gratification, commit sin, forfeit the favor of God, and render themseives liable to the penaltles of transgressors. A rich man may rightfully appropriate what is necessary for the reasonable support of him self and dependents. Ali the rest should he used in the service of the Master. one of the best modes being in giving

employment to labor at fair wages. OF DRESS.-Gayety in dress is inconsistent with a Christian profession : it excites envy and emujation in others. encourages unnecessary expenditures and sets a had example, often tempting others in a spirit of rivairy to cause parents or husbands to contract dehts, which destroy happiness and often lead to crime. Doubtless simplicity of attire and humility are most pleasing to the Savior. Vanity and love of display are not traits that will attract people Jesus had such love for these who of intelligence and correct principles

OF RESPECT FOR PERSONS .- To respect persons in consequence of their weaith or social or official position is not a proper characteristic of a Christian. Those who respect persons for such reasons commit sin. (See James 2:9). People are entitled to respect, not for fine clothes or costly establishments, but for intelligence, moral worth, and for effective service for God and humanity.

THEATRES .- Avoid the theatres: the stage is not a way-station on the road to heaven. It is rare to find an actor who is even a church member, and few church members are good Christians. Plays are written and presented by managers to make money, not to improve morals; they usually cater to depraved tastes, and many of them are positively indecent. If church members attend the few performances that are least objectionable, it encourages others to patronize even the most dis reputable. A true Christian will abstain from everything that might by his example lead others into temptation, even if he thinks he is strong enough to resist moral injury to himself personally.

IN THE STEPS OF JESUS .- The one great rule for all who desire to live consistently with a Christian profession is to ask, What would Jesus do under like conditions? What would He have me to do? and then follow the leading of conscience when it has answered the questions.

ARE MANY SAVED ?-Christ said no! Only the few are saved; the many are lost. What will be the condition of the lost? We know not; the Bible does not reveal it, except as something dreadful. The figures used are those which express anguish and torment, and that, too without end. Is it not supreme foily to risk such consequences for the evanescent pleasures of earth, when purer pleasures are the reward of obedience to the commands of God?

RELIGION DEFINED .- Pure religion and undefiled is this, "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."-Jas. 1:27.

Pure religion does not consist in a iittle self-denial dnring Lent, to be compensated for by extra indulgence in worldliness after Easter. Christ did not prescribe such observances. They are priestly regulations of later years. That which is sinful in Lent is sinful at all times. People are in general too ready to disobey the direct commands of God, while they think it a sin if they fail to conform to some priestly regulation that has no divine sanction.

OBSERVATION .- There are thousands of nominal Christians who join some fashionable church, listen on Sunday to a sermon of empty platitudes and glittering generalities from a popular preacher, hear with pleasure the professional solos and operatic performances from a cholr, who will observe prescribed fasts and make vain repetitions, and think that they are thus serving God and securing admission into heaven, when in their dally life they do not give evidence of a single characteristic of true Christians-such as consecration of person and property to the service of the Master, non conformity to the world, seif-denial, hu mility and love of humanity .- Herman

MARRIAGES.

NICE-ALLEBACH .- On the 14th of NICE—ALLEBACH.—On the 14th of April, 1900, by Bish. Josish Clemmer, of Franconia, Pa., Bro. Allen M. Nice, of Franconia, Pa., to Sister Katle Alle-bach, of Souderton. God hiese this union. H. C. K.

RENNO-KANAGY.—In Miffiln Co., Pa., January 25, 1900, by Benjamin Y., Hartzier, David R. Renno and Lizzie A. Kanagy.

KAUFFMAN - STRUNK .- In Miffilm Co., Pa., April 6, 1900, hy Michael Yoder, Israel M. Kauffman and Emma Strunk.

BURKHARD-YODER, - On the 17th BURKHARD—YODER.— On the 11th of April 1900 in the Mennonite M. H., Elkhart, Ind., by Bish. J. M. Shenk, Bro. Jacob Burkhard, of Ayr, Neb., to Sister Mary M. Yoder, of West Liberty, "From Burmah's shores, from Afric's

strand,
From India's hurning plain,
From Europe, from Columbia's land
We hope to meet again." J. M. S.

DEATHS.

BBENNEMAN.—Simon D. Brenneman was born December 13, 1854, near Grantsville, Garret Co., Maryland, where he entered into his covenant relation ne entered into his covenant reaction-ship with God in 1875 in the Amish Mennonite Church, remaining faithfui in his vow until it pleased God to call him home from his active and useful him home from his active and useful life to the land of rest on March 9, 1900, aged 45 ys., 2 ms., and 25 ds. Decessed came to Smithville, Ohlo, in 1981, was married to Lydia Milier, of Johnson Co., 10wa, Aug., 7, 1883, at the residence of John K. Yoder. To the peaceful and happy union were born live children, who with the desar life companion deeply feel the loss of the close of the companion of the children. deeply reel the loss of a deal winds husband and father. His fellow citi-zens of Smithville, express profound sympathy for the hereft family. The church feels the loss of a faithful brother who was ever willing to lend a heiping hand. also has yet his The departed brother yet his father, three brothers and five sisters who mourn the loss of one who was so near and dear to them. His mother, one brother, and six sisters preceded him to the spirit land.

METZLER. - On the 29th of March, Nancy Metzler, aged 63 ys., 2 ms. and 8 ds. She was a devoted sister in the Mennonite congregation at Leetonia. She bore her afflictions patiently, submitting all to the Lord, and had a desire to depart and be with Christ, which far better. She was buried April 1st in the Lectonia cemetery, followed by a large concourse of friends. Services hy Allen Rickert, and David Hostetler of Smithville, Ohio, from I Chron. 22:19.

CRONE.—March 29, 1900, near Crosswell, Putnam Co., Ohio, Joseph L. Crone, son of John and — Crone, aged 3 ys. and 10 ds. His death was a sad one. The mother put some snow on the stove to meit and left the noise for a few minutes to look for some eggs. The little boy pushed a chair up to the stove and got on to play in the snow and his clothing caught fire and he was so severely hurnt that he died the following day. Burled April 1, 1900. Fulowing day. Buried April 1, neral services by D. S. Brunk

STOLL.—Joseph Stoll was born June 29, 1825, at St. Croix near Markirch, Alsace; died Apr. 1, 1900, near Milford, Neb., aged 74 ys., 9 ms., and 1 d. Buried in Pleasant View graveyard. Funeral text, 1 Tim. 6:6, 7. Deceased was never married.

STUTZMAN.-Christian Stutzman was STITZMAN.—Christian SKULZMAN Was born on the 11th of June 1824, in Holimes Co., Ohio; died Apr. 4, 1900, aged 75 ys. 9 ms., 24 ds. He was married to Magdalena Mast, Feb. 15, 1848. The union was blessed with seven sons and five daughters of which number one on preceded him. He leaves his egget. son preceded him. He leaves his aged widow and eleven children, seventy-eight grandchildren and five great-grandchildren to mourn his death. He was confined to his bed for three weeks of the grippe at the home of his son-in law, D. Eicher, until finally the Lord called him home to the better land. Burled in the Pleasant View graveyard. Funeral services from Psa. 90:2.

HARSHBERGER.—On April 1st, near Waupecong, Miami Co., 1nd., of lung fever, Emma Shrock. She was born in Toscarawas Co., Onio, Feb. 4, 1869. came to this state with her mother and family in the spring of 1888; was mar-ried to Benjamin Harshberger, Feb. 22, 1890. To this union were born live children, two of whom preceded her to the spirit world. She leaves a sorrow-ing hushand and three children to mourn her departure, also a mother, mouth her departure, and a mother, four hrothers and one sister, and a host of friends. She united with the Amish Mennonite Church in her youth, in which faith she died. Sister Emma took sick and was confined to her bed on Tuesday, and died the following Sunday. She was buried Yuseday. Sounday. She was huried Tuesday, April 3d, Services at the A. M. meeting house, conducted by N. Sproii in German, from Hev. 21:4, and by J. S. Hore in English, from 2 Cor. 5:1. Feace to her ashes.

HECKENDORN.-While Bro, and Sister Heckendorn were visiting friends in Port Huron on their way to their new home in Berne, Huron Co., Mich., they were overtaken with diphtheria and had to remain about two weeks, when the Lord called their oldest child to her the Lord called their older child to her heavenly home. Arclista Heckendorn was born June 4, 1894, died Feb. 27, 1990, aged 5 years, 8 months and 22 days. Buried in Fort Huron. Funeral services were held in the Berne meeting house on the 1st of April by Peter Ropp, from John 13:7.

REIST.-On the 16th of July, 1899, Irvin Reist, son of Joei and Magdaiena Reist, aged 4 months and 24 days. Buried on the 17th. Funeral services were neid in M. C. school house by Peter

FREY.-On the 27th of March, 1900, FREY.—OR the 2th of a Barch, 150c at Sterling, Whiteside Co., III, of blood poisoning, occasioned by an abscess in the throat, Titus, son of John and Sarah Frey, aged 4 months and 21 days. Buried on the 20th at the Mennonite M. H. Funeral services by I're. John Nice.

Zook.—Catharine Kansgy was born in Menno Twp., Mifflin Co., Pa., May 19, 1811. She was the oldest of a family of 13 children, nine of whom preceded her to the spirit world. She was married Jan. 18, 1829, to Joei Zook, who died in May, 1875. She was the mother of nine children. Since 1878 she made her home with her daughter Sarah, near Believille, Pa. She was blessed with remarkahly good health until about two months hefore her death, when she had a fall from which she sustained injuries that deprived her of the use of her limbs and confined her to her bed. She bore her suffering very patiently until death relieved her, March 29, 1900, at the ripe age of 88 years, 10 months and 10 days. She made a confession in her youth, and united with the A. M. Church of which she was a consistent member until her death. Kind hands ministered to her wants. She never complained, hut was ever resigned to the will of Him who doeth all things well. Her living descendants number well. Her hving descendants minder fove children, 29 grandchildren, and 36 great grandchildren. Funerai March 31, 1900, conducted by J. H. Byler, in German, and Joseph Zook, in English. Texts, Numbers 23:10, and Rev. 22:14.

THOMAS.-On the 20th of March. 1900, in Somerset Co., Pa., of hea trouble, Sister Mary, wife of Bro. Hen Thomas, aged 25 years, 4 months and days. She was buried on the 23d at the Mannonite M. H. Funeral Thomas Mennonite M. services by G. D. Miller, S. ger and L. A. Biongh. Text, Matt. 14:12. Sister Thomas, though in the prime of life, was called away very suddeniy. She was caned away very sud-deniy. She was sick not quite 24 hours. This message tells us again that we should aiways he prepared to meet our

AUKER.—On April 14, 1900, near Oakland Mills, Pa., at the home of his

son, Lucian, John Auker, aged 77 years, 7 months and 14 days. Funeral on April 17th. Services were conducted at the house by William Graybill and Samuel Leyder. After which the remains were taken to the Pfoutz Valley family grave yard. His companion and one son died some years ago. He was a faithful member of the Mennonite Church and had spent many years in iaboring for Christ, who has now called

AUKER,-On April 18, 1900, at Mexi co, Junista Co., Pa., at the home of his grandson, Samuel Weaver, Samuel Auker, aged 71 years. Funersi on April 21st. After a 1ew remarks by April 21st. After a few remarks by Samuel Leyder the remains were taken to the Lost Creek cemetery, whereservices were conducted by Whitam Gray-bill and Samuel Leyder. His companion and only child Susanna are also buried there. He was a brother o John Auker and also a member of the nite Church, and had iong la

MILLER.-On April 10, 1900, near Miller. On April 10, 1800, hear Van Buren, Ind., Mary, wife of Noah Miller, aged 70 years, 8 months and 20 days. Interment at the Forks M. H. on the 12th. The deceased had been a member of the Amish Mennonite Church from her youth. Services by J. C. Mehi, assisted by Andrew Hochsteller. Text, James 4: 14.

WEAVER .- On March 14, 1900, near Geistown, Cambria Co., Pa., Leah Weaver (maiden name Winegard), widow of Tobias Weaver, aged 73 years, 5 months. Her husband preceded her 5 months. Her husband precede to the spirit world live years. Of the sons and 3 daughters, 4 sons and one daughter remain to mourn her de-parture. She had 47 grandchildren, of whom four are dead, and 27 great grand children, of whom two are dead. She united with the Mennonite Church in early life, and was a devoted and faithful member until her death. She was a kind and devoted mother. The sweet and pleasant voice, which so often gave gentle and loving reproofs and admoni-tions, will no more be heard by us, but its sweet strains are mingled with those in seraphic song. We trust that in our memories the timely admonitions may ever he alive to inspire us to higher and nobler things. Services by J. N. Durr and Jonas Blough, from Rev. 14:13.

KOMPP.-On the 25th of March, 1900, in Lane Co., Oregon, of consumption, Maiinda Eilen, wife of Henry Kompp, Mainda Ellen, wire of Henry kompp, and daughter of Bish. J. D. Mishler, aged 25 years, 3 months and 15 days. Funeral services at the house on the 27th by Pre. Sibert, of Junction City, Oregon. Text, "Love thy neighbor as thyself." This text was chosen by the sister before she died. Deceased leaves a husband, one child two and one half years old, live brothers, two sisters, and a host of friends to mourn her depart ure. She was followed by a large conure. She was followed by a large con-course of friends to the Mulkey ceme-tery, where she was laid to reat. The writer never saw such a happy person on a death bed hefore, so willing and ready to go home to Jeen. I seemed is mindered the whole community was see friend. They did not moun as her friend. They did not mourn as those who have no hope. The last few days she lived she gave kind admonidays she lived she gave kind admoni-tions to sil. At or a little before II o'clock she awoke from a short slumher and told her hushand that she had seen Jesus. She asked a neighbor by her bedside to sing a song. The woman hegan to sing, hut hefore she had sung two stanzas she fell asleep in Jesus without a struggle.

HOCKMAN.-March 15, 1900, in Hill-HOGKMAN.—March 15, 1800, in Introduction, Bucks Co., Pa., of typhoid fever, Bro. John K. Hockman, aged 19 years, 8 months and 24 days. Interment in the Blooming Glen cemetery. Bish. Henry B. Rosenberger, Peter B. Loux, Henry B. Rosenberger, Peter B. Loux Jacob Resh and John Leatherman officiated. Text. Philippians 1:21. officiated. Text, l'antippans l'ie. A lie had lived a very exemplary life. A large concourse of people met to pay the last tribute of respect to one who will be missed greatly. We sympathize with the family in their loss.

COURT.—On the 4th of April, 1900, in Locke Twp., Eikhart Co., Ind., andden Ind., of Court Ind., and the Ind., of Court Ind., and the Ind., of Court, aged 68 years, 8 months and 24 days. It ewas born in Switzerland on the 10th of July, 1831, came to American With his parents in his early youth, and nuited with the old Amish Church. In Cotcher, 1852, he was married to Anna Hausauer, or Wayne Co., Ohlo. This union was blessed with four sons and Locke Twp, Elkhart Co., Ind., sudden-ly, of dropsy of the heart, Bro. Cyrus B. Court, aged 68 years, 8 months and 24 days. He was born in Switzerland on the 10th of July, 1831, came to America with his parents in his early youth, and nnited with the old Amish Church. In October, 1852, he was married to Anna nausauer, or wayne co., Onio. Insunion was blessed with four sons and seven daughters, of whom one son and hive daughters, all married, remain with their invalid mother to mourn his death. In the fall of 1852 he moved from Ohio to Indiana, clearing a home for himself in the forest wilds. He re-mained on this homestead the remainder of his life. Buried on the 6th at the Weldy school house. Funeral serv ices by Mosea Burkholder and John C. Schlabach, from John 5:24-30 and 1 Cor. 15.

HOOVER.-Barbara, widow of the

late Benjamin Hoover, of Rainbam, Ont., departed this life on the 12th of April, 1990, aged 79 years. Her husband preceded her ten years ago at the same age. Mother Hoover, who was at the time of her demise living with her son Edwin, had heen enjoying good health up to about the beginning of April, when she was affected with pain at the heart, from which, however, she at the heart, from which, however, she apparently recovered in a few days. On the 4th of April, after eating a nearty supper, as she was sitting beside her daughter-in-law, rocking one of her great grandchildren, she was stricken down with paralysis. She lived until the morning of the inith day of her iliness, when the spirit took its dight. During this time she sewmed to proop: During this time she seemed to recog nize those about her, but she could no speak. During the jast year of her life she expressed her readiness to go home, but she was deeply concerned for her youngest son, who was unconverted. She was a faithful member of the Mennonite Church for many years. She was fully consecrated to the divine will. Mother will he greatly missed by all who knew her, as she was ever ready to help where help was needed. May those who mourn her death follow her noble ex mourn her death follow her nonle ex-ample. Funeral services on the 14th by Noah Stausser, from the text, "Whither I go ye know, and the way ye know." (John 14:4). She was followed to the burying ground by a large concourse of relatives and friends She leaves three sons, three daughters, 23 grandchildren and 11 great grandchildren, one sister and one hrother. I'eace to her ashes.

HOSTETLER. In Millin Co., Pa., Feb. 24, 1900, Christian Hostetler, aged 17 years, 10 months and 14 days.

King.-At Belleville, Pa., Feb. 1900, Infant child of Isaac King, aged 10 weeks and 2 days.

PINANCIAL REPORT OF THE HOME AND EOREIGN RELIEF COMMISSION.

FROM MARCH 23 TO APRIL 23, 1900.

Described for India Pamine Sufferer Frankle and Earlie, Abr. P. Neufeld, ! K. Ortmann. br. P. Neuresa, K. Ortmann, 100
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A. S., Elkhart, Ind., 100
Consean, Ont., 1500 .. Janzen, L. Flaming, nz Groening, Sr., reler Musselman,
Martha Musselman,
Jos, and Birbara Mueller,
N. S. Hoover,
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Sarons Cong., Loretta, S. Dak.,
E., Illinois,
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Man.,
Isaac Peters,
Wid. Jacob Wall,

Menn. S. S., Belleville, Pa, Menn. Cong., Peshody, Ks., Dr. D. M. Landis, Mrs. Anna M. Graybill, Long Green S. S., Baltimore Co., 4 S. M., Md.,
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A Friend, Birmingham, Ks.,
Barbara Moyer,
Susan Harnisb,
Sue H. Fontz,
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Jacob Beach,
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Guilford, U. Bothel Cong., Wadsworth, C Sullford Cong., Gullford, O. Andrew Naffziger and Moth J. C. Springer, Val. Springer, Danlel Nafziger, Van begrünger Von Hartzler, Berl, Hartzler, Berl, Hartzler, Herl, Hartzler, Jos, J., Kunner, Maggie Sheiter, Eller, Steiner, Maggie Sheiter, Servante of Jeans, Elinita, Ore-servante of Jeans, Elinita, Ore-Bank S. N., Hinton, Va., C., Loldenna S. S., Wakarus, Ind., Herlmer from Citino Cong., Land C., Canlon, Ks., Heln, Toews, Heln, Toews, Heln, Toews, Mrs. B. M. Tanner, Lovina Brust. \$ 933 66 Received on Abreements to ain Orphan derins ...
Jacob K. Whitens.
Levi Hooley,
Jacob Burky, L. E. Williams,
Peter Sprunger,
Plater Stylus Godely,
Heln. Toews,
Aaron Fehdrau.

Total, \$ 241 00 Received for Armenia Menn. S. S., Penbody, Ks., Received for Chicago Mission Bisler M., New Danville, Pa., Received for Philadelphia Mix Total receip Total. 9:2958 05 DISBURSEMENTS.

P. S.-In our former report we credited John W. McCulloh with having sent \$15.00. This should have been Morrison S. S. Bro. McCulloh sent us the money for the Sunday school. ADVERTISEMENTS.

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VOL. XXXVII. No. 10.

ARRAM B. KOLB. Editor.

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EDITORIAL NOTES.

Godly sorrow leads to true joy

One of the noblest of human passions is compassion.

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The most sadly deceived person is he who thinks he has, in some small Dhamtari district. thing, deceived God.

"Church fairs" will never arouse the right kind of interest in what are tute, including examinations and class really "chnrch affairs."

Change of Address. - Pre. J. B. Hnnsberger, from Parkersbnrg, Pa., to Pottetown Pa R. D. No. 3.

The Jewish Sahbath is somewhat like a tax: the Christian Sunday is more of the nature of a freewill offer-

The abiding presence of the Holy Spirit is as necessary to the sustenance of spiritual life as the inhalation of air is to the natural life.

Let us not argue with God, but take Hlm at His word. What He asks of us is simply a means by which He can bestow noon us blessings which we

Entered at the Post Office at Elkhart, as much watering and cultivating is done.

He who is "crooked in his ways" need not be surprised if sometime he find himself in "straitened circumstances."

Remembering more of the things that ought to be remembered will help us to forget more of the things that ought to be forgotten.

Christ crucified, risen and ascended is a theme which admits of no foolishness. A foolish statement in the pulpit has utterly destroyed the force of many a sermon

The best way for a child to wait for father's or mother's homecoming is to make ready for it. Even so with God's children. The best way to await the coming of the Son of man is to make ready and help others to get ready for His coming.

From latest advices it appears that the bubonic plague is showing a material decline throughout India. In other countries, Egypt, Turkey, Arabia and other localities in the far East, especially at Hong-Kong, China, the plague is becoming serious. From a card written by Bro. W. B. Page on the 11th of April, we learn that the cholera is committing fearful havoc in the

The annual commencement or grad-

uating exercises of the Elkhart Instlexercises, will be held June 3-8. The School and Business Institute will be your name at the end of the letter. We is not in accordance with Bible teach held on the evening of June 1. May receive many letters where one or the ing and example. Whoever "coined" these young people as they go forth from school into active life remember day by day the words of the great Teacher, "Without me ye can do noth. Not long ago a hrother whose address not defile himself with the portion of which all knowledge, all ability, all money to pay for a year's subscription lt is necessary to mark carefully just activity is vain, but with which the to the HERALD, but as no name was what those "surroundings" are. No smallest service ls glorious.

could not receive or appreciate in any much wealth in the sacred songs and HERALD for which he paid. He has country. If, when we are in "Rome" chorals that the secular is not needed. built a house and wishes it to be en- we must do as the Romans do, then we

same thing as saying that a young man Pond Creek, Okla.? must "sow his wild oats" in order to appreciate the benefits of right llving. that it "ministers grace to the hearer," is an effective arm in church work. Get the young people to use it, help them to use it intelligently, reverently, sinners and the edification of saints.

Every plan, every purpose in life is inspired by some motive. These motives are the result of desires born within ns. This is the depth to which the eye of God sees us, and thereby He judges. Unless we watch ourselves carefully examine ourselves closely. impartially, we may deceive ourselves, just as certainly as we may deceive others. Self asserts itself in so many ways, comes with so many plausible pleas, so many excuses, reasons, artifices ln order to gain a point agreeable to selfish desires. What, then, can be done, what method used as an infallible safeguard against the evil? I'ut God first in everything. Singleness of purpose-and that purpose the glory of God-must characterize our every effort. When the love of Christ constrains us we are safe, when our own desires move us there is danger.

Your Name and Address.-In writ-

Where no good seed is sown there To say that secular music is needed to tered in the Mennonite Aid Plan. Will will be no good harvest, no matter how cultivate a proper musical taste in some one please tell us the name of the young people amonnts to about the brother or brethren living in or near

> When a man kills himself with rope. Masters write chorals, anyone writes gun, knife, polson, or in water we call ditties. Good singing, "with the Spirlt, It suicide; if he kill some one else we and with the understanding also," so call it matricide, fratricide, homicide, regiclde or war as the case may be; but if a man slowly kills himself by strong drink or by some other vice and nuts his wife and children to shame, dlsas unto God, for the awakening of grace or even the grave then (fold your hands and speak it solemnly) we call it the "providence of God." Marvelous consistency! The only "Providence" about the matter is that which has ordained that "the soul that sinneth, it shall die." and that the iniquities of the fathers shall be upon the children. "The dispensation of Divine Providence" is a much used and much abused term, and is not nearly so fitting as the frequency of its use would indlcate it to be. It is rather a term hehind which it appears we seek to hide the true condition of things which if rightly named would be considered vulgar and even hideous. But to use the term wrongly is a crime against God because it virtually charges Ilim with cruelty, putting the blame of the results of man's injoulty upon God and charging It all to the "mys terious providence" account. It we cannot use the term truthfully, why use it at all?

"When you are in Rome do as the Romans do" is an old adage or phrase ing a letter never forget to give your that may suit many easy consciences, closing exercises of the Elkhart Normal post office address at the beginning and hut it is dangerous teaching because it other item is missing, but our clerks the phrase must have had small regard are often able to supply the same. for Daniel's noble character when he Sometimes however we fall entirely. "purposed in his heart that he would ing," May their highest aspirations be (according to the office stamp on the the king's meat." We are influenced to merit Divlne approval, without envelope) is Pond Creek, Okla., sent more or less by our surroundings, hence added we could not send the paper, matter where we are, but especially neither could we learn his name as young men and women who go to the Encourage the young people of the there are no other subscribers at l'ond citles need to make a firm resolve not church to sing. Give them the advan- Creek. Now the same brother again to be defiled by certain kinds of intage of proper training. But use the writes,-again omitting his name and fluences which are more thickly strewn best books you can get. There is so address that he has not received the and more subtle than they are in the THE

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uses of creatures intended for other

purposes, will thus be ruled out. Ail

enjoyments, employments, and amuse-

ments into which we cannot go for the

giory of God, will be set aside. Imag-

lne a Corinthian entertainment at which

the "best people," the oldest families,

the most cultivated persons are to be

met: the oid customs and ways are to

their conspicuous place: Minerva. Ve-

nus, Mars, Bacchus wiil be duly and

formally honored; ail that has been and

ls respectable in social life will have its

place : and Christians are invited. Go?

Then there is acknowledgment of ail

their idols. Do not go? Then some-

thing very agreeable and socially advan-

tageous is "sacrificed." Yes; and let

the word carry with it the sufficient

reason - "sacrificed" ln enthusiastle

fidelity to Him whose names and attri-

butes these Corintbians give to the

work of their own brains and hands-

sacrlficed" for Hlm who at the sacri-

fice of Himself bought us with His

blood! Is It too much? Why, are we

not ourselves "living sacrifices" unto

So in all common acts, and in all that

acquires an incidental significance we

are to glorify God. For the word that

comes to us through Hlm, cais upon us

not only to believe ln a particular way,

but to get and not only to act, but to

feel in a particular way, the way He

would have us feel; and we do Him

honor when we "walk in His statutes,"

Reasons for this Devotion .- Why

should we set hefore us this aim? (1)

Fallure to glorify God, of our free will,

makes life a failure. He bas made us

for this end. It is our main end. The

works of all intelligent beings have a

chlef end. A watch may be an orna

ment, but its chief end is to keep time.

A steam engine that has no power, a

coat that does not cover or protect from

the cold-these may have some second

ary value, hnt for their chief end they

God's eartbly works. The higher he is

the greater bis responsibility; if he fail,

the more conspicuous his failure. Con-

ceive an immortal heing, a life of three

score years behind, the seal of immnta-

and turn to the Lord. Where the peni-

time . flee to the Savior.

valueless. Man is the highest of

and the according to His word.

he observed : the beathen rites will have

"Rome." No matter where we are we get a fine living for themselves out of criminal in the eyes of the law. But in the East for some time returned on the must not "do as the Romans do," but as Christians do, as Jesus would do. It is easy to criticise,—when one is and at the end of four years returned to That is the only safe course. Prov. used to it, but above all things let us bis home in Tifils. Shortly after this 3 - 5 6

FAMINE. heart to prompt action in ports and encouraging contributions for other things later. come from various quarters. One dear sister in limited circumstances feeling that in such a time It is necessary to give, not only of our surplus, but of our own need, gave five dollars Church is rich in material wealth, to use this wealth? "Trne religion months hence but now visit them in and as useless in themseives as profanity. The description of judgment shows the requirement of a record of even the "jeast of these my brethren." Put down the degraded Hindoo as the very least, it does not place him outside of the circle of Christian charity but right in the front rank of those who claim the heip of Christian civilization and Christian henevolence. Our missionaries are working as perhaps few other people in India or America are working-without pay. They are working for God. Every cent of money they receive for famine relief goes for the henefit of the famine stricken Christless beathen, not for salary or any other purpose. Do our people understand this fact? Do you realize the condition of things? European officials who do the work for the government which our missionaries are doing, get from R's 200 to R's 500 per month. Bro. Page is dolng much gets even more than the saiary menthe relief work, saves all the way from much more money saved to feed, to include what the government saves by having honest servants. What dishon-Bro Ressler's letter In Bro Page's new kitchen the cost of feeding is little more than half what it was in the oid Dhamtarl kitchen and the children did there. The new mission poor house, our missionaries teil us, affords a ference was simply stolen by the faith or transfer his membership to any

had hetter stay out of that particular rascally managers, who "managed" to other religious body is considered a what they stole from hungry mouths. Siberla Pawloff continued bis labors, add to their load of care and anxiety.

> the son of a weaitby EXILE. the Blbie for their guide.

The name Stundists is derived from acts done in the name of Jesus, nnto the fact that they, as Germans do, Pawloff's visit there, said that they called their meetings "Stunden", e. g., could not at first decide whether they "Biblestunde" (Biblemeeting), "Betstunde"(prayermeeting). The Russians among whom these pious Germans setword thought it was the name of their sect and called them "Stunda". The sect is characterized by strict adherence to what they helieve to be gospel teaching. Smoking, the use of intoxicants, profanity, and the use of the judicial oath are not countenanced, and they are strictly nonresistant. So long as they promulgated these doctrines among themselves they were left in peace, but when the adberents of the orthodox Greek Catholic Church hegan to unite with them the government Interfered, and as they dld not desist they were punished in various ways, many of them being exlied. Among the latter of the work which properly belongs to is Pawloff. His great activity made a civil surgeon, and a civil surgeon him a special object of governmental scrutiny, for through his labors huntioned. Hence the government, in em- dreds of Russlans left the "orthodox" ploying our missionaries to help in church and joined the Stundists. He himself was converted and baptized at R's 600 to R's 1000 a month,-simply so the age of sixteen. His parents protested then persecuted and jastiv dissave, the starving ones. This does not owned him. He had been ordained to the ministry by Pastor Oucken of Hamburg, Germany, whither be went est men may and wiii do is shown in when his parents refused him shelter and as a minister be traveled far eastward, even to the horders of Persia. In 1887 he was exlled to Siberia for the crime of proselyting, for get rather more food now than they aithough nominally there is religious liberty in Russia it is only so in a restricted sense, hence he who causes a member still more striking contrast. The dif- of the orthodox church to change his

beware of criticism that makes a false upon refusing to sign an agreement not impression. Our missionaries are sur- to preach any more, be was thrown into Bro. Ressier's appeals in rounded with hunger, misery, cholera, prison. It was some time before bis this issue should stir every death and disbonest officials. Do not family and friends knew what bad become of blm, but when the officials the work of relief for the poor starving What they need just now is our prayers were going to take him secretly to the millions of Indla. Encouraging re- and our contributions. There is time station to start bim toward Siberia for the second term of four years, they were chagrined to see a great multitude of Pastor Vasile Pawloff, bis friends at the depot to see him depart. At the end of this sad term dur-Russian, has recently lng which he jost one daughter by visited some of our Mennonite congre- drowning and his wife and three other out of her own living. The Mennonite gations in the West in the interest of children by cholera the same year, his co-religionists, the Stundists, of with only one son left bim he again re-For what purpose does God want us which sect there are about a million adturned. But his movements were herents in Russia. This sect bas been so carefully watched by the secret and undefiled, is to visit the sick and attracting public attention, in Russia police that be found it impossible fatheriess in their affliction," not six since 1861, although some authorities to continue his work in Russia, so claim that it bad its origin in 1817 be went across the Roumansian a material way, not with empty words among some Wuertemberg immigrants border, settling in Tultscha, where he of sympathy which are as cheap as air who settled in the Kherson District, is laboring earnestly for the Master. They have no written creed, but take This much persecuted man of God is so humble and unassuming that a brother in Missourl in writing us of should take bim for a tramp or receive him as a brother. After a while however it became evident that he was a tied, not knowing the meaning of the man of large experience and excellent education for he is obliged to preach in four different languages to his various congregations. His sermons, though clothed in such simple language that a chlid could easily understand them. are profoundly impressive. A delegation of his fellow helievers is heing looked for early in this month whose object it ls to interest our people in their work and also to see the country with the prospect of planting a colony of their people in this country. May God prosper them in their mission, and in their lahors for the conversion of their coun-

PERSONAL MENTION.

BRO. A. D. WENGER of Millersville. Pa, and several others of that vicinity are making a short visit in Virginia.

BRO. EDW. MILLER and wife of Tub. Pa. will remain for some time in Favette Co., Pa. Their address will, until further notice, he Masontown, Pa.

BRO. ELI STOFER of Hudson, Ind., spent Sunday, May 6, with the congregation at Elkhart and conducted the services morning and evening.

BRO. J. F. FUNK preached at the Chicago Mission Monday evening Apr. 30, holding the first service in the new or rather the old Mission hall 145 West

BRO. J. S. LEHMAN who has been in 21st ult. He conducted services at Elkhart in the morning and evening of Snnday April 22.

May 15.

BRO MOSES C. BOWMAN of MADD. beim, Ont. who has travelled through the South West and Northwest, recently stopped at the new settlement near Didsbury, N. W. T. and held services there. He returned to bis home on the 8th of May.

BRO. S. F. COFFMAN who has been spending some months in Fayette Co., Pa. filling the regular appointments at Masontown and holding special meetings there and at other places, left for Ontarlo on the 1st of May to resume his labors in Lincoln Co. May God bless him in bls earnest labors for the unbuilding of the church.

MISCELLANEOUS.

THE CHIEF END OF MAN

BY JOHN HALL, D. D.

What is the chief end of man? Man': chief end is to glorify God, and to enjoy

Frient of Obligation - No better statement could be given of the obligation under which we rest, to giorify God, according to the spirit of inspir ation than we have in the First Enistle to the Corintbians 10:31, where the very collision of parties in the church evokes a spark of heavenly light that wlii never cease to lighten the world, Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of

It is a mistake to suppose the days of the primitive church were filled only with peace, Human nature being then as now, many dissensions early broke out. Jews, now believing, had doubts as to eating with others than Jews. Gentlies, now believing, had doubts as to eating with others than Gentlies, lest they should be compromised with idolatry. The apostic applies to their difficulty conscientious common-sense, "If it is proper for you to dine with a Gentile and he sets his food before you without remark, eat it, as ordinary food, with thankfulness; it is all the Lord's. If he gives you notice, and puts you on your defense saying, 'This is offered to idols,' do not eat; for the same reason. An idoi is nothing. You cannot own its ciaim. 'The earth is the Lord's. So for conscience' sake, and for your friend's sake, you must abstain." And then comes the comprehensive rule. " all to the glory of God."

Forms in which God is glorified,-God is to be glorified in all common acts, such as eating and drinking. Whatever cannot be done under this Inspiration had better not be done. It ls without warrant. Still more are acts gainst His will ruled out. A loval servant of God can no more do them than a joyal citizen can trample on the flag of his country. The purpose in doing these acts, the manner of doing them, the extent to which they shall be can rled, ail will be referred to his wili, Ali over-eating, all excessive drinking, aii object purifies and elevates. A patriot, "Be ye therefore not like unto them, a genuine lover of literature, and of bu- for your Father knoweth what things ye manity, is redeemed from individual insignificance. But how much more when the buman soul is hound inseparabiy to the Lord, and sinks itself in the magnifying of all excellence, and the

carrying out of an infinitely wise will! (3) This aim connects this life and the next. We are the Lord's-consciously, wholly and forever. He will not use us and then cast us off. We giorify Him. We delight in Him. It is our bighest bope that we shail be with Him forever. Every power we have is strained in the movement toward Him. " Nearer, my God to thee," is not a sigh only, an aspiration, an empty wisb. It is an effort, a bearty, life-iong effort, which, as the ambition of the artist for the ideal lifts him up in excellence, makes us better; not sinking lnto the grave as Pharaoh into the waters, but as Jonah in the strange prepared hiding place, we realize the life long aim, "absent from the body, and present with the Lord."

Two points do remember, if you forget ali eise. You who know the Bible must know God in Christ if you would serve your chief end. You must not only be moral, kind, religious; you must be religious by Christ Jesus. Otherwise you will not love Him, trust Him even know Him How can you baye any joy ln obeying an unloved, even unknown God?

And the very faith you have in your heart, of which Jesus Christ is the direct object, is to be employed in hringing you to Him for all wisdom, strength, peace, and victory. You do not take a momentary look at Christ, receive pardon, and a capital of grace, which you are to improve and economize: but you are put in connection with an lnexhaustible reservoir of all you need, and are to run in your race "looking to Jesus."

-Fireside Readings.

For the Herald of Truth. PRAYER.

BY J. A. ZOOK Of the many admonitions in the

hillty set on lt; eternity, unexplored Bible, none are more important than and unprovided for, in advance. Conthose pertaining to prayer. It is the ceive such a one met by the angel with connecting link between God and man. the question, "What have you done in It is the power that moves the hand of life?" Listen to his hesitating answer, God who supplies ail our needs. Were interrupted by an angelic volce, "Teli it not for this grand privilege of coming to the "Giver of all good," where we me not of your honor, your repute, your money, your family, your public sercan receive ampie grace for every trial, vices-what have you done to glorlfy and pour out the soui's sincere desires my Master? Dld you serve your chief in prayer, man would he a poor creature indeed. As it is, there is no reason whatever that we should not he resting You, who now dwell on these words, in the promises of our Father. bave you failed, in this true sense, in yet there are many so cailed Christians' life? "Awake to righteousness!" The homes where this privilege is sadiy sun ls not yet set. There are some neglected. We are taught in the Word hours, there is one hour at least. Make to call upon God in spirit and in truth. the most of it. Consider your ways, I helieve we can dishonor God in what some people call prayer, as much as in tent robber found peace, seek it for anything eise. For just merely to go yourseives. At His feet who saved through a form of prayer and utter a Saul of Tarsns, beg for mercy, and ask, great many words in order to put in the What wiit thou have me do?" Much is lost, hut you may be saved. Lose no people, is dishonoring God and is a disgrace to the Christian religion. In (2) This aim ennohies life. Selfishness is its narrowing curse. But how shall we get out of seif? By consecrating ourselves to God. An absorbing, be heard for their much speaking." could wish that Luke had given us made such a splendid haui engrossing love for any great and noble

baye need of, before ye ask him.' Here we bave a pialn, positive command not to be like them, and anything that God commands us not to do, cer tainly is a dishonor to Him and a crime against Him If we do lt. In Mark 11:24, we read, "Therefore I say unto Whatsoever things ve desire, you. when ye pray, believe that ye receive them, and ye shail have them." We should pray in a believing spirit. We should come before God in a chlid-like way and make our wants known to Him, just as a child does to its natural parent, and if we as parents want to be an example to onr chlidren, to lead them in the ways of truth and right, we must pray with them in our homes. I believe if there were more family aitars established in the bomes of the professing Christians, there would be less sin and wickedness in the world, for when we gather around the family aitar in prayer and there present our children at a throne of grace, and plead with the Saylor in their behalf and they see and feel the deep interest we take in them, as a natural consequence they will follow ln our steps. And a Christian home without a family aitar, in my estimation, is as incomplete as a pump without a handle. In this day and age of the world, we must pray more with our children if we wish to have them brought up in the way they should go. It is a duty and privilege we should not neglect. May God help us to be more falthful in discharging the dutles that are resting upon us, that when we are weighed in the balance we may not be found wanting. "The effectual fervent prayer of a righteous man avalleth

Menno Pa

WHEN a person says that God made all things right and therefore strong drink is right, he insults the good Lord. God made rye and grapes but not the manufactured article. Why not say God made the sword therefore it is right to use it to kill your fellowmen; or God made the theater, therefore it is right to go there? When a person wants to justify himself with such an argument which may he ln favor of a hesetting sin, it is a sure sign that he does not always know the devil when he sees

DETER_THE APOSTLE TO THE

JEWS. The first full biography which we have in the Bihie is that of Abraham. There are about one dozen of these in the Old Testament that could be called biographles. Of course, many other persons are mentioned, but such brief facts are given that they hardly could he called hiographies. These tweive are: Ahraham, Isaac and Jacob; Joseph, Moses and Samuel; David, Solomon and Elliab: Eiisha, Nehemlah and Ezra; and you might add, Danlei. The fuilest hiography in the Bible, of course is that of our Lord. The next time or to make an impression on the fullest in the New Testament are those of Paul and Peter. Of all the other aposties after the day of Pentecost we Matt. 6:7, 8, we read, "But when ye know next to nothing. John and pray, nse not vain repetitions as the James only are even mentioned by heathen do; for they think they shall name, and they only very briefly. We everything just at the time that he

fuller information with regard to the lives and jabors of the other apostles: but for some reason it has not been thought wise by the Spirit, and our attention is concentrated on the two men, one of whom was the great Apostle to the Gentiles-Panl, and the other the great Apostle to the Jews-Peter. Of Peter we know a good deal, not from the Acts only, but from the Gospeis as well: for he figures in the Gospels more prominently than any other apostie. What we know about blm may be grouped as follows:

(a) PETER WAS A GALILEAN. Re lived on the banks of the Sea of Gaiilee: first at Rethsalds and after that at Capernaum, The Sea of Gaillee now has only one town on its shores. With this exception around the whole circuit there lives no one excepting Bedouln and a few straggling fishermen. But in Peter's day the lake was alive; towns skirted its borders everywhere, and there was said to bave been a fleet of fishing boats five hundred strong. It was, therefore, a scene of very great activity And on the shores of Galliee there was considerable wealth. I'eter was not poor; at the same time, he was not rich. Apparentiv he was in modarate circumstances, for he had a house at Capernaum, or eise bis wife had, His mother-in-law lived with them. He was in nartnership in his business as fisherman with James and John, the sons of Zehedee; and they owned boats and fishing nets. So they ranked there among the middle class, fairly weil todo people. His education was probably that of the average Jew. He could doubtless read and write, and he certainly knew the Old Testament Scrip tures. That he and John were called ignorant and unlearned men in the Acts, merely means that they were not educated after the manner of scribe and Pharlace. They were not what we should call college men.

His age is unknown, but It was probably about that of Jesus and John the Raptist. He was of a serious turn of mind, and godiy, as is apparent from the fact that he early became a disciple of John the Rantist and that far away from his home.

(h) HE BECAME A DISCIPLE OF THE LORD JESUS as soon as the Messiah was pointed out to him. He was a marked man, evidently, at the very start, as is apparent from the Master's address to him on their first meeting; Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." This discipleship by the Jordan was the first step of a course which culminated in apos tolic leadership. After his acceptance of Jesus as the Messiah, he returned to Galilee and engaged in his oid calling of fisherman This calling, however came to an ahrupt end when

(c) HE BECAME AN ACTUAL FOL LOWER OF JESUS. This was after the miracle of the draught of fishes When the Master said "Follow Me and I wlii make you fishers of men, Peter with the others abandoned thel ships, their nets, their fish, their all and from that day on literally followed Christ.

It is worthy of remark here that l'eter's lovaity to Christ must have heen very great for him to abandon

(d) PETER BECAME AN APOSTLE at the same time that the Master Installed them all into that office. So that the steps were: disciple, literal follower,

Only one step more remained, and that was taken after Pentecost, when (e) HE BECAME THE LEADER OF THE

PETER'S CHARACTER, Peter's character was impulsive to a degree. Naturally, he was always oscillating between two extremes. At one moment he was up, and the next, down. There are people just like Peter to this day: they are either on the mountain top of ecstacy, or they are in the valley of despair. They are either inclined to rush forward and attempt everything, or to lie down and do nothing. These are unfortunate temperaments. I think that these mercurlal people

same time they enjoy more than others. too. When on the mountain top they say, "It is good for us to be here;" but when they are in the valley, everything becomes blue, and the skies over them

By degrees Peter was entirely made over, so that after he gave himself up to the divine influence, he was as steady going as any of them.

In order that we may understand how mercurial this man was, we must look at him somewhat in detail. Whenever Peter was honored in any way, he always was uplifted, and grew heady and high-minded. Invariably. soon after this he had a fall, which taught him a bitter lesson of humility. Notice how often this is true. For Instance:

When they had tolled in vain all night on the Sea of Galilee, and Master says. "Let down your nets for a draught; Peter answers: "Master, we have toiled ail the night and have got nothing," as though he would instruct the Master in His duty. He was a little plqued, I fancy, that a carpenter should tell a fisherman what to do. Nevertheless he says, in a condescending way, "At Thy word I will let down the net." See now how he oscillated to the other extreme. When the ship, now filled with fish, began to sink, Simon Peter feil down on his knees and said: "Depart from me: for I am a sinful man. oh Lord!" He saw then how his position had been an unwarranted one and he went to the other extreme, saving, "Depart from me!" This is the very thing he should not have said: he should have said, "Draw nigh to me; for I am a sinful man!"

Notice another instance. When they are in the storm on the sea, the Master save "Re of good cheer: it is I: he not afraid." And i'eter answered Him and said, "Lord, if it be Thou, bld me come unto Thee on the water" Jesus sald "Come." There l'eter was exalted above the other apostles by this privilege of walking the waves. I can Imagine the scene: the ship tossing to and fro violently; the wind howling; waves roaring; l'eter hanging onto the rigging, and putting one foot on the wave to see if it would hold him, then the other foot, then letting go, then starting out. Finally his success gave hlm too much confidence, and stimulated his pride. And I dare say he looked back to see what the other disciples thought of him. He got his

sight and sound of the waves and the winds came upon him with an awful power, and he began to sink. Fortnnately, he did not make a long prayer when he was sinking or he would have gone to the bottom before he closed. Short prayers! How many short prayers there are in the Bible!

One of the very marked experiences of this apostle in this oscillation is that where he comes out with the declaratlon. "Thou art the Christ, the Son of the living God!" And is so terribly rebutted by Jesns.

Again, on the Mount of Transfiguratlon Peter goes too fast. "Master," he says, "it is good for us to be here: and let us make three tabernacles: one for Thee, one for Moses, and one for

This is just another instance of Peter's rashness. In being taken to the suffer more than others, while at the Mount of Transfiguration, and there seeing Moses and Ellas, he at once becomes high-minded and ventures to tell the Master what to do.

In the upper chamber, when they had been quarreling as to who should wash the other's feet, and none were willing, and the Master starts to wash their feet, every disciple willingly has his feet washed except Peter, who says, "Thou shalt never wash my feet." The Lord answers: "If I wash thee not. thou hast no part with Me." Peter then jumps to the other extreme, and says: "Not my feet only, but also my hands and my head."

Notice again in the same chamber. Peter says, "Lord, why can't I follow Thee now? I will lay down my life for Thy sake." Jesus answers: "The cock shall not crow till thou hast denied Me thrice." Then Peter answers: "Though all men should deny Thee, yet will I not deny Thee." Who was it went back farthest? Peter. He runs like the rest. They all ran: John did too. But Peter in addition denied his Lord with cursing and

Then comes after the resurrection. that interview at the Sea of Galllee, Then Peter has begun to learn. And Jesus says, "Simon, son of Jonas, lovest thou Me more than these?" And Peter, warned, simply says, "Thou knowest that I love Thee?" He is learning. He is coming to some knowledge of himself.

There are two things that you and I need to know in this world; and If we know those, we need to know nothing else; one is yourself, and the other is God. He who knows himself and knows his God is an educated man; no one else is. The Masler repeated that question three times, I think to remind Peter gently that three times Peter denied Him, and so to bring him into that frame of mind where by and by. he could be thoroughly converted. I mean by this, turned again, changed from his old attitude of self, to a state of no-self,

Refore Pentecost after the Ascension, Peter again comes to the front, saying, "We have to appoint an apostle" and gets the whole church to work to appoint an apostle. And they appointed Matthias. Is it possible that the whole thing was a mistake as some people claim? Had the Lord ever told them to appoint any apostles? He had told them to do one thing, and that one thing was, to mait. It is true we

that. Should they therefore have done anything until the Spirit came to guide them what to do? Is it possible that Paul was the twelfth apostle instead of Matthlas? The Lord appeared to Paul, and the Lord appointed Paul the twelfth apostle; and there were never more than twelve. It may he that that action of Peter's was simply another illustration of the man's very great self-confidence, not to say

After Pentecost all this changes, There is not one instance after Pentecost of Peter's overstepping, as he was all the time doing before that,

All his life after Pentecost was a changed life. The indwelling of the Spirit emptied Peter of Peler, and filled Peter with Christ to Peter's enormous advantage and the immense benefit of

While we are on Peter, of course the matter of what is called "The power of the keys," comes up. The church of Rome bases its claim on the power of the keys as follows: it says Jesus gave Peter the power of the keys. Rome says that Peter went to Rome and founded the church in Rome. Rome says that Peter conferred that power of the keys, which he only had, to his successor in Rome, and he to his successor, down to this present incumbent. Leo XIII., and that, therefore, the bishop of Rome has preeminent authority over all bishops all the world over, and that the present pope sits in Peter's place, and through Peter has the power of the keys from Christ straight. That is the claim of the church of Rome, and whenever they deal with us they always refer to that Peter-passage, the "key passage," What is the truth with regard to that whole matter? The truth is this: Je ans did give Peter pre-eminence over the other apostles; He dld say to him some things which He said to no one else, and He did give him power to open the kingdom of God on earth to believers; there is no use denying that. How was that promise to Peter fulfilled?

It was fulfilled in the greatest two events of his life, namely that on the Day of Pentecost, and that In Cesarea. (a) On the Day of Pentecost. On that great day, Peter preached one sermon, the result of which was to bring 3,000 Jews into the kingdom of God. Remember that only fifty days before this, the Master had been con demned and put to death with two malefactors, and the disciples had all been scattered. To all human appearance, the cause that these men had espoused, was hopelessly shattered. Yet here, in one day, Peter gets more disciples for the Master, than Jesus had won in all the three years of His ministry. In baptizing these multitudes, the promise of Jesus was fulfilled to Peter, and he was permitted to open the door of the church of Christ to the Jews, as it had never been

opened before. (b) It was fulfilled again in Cesarea. Up to the time of Peter's vision on the housetop in Joppa, there had been no thought in the minds of the disciples that any but Jews could enter the kingdom. All Gentiles if they would be saved, must first become Jews, Between the Jew and the Gentlle world there was a "middle wall of par-

eyes off Jesus, and all of a sudden the never hear one word of Matthias after tition," which God had built, that had lasted now for two thousand years There was no idea in the apostle' mind, that this "middle wall" would ever be broken down, and Gentiles be admitted to the church without rite of ceremony.

But the triple vision in Joppa, in which God told him that he was not to call that unclean, which God has cleansed, taught Peter that he was to follow the divine leadings. And when Cornelius, led by the same Spirit. sent to get Peter to come to his house, Peter saw that he was being led by the divine hand. He saw that the miracle of the sheet let down from heaven fitted into the miracle that God wrought for the guidance of the Gentile, Cornelius, and that God had now broken down that "middle wall of partition," so that Gentiles as well as Jews were welcome into the church. So he opened the door here also, as he had done on the Day of Pentecost, and let in the Gentile believers. Thus was fulfilled the promise of the Master to this apostle, and it was shown what was meant by the "power of the keys."

To understand the power of this "double miracle," I may use an illustra tion drawn from my own experience. I received once a letter from a stranger in Germany, saying that he sent to me a trunk, for a friend of his. In the letter was a piece of paper curlously cut. The writer told me that when there should call on me a man, who should produce the match of this cut piece of paper. I was to deliver the trunk to hlm. The letter lay on my desk for some days. Presently a stranger called. I said "Well what can I do for you?" Without a word, he took out his pocket-book, and produced a piece of paper, saying, "You have the match to this." I took his piece and matched it with that which I had received. The two matched exactly. At once, and without any further words, I said, "There is your trunk, take it.

Much in the same way God gave Peter the object lesson of the sheet containing all manner of unclean beasts; and on Peter's remonstrating that he had never eaten anything common or unclean. God had thrice told him that he was not to call that unclean which God had cleansed. This was the piece of paper for Peter. Then to Cornelius God gave a miraculous vision, which fitted exactly that truth which he had revealed to the apostle. When Peter brought these two miracles together he felt that he could not longer doubt that it was God who was leading him to admit the Gentiles into the church at

With regard to the claims of the church of Rome:

First we have no sure sign that Peter died in Rome, or that he ever was in Rome at all. Of course, if he never was in Rome then he never founded the church of Rome, But

Second, If he was in Rome, there is not the slightest sign that Jesus ever gave Peler the power to confer this authority on the next man There is where the claim of Rome breaks down utterly. With Peter died that power of the keys, and no other man ever received it. And so the claims of the church of Rome as based on Peter, fall to the ground. The apostles had no successors, and all claims to apostolic are kings and priesis unto God; all are common believers, and there is no difference among bellevers this day. Peter dled a martyr's death, and was

crucified according to the tradition and tradition, as you know, is that l'eter refused to be crucified head npwards, saying that he was not worthy to be crucified as his Master was, and insisted on being crucified head downward. It may be that he died in Rome, that is the tradition; but that is not essential.

Now, this whole life of Peter is an other signal instance of what God's grace can do with unpromising matorial We saw that in the life of Jacob, and in its measure the same thing is apparent in the life of this impetuous and impulsive apostle. All this should be to us a great comfort, when we realize our own deficiencies Some of us are too slow; some of us are too fast: some of us are sometimes too much exalted and others too de pressed. But whatever be our natural failings, the grace of God comes in to make them up; to give speed to the slow one; to check the too rapid one, and to equalize the one who is sometimes too exalted and sometimes too depressed: that is the charm of the indwelling of the divine Spirit, that He knows the deficiencies and gives power to remedy them .- Sel.

JOHN WESLEY ON LOVE.

Let us inquire what this love is What is the true meaning of the word. We may consider it, either as to its properties or effect. And that we may be under no possibility of mistake, we will not at all regard the judgment of men, but go to the Lord Himself for an account of the nature of love; and, for the effects of it, to His inspired apostle.

The love which our Lord requires in all of His followers is, the love of God and man-of God, for His own, and of man, for God's sake. Now, what is it to love God, but to delight ln IIlm, to rejolce ln Hls will, to desire to continually please Him, and to thirst day and night for a fuller enjoyment of Hlm?

As to the measure of this love, our Lord has clearly told us, "Thou shalt love the Lord thy God with all thy heart," Not that we are to love or de light in none but Hlm. For He hath ommanded us not only to love our neighbor, that is, all men as ourselvesto desire and pursue their happiness and as sincerely and steadily as our ownbut also to love many of His creatures in the strictest sense; to delight in Him, to enjoy them: only ln such a manner and measure as we know and feel not to indispose but to prepare us for the enjoyment of Hlm. Thus we are called to love God with all our hearts.

The effects, or properties of love, the apostle describes in the chapter before And all these being infallible marks whereby any man may judge for himself whether he hath this love or hath it not, they deserve our deepest

consideration. "Love suffereth long," or is long suffering. If thou love thy neighbor for God's sake, thou wilt bear long with his infirmities. If he want wisdom, thou wilt pity, not despise, him. If he be in error, thou wilt mildly endeavor to recover him, without any sharpness or

no apostolic succession any more. All reproach, If he be overlaken in a fault, thou wilt labor to restore him ln the spirit of meekness; and if haply that cannot be done soon, thou will have patience with him; if God, peradventure, may bring him at length to the knowledge and love of the truth. In all provocations, either from the weak ness or malice of men, thou wilt show thyself a pattern of gentleness and meekness; and be they ever so often repeated, wilt not be overcome of evil, but overcome evil with good. Let no man deceive you with words; he who is not thus long suffering, hath not love.

Again: "Love is kind," Whosoever feels the love of God and man shed abroad in his heart, feels an ardent and uninterrupted thirst after the happiness of all his fellow creatures. Ills soul melts away with the very fervent desire, which he hath continually to promote it: and out of the abundance of the heart his mouth speaketh. In his tongue is the law of kindness. The same is impressed on all his actions. The flame within is continually working Itself away, and spreading abroad more and more, in every instance of good will to all with whom he hath to do. So that whether he thinks or speaks, or whatever he does, it all points to the same end: the advancing, by every pos sible way, the happiness of all his fel low creatures.

Further: "Love envieth not." This, Indeed, is Implied, when it is said, "love is kind," For kindness and envy are inconsistent: they can no more ablde together than light and darkness. If we earnestly desire ALL happiness to ALL, we cannot be grieved at the hap piness of any. The fulfilling of our desire will be sweet to our soul; so far shall we be from being pained at it. If we are always doing what good we of the Lord, and yet he far away from can to our neighbor, and wishing we could do more, it is impossible that we should replue at any good he receives; indeed, it will be the very joy of our heart. However then we may flatter ourselves, or one another, he that envieth hath not love.

It follows, "Love vaunteth not itself; or rather, is not rash or hasty ln judging: for this is, indeed, the true meaning of the word. As many as love their neighbor for God's sake, will not easily receive an evil opinion of any to whom they wish all good, spiritual as well as temporal. They can not condemn him even in their hearts without evidence, nor upon slight evidence, neither. Nor, Indeed, upon any, without first, if it be possible, having him and his sccuser face to face; or, at the least acquainting him with the accusation, and letting him speak for himself. Every one of you feels that he cannot but act thus, with regard to one whom he tenderly loves. Why, then, he who does not act thus, hath not love.

I only mention one thing more of the effects or properties of this love. "Love is not puffed up." You can not wrong one you love. Therefore, if you love God with all your heart, you can not so wrong Him, as to rob Him of His glory, by taking to yourself what is due to Him only. You will own that all you are, and all you have, is Hls; that withont Him you can do nothing; that He is your light and life, your strength and your all; and that you are nothing, yea, less than nothing, before Him. And if you love your neighbor as yourself, you will not beable to prefer yourself before

him. Nay, you will not be able to despise any ore more than to hate him. As the wax melteth before the fire, so does pride melt away before love. All haughtiness, whether of heart, speech or behavior, vanishes away where love prevalls. It bringeth down the high looks of him who boasteth in his strength, and maketh him as a little child: diffident of hlmself, willing to hear, glad to learn, easily convinced, easily persuaded. And whosoever is otherwise minded, let him give up all valn hope: he is puffed up, and so hath

A SAFE DWELLING PLACE. The apostle says, "He that dwelleth in love dwelleth in God." This doc-

trine was not original with the apostle. Long before John was born, and before Jesus came into the world, the psalmist sang, "Lord, Thou hast been our dwelling place in all generations." And again he sang, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." In one of our hymns we sing, "Nearer, my God, to Thee." It it well to dwell near to God, but according to the psalmist and the apostle, we may dwell ln Him. It is a good thing to dwell in the house of the Lord. The psalmist earnestly deaired this place of refuge and medita tion when he sang, "One thing have I desired,....that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." And again he sang, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." But one may dwell in the house the Lord of the sanctuary. The Lord is ln IIis holy temple, but many that enter into the temple do not draw nigh to God.

Moreover, it is impossible to dwell in the house of the Lord all the time. One may visit the sanctuary every week, and perhaps every day, but he cannot remain there every hour. But one who dwells in God can have his dwelling place with Him wherever he goes. Whether on land or sea, at home or abroad, among friends or enemies, he is dwelling in the secret place of the Most High. Great as is the blessing of being in the house of the Lord, it is far better to be in the heart of the heavenly Father.

Some men live in palaces, and some in hovels. Some good men have no permanent abiding place on the earth. Jesus had not where to lay ilis head but He had what is better. He had an everlasting dwelling place in the heart of His Father. We may have the same secure abode. This is far better than the grandest palace ever built with human hands. We call men poor when they have no house to live in, but if they dwell in love they are rich. can one be poor who dweils in God, who made the universe?

This is a safe dwelling place. world is full of dangers. Temptations, afflictions, and persecutions abound. Satan goeth about as a roaring llon, seeking whom he may devour. But If the Lord is our refuge let wars arise; they shall not harm us. Let the arrows of the enemy fill the air; they cannot touch us. The psalmist speaks of the strife of tongues as one of the evils to

which men are exposed. We know something about this peril. The tongue is sharper than the sword. The wounds infilcted by the deceltful tongne, the lying tongue, the tongue of slander, will not be healed so readlly as wounds inflicted by cold steel or dynamite guns. The one wounds the flesh, the other wounds the spirit. The strife of tongues rages in every community. Who is safe? Who can protect his own? One may throw his shield of love about his children, and do his best to protect them from the strife of tongues; but these arrows find their mark. There is a snre and safe refuge. It is found in God. One who dwells in God is safe. The polsoned arrows may plerce his reputation and tarnish his good name, but they shall not touch his spirit. His character is safe. He abides within, as dld the Israellte in Egypt while the de stroying angel passed over. He comes out safe and sound in the morning.-The Christian Advocate.

IT GROWS BRIGHTER.

"I've traveled this road for forty years, and it grows brighter all the way."

The experience of this aged Christian is not an exceptional one. Many can testify of the "shining light, that shineth more and more."

"Brighter all the way"-rough and thorny may be the path, trials and temptations may abound, sorrows and disappointments often may be met, yet the way is not dark. Perchance for a little season a cloud may enfold.

"There is the grief that must have way," but the light soon breaks forth with a brilliancy unknown before, and the tired soul can say:

"It is good that I have been afflicted;" the Lord takes away one great gift to bestow a greater; 'Blessed be the name of the Lord."

Thus it is the path grows brighter: through toll and reward, trial and victory, temptation and conquest, sorrow and joy, the Lord reveals Ilimself to Ills children. The discipline of life He uses as a means to subdue the stubborn will-the nature so prone to go astray: yet lie draws the child of His affection nearer to His own infinite heart of love, and then there is increasing light, for with Him is the fountain of light.

"Brighter all the way!" Oh, how bright as earth grows dim; we seem almost to catch a glimpse of the glory beyond when the triumphant spirit wings its flight to the home where "the I amb is the light thereof.

THE THREE APPEARANCES OF CHRIST AFTER HIS ASCENSION.

In the Spring of the year, and espec ially at eastertide, our thoughts gather around our Lord's resurrection, and His eleven recorded appearances between His resurrection and ascension, five of these on the resurrection day, and the other six occurring between that day and His return to heaven.

But I think we sometimes lose sight of the fact, that after Ilis return to heaven He appeared again to three of His faithful ones-to Stephen, to l'ani, and to John. Let us turn for a moment to the accounts of these as given in the New Testament. The tirst we find reMay 15,

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corded in Acts 7: 55-57. After his grand sermon, standing holdly to declare the truth concerning his suffering and then ascended Master, he is given a wonderful vision of his Master "standing on the right hand of God." But for his declaration of this wonderful sight. he is dragged away by the unhelleving multitude and stoned to death. There, like his Master his dving words are words asking God to pardon his mur-

The second appearance we find recorded in Acts 9: 36, and again in 1 Cor 15 . 8. We are told there of His appearance to Sanl. It was needful to apostleshlp that one should have seen the Lord, and to Paul was this vision granted at the time of his conversion. which doubtless, was a great joy to hlm through all his years of wbolehearted service to the Master. Zealous as a lew doing what he then felt was the will of God, he was as zealous in preaching Christ after hls wonderful conversion.

The third appearance, to John, the heloved disciple, is recorded in Rev. 1: 13.18 An extle on the Isle of Patmos. for the sake of his Master, this wonder ful vision comes to him with the words of assurance and comfort, showing that Christ is indeed the same Master and Savior with whom he had walked and talked years before in the homeland of Palestine. Just as Jesus was with His servants of old, will He not he with His servants now? And so consclous are we of His presence in times of our greatest need, that it seems almost as though we, too, could see His face, and hear His gentle voice saying to us: "Fear not: I am he that liveth and was dead: and hehold. I am alive for evermore, Amen; and have the keys of hell and of death," (Rev. 1: 17, 18) .-Frances (i, Angell, in Herald and Pres-

DEST IN GOD

In a time of great perplexity, Dr. Tyler said to a friend: "I am past being troubled. I have committed myself to God, and wait the guldance of Hls

How simple and right-only what every "child of God" ought to do, and is encouraged by his heavenly Father to do, yet how rare and giorious an achievement! The man who can do this is a hero. We are too apt to be cowards in the presence of trials and perplexitles: our hearts are faint; we tremble and despond. But what, then, of God, of prayer, of the promises, of providence? Or shall we trust only when we can trace? believe only when we can see? Ah! any one can walk in the sunshine: it is the storm and darkness that try the Christian! It is his high and blessed distinction that he can walk by faith, as seeing Him who is visible,

The child leans on lis parent's breast Leaves there its cares, and is at rest: The bird sits singing by its nest And tells aloud

11s trust in God, and so is blest
'Neath every cloud.

It has no store, it rows no seed, Yet sings aloud and doth not heed By flowing stream or grassy mead

Men who forget, in fear of need, A Father's Name.

The heart that trusts forever sings, And feels as light as it had wings A well of peace within it springs; Come good or III. Whate'er to-day, to-morrow brings,

HERE are two things essential to a good sermon; A praying minster and a praying congregation.

MISSIONS.

For the Herald of Truth STARVING MILLIONS

BY J. A. RESSLER.

The question quite naturally and quite properly arises: If the Government of Indla is duing so much for rellef, where is the room for proper use of private charlty? From the tone of some of the letters we have recently received from America we gather that an impression exists that the familne is about at its worst or near its close. Samething is expected to happen in June-just what does not seem clear.

Private charity finds its outlet in Employing skilled lahor such as carpenters, masons, hiacksmiths. The government does not recognize skilled labor ln its system of relief. Mechanics must leave their work and work with a nick at 21% or 3 cents a day unless private means, such as our huilding operations, provide them with work. Our pay roll of skilled workmen amounts to ahout 300 rupees or \$100 a

2. Medicines for the sick. We are now passing through an out break of choiera. The government has as yet made no provision for paying for the medicines used by the Dr. in his practice. He huys most of his medicines in crude form and makes them up himself and yet he is about to send off an order for Rs. 200 worth of medicine which are needed at once.

3. Supporting honest people who will give the poor the henefit of government relief. An officer in charge of a relief work near here was recently found gulity of stealing Rs. 12,000 of

the poor people's money. (Placed last for emphasis.) Supplying seed rice and work-cattle for he farmers. The rains are expected to come in June and then the seed must be sown for the harvest of next Decemher. But the government so far has exerted all its energies in simply keeping people alive. It has made no promise to supply seed or cattle to farmers who are now living from hand to mouth on relief works. If the rains come with normal strength and steadiness it is probable that the farmers can borrow money from the banyas or money tenders. These usually charge from 200 to 300 percent interest payable in grain. It would be a great hoon to these poor people if some one were ilberal minded enough to lend them their seed-rice at, say, 6 percent interest. This would be no hardship, for after harvest the price of grain drops to about one haif its value at seed time. and the interest and principal should be payable in so much grain, not so much money. We expect to do all we can in this way. But if contributions fall we can do nothing. Truly in this matter, he who gives quickly gives twice. Shipments of grain will he very weicome for they will help control prices on up to the time of harvest, but the need just now is for a prompt and ready response in money so as to take care of the seed time.

Let us emphasize heyond possibility of doubt: This famine cannot end except miraculously BEFORE the harpest of next November and December. If the rains of June to October fall this year as they did jast it cannot end then, And the people must be kept at work or fed free, or left to starve, untli a harvest comes. Which of the three is best?

The spiritual aspect of the matter has been mentloned before and cannot be too strongly emphasized. The help we extend no matter whether it comes from America or from the government of India is given in the name of Christ. In His name we ask for help. Dhamtart C. P. India

LETTED EDOM ALICE VODER.

Khamgaon, Berar, Indla,

Aprli 6th, 1900. My dear sister:-I can only say the Lord bless you all for what you have done for this work here, for oh so often your preclous gifts have just come at the very time needed, and all has gone in the work. The last offering sent I used to enlarge my horders as my school is getting too full, and I expect vet many more the coming month. May the Lord bless and reward all for what they have done and may these cathered in he stars in your crowns, that all may know God and accept Jesus as their Saylour and best friend.

Seventeen days ago Mrs. Fuller the superintendent's wife came here. She had gone the day before to one of our stations to brother and sister Cockburn and their five weeks old hahy was very thus saving from 1/2 to 2/3 of the price sick, so Mrs. Fuller, thinking we could heip them if they would come to Khammann sent for them and they came the next night. Mrs. Fuller and myself watched with the baby almost all night but I saw it would dle which it did at slx in the evening.

About 9 o'clock in the morning Mrs Fulier cailed me to come into her room and said I should pray that she felt very strange. She never feit so hefore. We prayed, but she soon began to purge and I saw that she really was getting cholera, and in the very worst form too. Mrs. Cockhurn's sister who used to be a missionary in China had heen with them the last year and had come along to help take care of the bahy; she ate with us at ten o'clock, and a little later she too was taken with purging and soon began to cramp and turn black and at ten in the evening was a corpse. She knew she was going and was quite happy to go. Her room seemed like heaven, for she sald she was going to see Jesus who has redeemed her and washed her in His precious blood and that she would drink of the ilvlng water where she would never thirst again. Thus she passed away. About noon Bro Cockburn too began to purge and was getting bad, but the Lord did stay the disease. Oh could I pen or describe that day, the 23d of March! I shall never forget it. Yes, the baby feli asleep in Jesus at slx and dear sister Pareman at ten, only four hours apart. In one room two cornses, in the second room mother Fuller very low, in the third room Bro. Cockhurn with choleral Weil, in the evening the doctor said it was the worst kind of cholera and the dead and all these sick with the disease must leave here at once. Because of the school there is so much danger of it

spreading. The doctor sald Mrs. Fuiler would not live till morning. She too was getting rather black and the doctor sald we must go into the Government hospital. I told him that would he death for both the well and the sick as it is bullt for natives, and is no protection from the sun for Europeans. Well he said that Mrs. Fuiler is dving any way. She herself asked him "Am I going to die?" and he sald "yes". Weli, the Lord at that awful time showed me what to do. It was after ten at night. We had a house with rather a good roof where we sold the corn for the famine. It was this side of town so he sald we might take the sick there, so we moved sister Fuller and brother Cockburn. I shall never no never forget that night. but the Lord gave me assurance for sls ter Fuller's ilfe, aithough she was in the very jaws of death, a few times she thought she was going. She looked at me and sald, Have you still assurance? She is now improving and is sitting up. The doctor and all say, "What a miracle that she did not die." Oh we need her so much in the work yet. Bro. Cockburn was soon raised up. We praise the Lord for sparing his life, also mother Fuller's, and we hope she will soon have her strength. What was so hard on her she had influenza when she came here so that too was much against her, but the Lord did oh so much for us. Oh will you not pray much for us in these awful days of familie and nestilence, for we need your prayers so much. Will you kindly thank all the dear ones and the church you mentioned that sent help and ask them all to pray for us?

Your sister in Jesus, ALICE L. YODER.

NOTE.-This letter is an acknowldgement to an offering given by the Mennonite congregation at Donegai. Lancaster Co., Pa., and also makes its own appeal to the hearts of Christians to pray for the suffering and tried ones in

LIZZIE K. BRUBAKER. Lititz, Lancaster Co., Pa.

FOREIGN MISSION SHOWINGS

In the "Alte Glaube" for January 12. are two articles on "Are Foreign Missions Fruitless?" and "German Foreign Mission Societies," from which we glean the following information: North Africa is still the citadel of Islam, but In the south Christlan missions are active. In North Africa there are only 7 000 Christians, but In West Africa there are 145,000, in the south 560,000, and on the Islands 350,000, or over a million in all. The negroes say "the Christian religion has power, ours wiii dle." Within twenty years the Uganda mission gathered 15,000 converts, and 2,400 catechumens, while over 26,000 attended services, Farther India with Cevlon has over 700,000 Christians: and other islands have 200,000 more. The Balta mission on Sumatra has gathered, since 1861, at 23 stations. 33,600 converts. In China and Korea there are 180,000 Christians, converted through 26 societies. Women missionaries are especially prominent in China. In Shantung, the province of Confucius and Laotse, there are 25,000 Protestant Christlans In Japan mission work began in 1872 which a church of eleven members, and now there are 50,000

matic "Japanese Christianity" have heen unsuccessful. In Oceanica there are over 300,000 Christlans. A young Polynesian from Rarotonga, where there were once 100,000 idols, visiting the British Museum, saw an idol and exciaimed, "That is the first idoi I ever gow" In Greenland and Lahrador are 18.500 Christians. There are 115,500 converted Indians in Canada, and 215,-500 in Central and South America: in all America there are 1,149,500; and in ali the heathen world 4,001,200. In recent times conversions have rapidly increased. Heathenlsm is every where declining. Pagans accept Christian ideals. The indirect results of Christianity are felt everywhere. The Moravian missions, started 1732, have 137 chief stations, 186 missionaries with 1,141 native helpers, 92,142 converts, 266 schools and 24,425 scholars. There are 15 other German societies active. Ali told they have 480 chlef stations, 340,-000 baptized, 780 missionaries, 4,120 native helpers, 2,255 teachers in 1,650 schools with 80,000 pupils. There are in the whole world 150 mission societies, with 6,000 missionaries, 4,500 native preachers, 60,000 native teachers, 4,000 female helpers, and about 700 physiclans. All converts, as said, are over 4 000 000 Only three societies were in

All else in the work of this century. HOME MISSION NOTES.

existence in 1,800, with 70,000 converts.

At the request of Bro. Leaman, I will endeavor to write concerning the new home of the Mission (or rather the old temporary home.) Yesterday was a husy day, (as is al-

ways the case on Sunday). In the morning was a dedication service, by which we devoted to God this property, and also reconsecrated ourselves anew to Hlm. To some, that might seem somewhat singular, but however much we have given up ourselves to God, still we find day by day, that there are some things in our lives that have not been entirely, or willingly, laid upon the altar of God. It is no evidence that sacrllege has been committed, because of reconsecration, especially when a soul has been walking near to God. The meetings were well attended through out the day, and every one seemed to be especially cheerful. The Sunday school was very good, and the order was the hest that it has been for some time. The attendance was 183, which ls also above the usual number. To some in the country this may seem a small number, considering the throng of children there are here upon the streets, but, brethren, remember that the environments of these city children are so different to those in the country, that it is hard to get them away from sin. But is that any warrant for us to give up the hattle? Oh, no! dear reader, that should only send us upon our knees before God in earnest prayer, remembering that Jesus said to His disciples, that "this kind goeth not out hut hy prayer and fasting."

The Gospel service in the evening for the chlidren and young people also was interesting, and we feel sure that there were impressions for good left upon those present. At 8 p. m. the regular preaching service hegan, with a goodly

Christlans there. Liberai Protestants number present (more than usuai), and who have labored to spread an undog- God was present to own His Word, and some deep impressions were made. At the close an invitation was given, and one dear soul manifested a desire to forsake sin and lead a hetter life. dear brethren and sisters, will you not ioln in earnest prayer in behalf of these lost ones? They are some of the "other sheep," of which Jesus sald, "Them also must I brlng." Shall the Master be put to the painful necessity of bringing these "other sheep" alone? or will with Him take up my cross, and go with Him in search of the lost ones to gather them from the paths of sin? I feel sure there are many who would say, "Here I am, send me," If they only were able to conceive the magnitude of the work, and the thousands who need help. May the hiessed Lord send forth laborers into the harvest before it be too late to gather in the already ripened grain.

I am becoming so absorbed with the

needs of the work that I almost jost

sight of what I hegan writing about, vlz.: "The New Home." In my estimation the Board has acted wisely in purchasing a huilding as a permanent home for the Misslon, because it will give the people confidence in us, and it also will prove our sincerity in the work, and show them that we really want to and long to do them good. And as to the hullding which they secured, I am convinced that they have made a good selection. While the old place had a few advantages, yet I fully helleve the disadvantages on the other hand would counterbalance. In the new hall they have much more room, and a more pleasant place, which adds greatly to the interest of the meetings. Then again, to look from a financial standpoint, the building is far superior in value and convenience to the one at No. 168, and at but a few dollars more, but the saving ln expenses over and above that of the former place would soon overbalance all that; so I feel that we should all join shoulder to shoulder and help to hear the hurden of this work with those who have shouldered the responsibility. There is also one other reason why the location is better, and that is because it is closer to a large class of people who need the Gospel this also will be an advantage, because they are not inclined to walk very far, when it comes to going to the house of

Will all those who know the worth and power of prayer remember us oft at the Throne of Grace, that we may bow in humble submission to the will of God, and labor on for the npbullding of Zion in this little corner of His moral vineyard?

Yours till Jesus comes, THE WORKERS, Per L. J. Lehman 145 W. 18th St.

LETTER FROM INDIA.

Dhamtari, C. P., April 9, 1900. DEAR BRO. KOLB:—I wrote last week explaining how private means might be used in the famine supplementing the government aid. To day circulars arrived confirming the expression of need, and urging the usefulness of private charity. One circular is from the government of Central Provinces and states that the Imperial

twenty five iakhs of rupees for seedrice in the C. P. It is probable that at least part of this will he granted. Thirteen lakhs are assigned to the Chhattlegarh Division of which Dham tarl suh-district forms a part. A iakh ls R's 100,000. Now R's 1300,000 seems like a large amount and one would think that it would be enough to furnish seed rice to all India. But the Chhattisgarh division is half as large as Pennsylvania and it is almost en tirely occupied by rice fields. The circular breathes a heavy spirit of doubt that the means asked for, even if granted, will be sufficient to meet the needs of the persons within the scope of the government grants. Then here ls one provision that makes one stare;

"No takani (money advances) can be given to petty cultivators without cattle: their care must, if possible, be met from charitable funds.

Judging from the number of "small cultivators" whose cattle are on the verge of starvation here, and from the reports of thousands of cattle already starved in other places, there will be many, many, who will be cut off from

this government provision. A circular from the Deputy Commissloner of the Raipur district (of which Dhamtarl is a sub-district) supplements this one and furnishes forms for returns of statistics upon which the distribution is to be based. He urges extreme caution in making out the lists so that none not entitled to the aid can receive it. A special list is prepared of such as cannot receive the government ald and are to he subjects for charity.

In Issuing circulars like these the government clearly admlts its inadequacy to the present emergency. When we think of how haughtly the government spurned the help of misslonaries in the famine of '97 we cannot but wonder at the very cordial way in which the government invites the missionaries and all their resources to help save the starving now.

We are furnished with all the gov ernment circulars, and every opportunity is granted us to study just what the government is doing and purposes to do. And they will furnish us with all the help in their power in the way of census statistics in minute detail so that rellef may be distributed to the hest advantage.

We think the present circumstances are trying enough, but it requires no prophet's eye to see that the worst is yet to come. The long months from seed-time to harvest must be worn through in some way or other. The present appeal we are making is only for seed rice, but after the seedrice is in the ground the people must be supported or starved till harvest. Which shall It be?

It takes two months to get an answer from America but If you are prompt in your response you can still help to sow the lields for next year. You remem ber that we are not asking for ourselves. We are giving toward the famine fund more than most people in America are and the means we receive we simply pass on. We are giving our lives to this cause. Some of us have nothing more to give.

One of the evidences of appreciation which the government manifests is the adopting of Bro. Page's kitchen as a

Government has been asked to grant model. A recent circular had a sketch of it as a pattern for others.

Pardon the lack of sentiment in this ietter. I have tried to show you a few hard facts and want to leave the rest with your conscience. I need not teil the readers of the HERALD to read Prov. 28:27; 19:17 and Acts 20:35.

Yours for India's lost, J A RESSLER.

A NEW DEPARTURE IN JAPAN.

A distinct impetus to Bible seiling in Japan has been given by an American missionary, S. S. Snyder, who has thrown himself into the work with that practical enthusiasm which generally gains its end. In China every mission ary is a Bihle seiler, but in Japan such work seems to be left to the official colporteur. Mr. Snyder's aim is not only to stir up the colporteurs by precept and example, but to kindle in his brother missionaries an enthusiasm akin to his own. Convinced that, rightly directed, the offer of the Scriptures should open the way for a direct and hopeful missionary attack, he hegan to sell Scripture portions to messengers and tradescouraged to carry Testaments and Gospels for sale as he went to and fro on missionary errands, and with such success that In September the Blbie Societies' Committee made a tentative agreement with hlm, to devote himself entirely to coiportage for a limited term of service. In little more than six weeks he has put into circulation with his own hands 120 Bibles, 376 Testaments, and 3,966 Portions - in all 4,462 Scriptures - realizing from sales 224.12 The quarter's sales of thirty-six colporteurs were 302 Bibles, 1,503 Testaments, and 1,916 Portions, equal to 3 711 Scriptures, for 672 70 ven; so lt would appear that one American missionary is equal to thirty Japanese colporteurs when Bible selling is in ques

Mr. Snyder gives a lively account of

his experiences in this untried field: "In an hour's journey by train I sold 144 Portions. Another day a Buddhist priest watched me very closely, and was glad to examine several Portions. Then I handed him a New Testament explaining briefly what it was. He soon wanted it and paid for it; then he soon wanted it and paid for it; then he began talking about religion to the man next to him, who also bought a Testament. One missionary on whom I called thought I was casting pearls before swine; but at the same moment, in his own yard, God was refuting his words. I had left a Gospei of Mark words. I had left actosper or main and a tract with the jinricksha man to read while he waited and when I rejoined him his greeting was, 'If we would read this all the time we should always be right."-Faithful Witness

ENGLISH-SPEAKING NATIVES IN INDIA.

It is estimated that there are 5,000, It is estimated that there are 3,000.

Of English-speaking natives now in India. That is about one in sixty of the population. That these, with those who are increasing the number constantly from the colleges and schools, will have more influence in schools, will have more influence in shaping the educational, social, politi-cal, and religious future of the country than the other \$75,000,000 combined, is most evident. They are the teachers in the schools, the editors of the news. papers, the natural and recognized leaders in every department of life and activity.—Missionary Review.

1900.

May 15.

wheat .God's people), by sowing tares

in the same field; such as the tares of

scepticism, indifference, covetousness,

contention, emulation, etc. If the peo-

ple of God were fully awake spiritually.

these enemies of the cross of Christ

would not succeed in sowing much of

the black and obnoxions seed. Satan

and his agents always follow in the

tracks of those who sow the good seed

of the Word of God, and whenever

opportunity affords, they disseminate

the seeds of error. And such is the

state of the human heart, that they will,

without watering, or cultivation, take

root, spring up, and bring forth evil

iv sown, carefully watered, prayerfully

watched, and diligently cultivated.

How small and weak have been the be-

ginnings of the Lord's work, both in the

world and in the heart of man. Yet

like the mustard seed, it contained the

life germ which is slowly but surely

spreading its branches of love, grace,

mercy, and saivation. It has become a

of our lesson represents the grace of

God, which is hidden by the Holy Ghost

in the Church, and in the individual's

heart: whose secret and powerful opera-

tions upon the heart of man, works a

radical change, both in the heart and

the Church. The life-giving germ,

though hidden in our hearts by the

Spirit, like leaven, cannot long remain

HOME READINGS.

Matt. 13:24-33

Matt. 18:34-43

Matt. 13:44-52

Matt. 25:31-46

Rev 20 - 11_15

Mark 4:26-34

Gen. 3:1-8

21. M.-Parables of the kingdom.

22. T .- The parable explained.

24. Th.-The enemy at work.

27. S .- Growth of the kingdom.

LESSON X.-JUNE 3,

THE TWELVE SENT FORTH .-

Matt. 9:35 to 10:8.

Read Mark 4:35 to 5:21. Memory

Verses 36-38.]

speak, but the Spirit of your Father

which speaketh in you.-Matt. 10: 20.

INTRODUCTION.

TIME.-November or December A.

PLACE.-Some viliage or town in

PERSONS.—Jesus, the twelve aposties

LESSON CONNECTION.-After Jesus

had spoken the parables recorded in our

last lesson, on the same evening He

crossed the Sea of Gaillee. Then follow:

1, the stilling of the tempest; 2, the

Gadarene demoniacs restored; 3, the

daughter of Jairus raised, see lesson III;

4, the woman healed; 5, His second re-

jection (?) at Nazareth. He then gave

Galilee: the exact piace is unknown.

GOLDEN TEXT.—It is not ye that

23. W.-Further parables.

25. F.-Separation.

26. S.-Judgment.

hidden.

MAY.

The good seed should be honest-

May 15, 1900.

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to Jesus. No. 21. Eternity! Eternity!

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CONFERENCES

The Annual Conference of Ohio will be heid Thursday and Friday May 17th and 18th in the Midway (Oberholtzer) M. H., Mahoning Co. The bishops are requested to meet at 9 o'clock Thursday morning to arrange the work. All are requested to meet all 10 A. M. for public worship. Conference proper will meet at 1 P. M. Thursday. The nearest R. R. station is Columbiana. By notifying Alien Rickert, D. S. Lehman, J. S. Lehman or the writer you will be met at the station and conveyed to the conference. Ministers and deacons as weil as brethren and sisters, not only in the state of Ohio, but those of other states also, are invited to be present. Questions for discussion must be sub-

May 17th, 1900. JOHN BUBKHOLDER.

DAKOTA, ILL., APRIL 10th 1900. The annual Sunday school and church conferences for the state of Illinois, will be held at the Mennonite M. H. near Cuilom, Ili., on the 23d, 24th, and 25th of May, Sunday school conference on Wednesday and Thursday. Church conference on Friday. A cordial invita tion is extended to all Sunday school and church workers of other districts to be with ns. All questions to be dis cussed at the church conference should be sent to the undersigned as early as J. S. SHOEMARER. possible.

The Amish Mennonite Annual Conference of Ind. will be held (the Lord willing) Thursday and Friday June 7 and 8 at 9 A. M. in Adams Co. The bishops and as many of the ministers as can should meet on Wednesday afternoon at the M. H. to arrange the work. All questions for discussion at conference should be presented by that time.

The nearest R. R. station is Berne on the G. R. and I. Ry. By notifying Daniel Yoder, Linn Grove, Ind., you wiii be met at the station and conveyed to the conference.

Ministers and descons as well as No. 10, Which Heaven Do You brethren and sisters are invited to be J. KURTZ. Corresponding Sec.

> The Ohio and Pennsylvania annual tree of such proportions, that all man-Amish Mennonite conference will be kind may come and find shelter and held, the Lord willing, in Stark Co., O., safety among its hranches. The leaven near Louisville, on May 31st and June 1st, 1900. Ail who are interested in the cause of Christ are invited to attend. Any one desiring further information may write to Michael Slonecker, Louis-

vilie, Ohio.

There will be a Home Sunday School Conference at the Blauch M. H., Somerset Co., I'a., on the 24th of May (ascension day). Those coming over the Baltimore & Ohio Ry., will stop off at Hoisappie. Write to Stephen Yoder. Those coming by the P. Ry., will inform Levi Biough, Johnstown, and they will be met at the Johnstown depot.

The eleventh annual Mennonite S. S. conference of Canada will be held Monday, June 4, 1900, at the C. Eby M. H., Berlin, Ont.

MEETING OF M. B. C. H .- The Menponite Roard of Charitable Homes will meet in annnai session, Tuesday, May 22d at 10 A. M., with Bro. D. C. Amstutz near Orrville, Ohio, All the members of the Board are especially requested to be present. Any one having a desire to meet with us is welcome. M. S. Steiner.

Pres. M. B. of C. H.

SUNDAY SCHOOL LESSONS.

LESSON IX -MAY 27. PARABLES OF THE KINGDOM .-Matt. 13:24-33. (Read Mark 4:21-29, Memory Verses

31-33.1 GOLDEN TEXT.—The field is the world.-Matt. 13:38.

INTRODUCTION. TIME.-Antumn of A. D. 28. FLACE.-On the shore of the Sea of

Gailiee, near Capernaum. Persons.-Jesus, the disciples, the muititude.

PRACTICAL SURVEY OF LESSON,-As the parable of the sower in our last less son described the sowing of the good moniy cailed His third missionary tour; seed of the kingdom in the heart, so the preaching the Gospel through Central parables in our to-day's lesson set forth Gaiilee. On His return to Capernaum, the secret power of the Word by the He received the report of the tweive, vigor of which the new kingdom unfolds and the news of the death of John the itself in the individual and in the world. Bantist -Arnold. Experience, as well as the parable of SENDING FORTH THE TWELVE. the tares, teach us that there are those who maliciously try to choke out the

Jesus had been traveling through the viliages and cities of Gailiee, preaching the Gospei of the kingdom, and healing ail manner of diseases. The twelve had been following their Master, while on His mission of love and mercy; as yet they had not gone out on any independent mission. The fame of Jesus had gone out through all the iand, and great muititudes follow Him continually, eager to hear the life-giving messages which speak the word of healing to hoth body and soui. Seeing the great need of more laborers to ... go into the harvest which was fully ripe, and realizing His inability to minister in person to all who are in need, He cails unto Himself the twelve and gives them authority to go and preach the Gospei, heai the sick, cleanse the iepers, and cast out devils. He gives them minute directions concerning their work. The warnings that He gave them would probably have caused them to become discouraged had they undertaken the the extent that our contributions have work in their own strength. How iong been doubled this quarter, the friends this, their first, mission lasted is not certain, but it probably occupied two or three months. Their first commission was to go only "to the lost sheep of the house of Israei," their last was to "go into all the world." Our work and faithfuiness must first be proven in the

abroad. MAY. HOME READINGS. 28. M.—The twelve sent forth.

30. W.—Promise of deliverance.

JUNE.
1. F.—The Lord's touch. Jer. 1:7-19 2. S .- Into aii the world.

CORRESPONDENCE.

PALMYRA, Mo., MAY 6, 1900,-Bro. J. B. Smith of Cass Co., Mo., came to visit the congregation here on the 14th weeks and held a number of meetings. During these meetings four young people confessed Christ and made application to join the church,

On the 26th Bish. Daniel Kauffman of Morgan Co., Mo., came here, and on the 27th the four applicants were baptized. May God bless them ail, and enable them to live to His name's honor and giory. Our church here is smail, but is steadily, aithough slowly, increasing. On the 28th communion services were held—the bread and wine partaken of and the ordinance of footwashing observed. May God biess ali the hrethren who lahor in His name, may their work be successful and may they bring many out of darkness unto COR.

preached in the Rockhill M. H. and in not appointed us to wrath, but to obthe afternoon he preached at Blooming tain salvation by our Lord Jesus Glen. We were giad to see his face again and to hear him. God bless his for his text Psaims 23:6: "Surely good-H. C. K.

LEVIN, BUCKS Co., PA., APR. 30, 1900.—Baptismal services were heid in the Biooming Gien Cong. on the 29th when fourteen persons were baptized on confession of their faith and received into church membership, another one who had been previously baptized was also received. In the afternoon Bro. A. D. Wenger of Millersville, Pa. was with us and spoke to a large congregation from the text, John 10:27. Bro. A. F. Moyer was unable to attend these services on account of a tumer which had opened. H. M. K.

ROCKTON, PA., APR. 17, 1900.— Greeting in the Master's name. I aiways read with interest the letters from sister churches and felt that there are some who desire to know how the Clearfield brethren and sisters are progressing with their work. Interest has been manifested in our India Mission and the famine stricken people there to coming forth nohly to our aid. Then in working we should not forget to pray for the rains that shail bring forth for India again of the earth's abundance, that they may eat and be satisfled. Bro. Brithart visited for several

weeks among the brotherhood in Snyhome field, before the Lord will send us der and Lancaster Cos, and surround ing churches, also visited the Weish Mountain Mission during his absence. Matt. 9:35 to 10:8 Bro. Metzler of Martinshurg preached 29. T.-Forewarned. Matt. 10:9-20 three sermons for us, and previous to Bro. Johns' departure, Bishop J. N. Matt. 10:21-33 Durr spent a short time with us. We 31. Th.-All for Christ. Matt. 10:34-42 expect to hold meetings commencing May 12th. Pray for us that it may be to the ingathering of many precious souls. Bro. Nathan Lyons died April Mark 16:14-20 5th, aged 81 years, 1 month, and 1 day. 3. S .- The Spirit given. Acts 2:1-12 Lagrippe hastened his death, he was resigned and giad to go. Aithough we sadiy miss him, yet we must meet the destroyer, death, and happy are we if we die in the Lord. Our Sunday school was opened the 1st Sunday of Aprii, and officers appointed at our council which met the first Saturday in of April. He remained nearly two April. Bro. J. A. Hummel is our Supt. Bro. W. G. Spicher, Assist.; Bro. Chester Spicher, Secy. and Bro. D. W. Kirk, Treas. The officers will serve for one year instead of two or three changes as heretofore. The interest in our school thus far is good and I hope that hereafter we may have an "evergreen" school. The sisters also recommenced their summer's work and will meet the second Wednesday of each month, May we all be more earnest and zealous in the year 1900 than ever in the past. Remember us that we may be ANNA PARRISH. ever faithful.

OKOTOKS, ALBERTA, N. W. T., CAN-Moses Bowman of Mannheim, Ont., came to us, and on the evening of Good Friday he heid services in the Maple A. D. Wenger of Millersville, Lancas- 15:39. "Truly this was the Son of but I have a dish now and then for a demon once saw his face in a mirror, he

Christ." In the evening service he took ness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." At ail of these services there was a good attendance, especially on the Sunday evening when the honse was weil flied. This unexpected visit afforded us much

pleasure. We feel also to praise our Lord that He sees fit to send laborers to this new Western country. On the 17th Bro. Bowman left for Manitoba. May the Lord biess the good work of our brother. And let us not forget to pray for our ministering brethren, as they are traveiling and laboring for the cause of Christ. On Thursday the 19th our brethren, Daniel Wenger and Silas Good and their families, arrived here to settle with us. They seem to be weil pleased with the country, and by all appearances there will be a colony of our people to settle here in the near future. One of our ministers from Waterioo county will also come here to reside with us in the near fntnre. We pray the Lord that it may be so, that we may be enlightened and reminded from time to time of our spiritual weifare, as well as our temporal welfare. I aiways feel that we should look after spiritual welfare and have our "house in order," then we have the promise that ail other things will be added unto us. Greeting to all the

E. W. BRICKER.

SUNDAY SCHOOL ITEMS.

readers.

WILLIAMSON, FRANKLIN Co., PA., MAY 3, 1900. We organized our Sunday school with Jerry Lesher, Supt.; J. W. Hege, assistant; D. W. Kump, Secy. and Lizzie R. Hege, Treas. Our school is in a prosperous condition. J. W. HEGE. May it continue.

WHITE CLOUD, MICH., MAR. 26, 1900. ensuing six months: J. P. Milier, Supt.; H. P. Milier, assistant; Elias Zook, Secy.; Annie and Grace Miller, choristers. We feel the need of your prayers in our behalf that our efforts may be blessed of God.

RELIGIOUS ENJOYMENT.

They might generally tell where a man's heart was hy his joy. Some peopie went to religion for consolation. A member of Rowland Hill's congregation had the habit of going to the theater. Mr. Hiii went to him and said, "This will never do- a member of my church in the habit of attending the theater!" Mr. So-and So replied that it surely was a mistake, as he was not in the habit of going there, aithough it was true he did go now and then, for a treat. "Oh!" said Rowiand Hiii, "then ADA.-On the 12th of April our Bro. you are a worse hypocrite than ever, sir. Suppose any one spread the report, that I ate carrion, and I answered, "Weii, there is no wrong in that; I SOUDERTON, PA., MAY 2, 1900.—Bro. Leaf school house. His text was Mark don't eat carrion every day in the week,

the twelve a charge and sent them out ter Co., Pa., spoke to a very large God." On Easter Sunday the 15th we treat." Religion was the Christian's to preach, and while they were absent, audience Saturday evening April 25. had services in the morning. He took true treat, Christ was his enjoyment—
Jesus, Himself, went on what is comOn Sunday morning the 29th he for his text 1 Thess, 5:9: "For God has be went to the house of God because Where their joy is there will their heart be also .- Spurgeon.

FOOLING WITH THE CON-SCIENCE.

Sin does not usually march np to the fortress that it would capture with flags flying and drums beating, but it harrows underground and comes up in the citadel before the garrison knows that it is near. Most of us, when we do go wrong, do it ignoring altogether the right or wrong of the thing that we are going to do, and sometimes we go so far that we persuade ourselves that there is no reason why we should not do this. Ah, yes! "the arrow that flieth in darkness" is the arrow to be afraid of, "The pestilence that walketh in darkness" is the pestilence that slays tens of thousands. The first lie that sin telis me is: "Come along; there is not a bit of harm in it. You may do it quite safely. I will not say it is right, but certainly it is not wrong. Come!

You can do almost anything you like

with your consciences in the way of getting them to condone or to sanction evil except this one thing which nobody can do-you can never get your con science to say, "It is right to do wrong." But you can get it to say that almost anything in the whole possible circle of vices and sins is right if you go the right way to work about it. Conscience can be seared, as a man's skin will be no longer sensitive after once a hot iron has been pressed against it. You can silence it, and bring it down to the level of your ordinary life hy habitual induigence in certain forms of evil, as the "dver's hand is subdued to what i works in," and colored like the stuffs that it is daily handling. So conscience is not to be absolutely trusted, hut may think many things to be right which are wrong, and so we have to take it to God, and get Him to educate it. Do not reiy absolutely on conscience unless it has been taught by the Word and by The Pleasant Valley Sunday school the example of Jesus Christ. And do elected the following officers for the not rely on your inclination to decide what is right, because they are, nine cases out of ten, hribed heforehand by the enemy.

It is aii hut impossible for a man so to get away from himself as to look at himseif, and see himseif as he is, and so you know we have got two words for aimost every kind of morai action and we use one of them for other peo pie when they do it, and one of them for ourseives when we do it. "That man is a miser"; "I am prudently careful. That one is "mean and shifty and cun ning"; "I am sagacious, and adapt means to ends, and do not wear my heart on my sieeve." This man is "passionate"; I am "righteously indig nant." That other man "induiges in the appetites of flesh"; I simply "do no go over to the extremes of asceticism.

"What in the captain [that is, in me is but a choieric word; in the soldie [that is, everybody eise] is flat bias-phemy." And so the hardest of all things is to get people to know them selves. The Assyrians had a notion which is embodied in some of their strange cuneiform tablets, that if a fled incontinently from the spot. If not asked to bear the same amount or we could could see ourseives-1 was going to quote the hackneyed old words-"as others see us," if we could see ourselves in God's mirror, then we should be delivered from the lies of sin, as to its guilt or criminality. Strange that it should be so difficult for us to know ourselves, and that it should be true about ail what one of the old prophets says about idolaters, "A deceived heart bath turned him aside that he can not deliver his soul, nor say, Is there not alle in my right hand?" Alex McLaren.

CLEARNESS.

If a man cannot see clearly, we get him glasses; if a man cannot hear distinctly, we have multiplied varieties of phones; if a man cannot write distinctly, we give him a typewriter. O, that our genius would go a step farther, and invent for all of us some kind of an apparatus for clear thinking and plain speaking. There is no place where this is so much needed as theology. We are sure many congregations would invest immediately in some such thing for the minister if it were available. There is so much muggy preaching; so great is the lack of clear, definite teaching. Dr. Munro Gibson tells us of an old Scotch minister who was so deeply wrapped up in abstruse metaphysical questions that his people used to say that he was invisible for six days of the week, and incomprehensible on the seventh.

Let us set it down, when we speak, or teach, or preach, that our greatest enemy is vagueness. Nothing that we can say can be of the slightest value unless it is understood. We must constantly heware of running into a fog. Eiabo rate the old proverb a little bit, and if you have anything to say, say it; say it so that it will be understood,-Good Way.

A FALSE STANDARD

To tell a young man if there is anything in him worthy of recognition the world is sure to find it out, is to set before him a faise standard. In the first place it directs him to the public eye rather than to the all-seeing Eye. In the second place, it makes popularity the measure of greatness. As a matter of fact popularity measures nothing. The world is slow to appreciate its best things a large part of its best things. A light book wins its way in a day; a book born not to die lies a hundred years in its swaddling-clothes. The greater a man is, the longer it takes the world to get his measure. We are figuring on Paul vet, while a thousand lesser men have had their measure. received their honors, and worn them out and gone into oblivion. God has not promised to reward greatness with popularity: we can hardly afford to make the promise on our own responsibility.-Richmond Christian Advocate.

GOD'S PRUNING-KNIFE.

Not by the wine drunk, but the wine poured For love's strength standeth in love's sacri-

And whose suffers most, has most to give."

often by means of suffering, Ali are love for their sins, but the love of com-

kind of suffering, for all are not capable and for a year, but did not succeed. of hearing God's discipline of pain in the same measure, and so He knows the strength of each, gives to some leas, and to others more, of life's trials to comhat It is to the deeper and more enduring natures that He applies the pruning knife most closely, and It is to these that He looks for much fruit, after He has pruned away that which otherwise would have hindered growth in the spirituai life.

How sorely the heart sometimes bleeds under God's discipline and pruning, only He knows. Still we know that He loves us infinitely, and so He cuts away a dear hope here, crushing a promise there, and breaks away a cherished plan in another place by sending undreamed of sorrow into our lives, only that we may uitimately be more fruit-

To each of us He is saying, as He prunes, "Herein is my Father glorified, that ye bear much fruit." The finest fruit comes from well-pruned vines, and if we would yield our best service to our Master, we must be willing to have the Father apply the pruningknife as He thinks best. After ail, is it not true that "the sharpest pang of most trials is not so much in the actual suffering as in our own spirit of resistance to It"?

A GROWING LIGHT.

"The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4: 18.) People who are right with God never have to travel in the dark. Even when it is dark to all the rest of the world they have a constantly growing light Nothing can happen to a Christian that may not result in his good. No trial can overtake him that will not tell him more of God. He walks in a sure place and knows that there are no pitfails be fore him, but the wicked are in the most danger when they feel the safest. When midnight comes to the wicked it will be high noon for the righteous. Let us walk in the light of Christ, and let us be lights to guide the feet of others unto the good and right way.

LEARNING HOW TO LOVE HIS ENEMIES

There was a man of middle age, of cold, siow, doubting tendency of soul, who obtained at last a Christian's hope. and he hoped his name was in the book of life. He seemed to grow a little in the course of six or eight years, but slowly. He dreaded his deficiency in one feature of Christian character The apprehension gave him pain. He read in one section of his Master's letter. "Love your enemies." For a long time, like thousands of others, he con cluded he would not hurt them, or fight them or return evil for evil, and he hoped this was love. He could hear others say of injuries received "I can forgive; but I will not forget it;" and he could see in their case clearly, that made him fear in his own case that he did not love his enemies. He knew

He read, thought, prayed over the snbject. He did not love his enemies. He continued trying for several years. He thought, at times, that his feelings were softer; but he soon found that it was not love. At length he found that by mere effort of will be could not move his affections. He became aiarmed. He fasted and prayed in earnest; and at an hour when he was not looking for it, at a moment when he was least expecting, he loved his enemies. It was a real love. He knew it in the same way, reader, that you know mirth from woe, when you feel it yourself.

When he afterwards forgot the need of this Heavenly help, he would sometimes fall again into his former feel ings, and he aimost as far from loving his enemies as before. But when he threw himseif on his knees again, and received the dew of Heavenly influence. the drooping grace of love to his ene mles was quickened into new life, and bloomed with its wanton beauty and fragrance. Some of you may say that you can not love those who have done you an ill turn but you surely can, if you try as hard as did this man.

WHEN the world seems full of evil. Lurking near on every hand: When I find my strength too feeble Its temptations to withstand— Then Thy strength becomes sufficient As to Thee my weak faith clings, And I'm kept in perfect safety Neath the shadow of Thy wings

CHRIST EVERY DAY

The periodical piety that goes by the calendar, and only serves the Lord Jesus at set times and places, is of very little value: it is only a perennial piety that possesses both peace and power, He is the only healthy Christian who rnns his Christianity through all the routine of his every day experiences. Some people keep their religion, as they do their umbrellas, for stormy weather, and hope to have it within easy reach if a dangerous sickness overtakes them. Others, and onite too many, reserve their piety for the Sabbath and the Sanctuary, and on Monday they fold it up and lay it away with their Sunday clothes. A healthy, vigorous, cheerful working religion cannot be maintained on Sabbaths and songs and sacraments: every day has got to be a "Lord's day" If we expect to make any real headway heavenward. I have observed that those who try to live by fits and frames and feelings are never fruitful Christlans .- Dr. T. L. Cuyler, in Christian Advocate.

THE HOUSEKEEPER'S PSALM

The one hundred and first Psalm may, with great snitableness, be called 'the housekeeper's psalm.' Read it with this thought in mind. A young wedded couple might accept this as their charter of rights. Home is the heart's sanctuary, and is something, if not all, that is left us of the first para this was Satan's kind of forgiveness. It dise. A home reared on this psalm will be a happy, Christian home. It will be a home of song and right living. Note that Christ would not accept a false these words: 'I will behave myself God's way of training for service is love. He knew that it did not mean a wisely in a perfect way': 'I will walk within my house with a perfect heart';

passion. He tried to feel it, tried again, 'Whoso privily slandereth his neighbor, him will I cut off'; 'Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me.' Children often take their first lesson in ly ing from untruthful servants. How fitting, then, the words, 'He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight.'

"Could all our homes witness to the exemplication of these Christian princinles how truly would they be sweet homes, the dearest spots on earth, the truest types of our future and heavenly

DANGER SIGNALS.

One night a few years ago a pilot. guiding a steamboat down the Cumber land River, saw a light, apparently from a small craft in the middle of the stream. His first impulse was to disregard the signal and run down the boat. As he came nearer a voice shouted, "Keep off! keep off!" In anger, he swore at the supposed boatman and turned aside. On arriving at the next landing, he learned that a large rock had rolled down the mountain side into the stream and that a kind and thoughtful person had placed on it a danger signal. In the Bible are many signals of danger. There are examples recorded for our warning. The sins and the punishment of men are recorded to warn us of the whirlpools of sin into which so many are drawn, the floods of iniquity where so many are drowned, the rock of evil against which many have dashed into everlasting de struction, and the precipices of unbelief over which so many have fallen into the bottomless pit. We are told of the calamities which have come to men because of their unbelief, carelessness, and wickedness. Many are tempted to disregard these signals. But to do so ls to rush down to certain destruction. Far better turn aside and go by in safety. It is the only right and wise thing to do .- Midland.

ALL NIGHT IN PRAYER

I.nke 6 - 12. "All night in prayer"—whilst others slept, In lonely spots, oppressed with care, The Saviour spont His nights in prayer. "All night in prayer"-'tis joy to know nd whilst I walch, His pity share, Who often spent like hours in prayer, "Ali night in prayer"—I jove to think His band doth mix each cup I drink;

And for my blessing doth prepare Each night of weariness and prayer. "All night in prayer"—O Saviour, Christ,

My sins deprived Thy life of rest; And love for me didst make Thee bear The sorrows of those nights of prayer

"All night in prayer"—A hi morn shall come A morn whose light shall guide me home; Its dawn will scatter gloom and care, And joy shall crown our nights of prayer. Elizabeth Annable Needham

PURE READING.

The taste for pure reading cannot be too early cultivated. The careful selection of books for the young and watch

ter, cannot be too strenuously impressed upon parents and teachers: Books are to the young, either a savor of life unto iife, or of death unto death ; either contaminating or purifying, weakening or strengthening to the mind of the

1900.

If the first aim of a public school sys tem is to make men better workers, the second should be to make them thinkers. and to accomplish this, young minds must be brought into correspondence with the thoughts and works of the great men of the past and of to-day.

Nine-tenths of what they have learn ed, as Arithmetic, Algebra, Geometry and Geography, will pass away as the cares of life come upon them. But the taste for pure reading, when acquired, will never pass away, it will be of use every day and almost every hour; they will find it a refuge and a solace in the time of adversity, and be happy when others are sad; it will spread from the father to the third and fourth generatlon. - The Mother's Magazine.

DIVINE KEEPING.

"The Lord is thy keeper." Amid the perils that threaten us, the snares laid for our feet, and the enemies that assail, and considering also our infirmities and our natural tendencies to evil, the assurance yielded by these words is most certainly encouraging. We need a divine keeper. He never slumbers. He is never surprised. He is aiways at hand. His resources are infinite. He is never weary; never discouraged. His understanding is Infinite. He never fails nor forsskes His people who trust in Him.

"The Lord keepeth mercy and trnth for those that fear him, and for those who keep his covenant." "God keepeth the feet of his saints." "None of their steps shall slide."-Western.

YE ARE OUR EPISTLES.

Do not forget that your life may he the only Bible your neighbor ever reads. Your words, your actions, are spread ever before him, as so many pages to be read. He is forever acanning you carefully, looking for a blot here, a biemish there, or some absolute mistake. You may think lightly of some inconsistent action; he does not, and is quick to take advantage of such to defend his own short comings. "The one argument I never could answer," said an infidei after conversion, "was the consistent life of my Christian mother."-Presbyterian.

MY BROTHER'S KEEPER.

'Tis a question that awaits us in the morning when we wake, When in prayer for care and blessing on onr

ilps God's name we take;

As we tread our daily round it still confronts ns hour by honr; Turn away, and life is shorn of half its glory

and its power. He best serves his weaker brother who is

He best serves his weaker blonks who he had been shifted to each trust, Keeps his soul from every idol, sternly carbs each craven last; who with footsteps firm and dauntiess passes on the narrow way, while his taper brightly shining sheds afar

its steady ray. Yes 'tis hard when duty beckons up some steen and frowning height,

Where no friendly voice can cheer you toiling onward through the night;

Oh, to faiter not nor stamble when the mid-When the hands are torn with climbing, sadly brnised the weary feet;
For below, within the valley, multitudes are

looking on, Hoping, doubting, tremhiing, fearing; when

You the ascent have won,
They will take new hope and conrage in the
path that you have trod,
Follow on to heavenly summits, reach the
palaces of God."

-Meta E. B. Thorne.

When the loved one is laid away in the grave, we recall indeed the good deeds he did: we love to recount these evidences of a useful, noble life. Yet it is not so much specific acts that keep coming up before our fond memory, as it is the inspiring thought of what the departed one was in the indefinable vir tues of his character. The inner seif comes back to us like a sweet benediction. May the one in restrained for tunes who wants to do good deeds hut finds no leisure or opportunity, reflect on this truth. Being good is ever a most effectual way of doing good. What we are is largely the measure of our worth to the world.

THE HOUSE UPON THE SAND.

Because it was huilt on sand, and shifting sand at that, the Hotel Wollaston, Boston, one of the handsomest new apartment house on the Beacon Street Boulevard, must be taken down. The cost of the structure was \$200,000 and it was completed about two years ago, Soon after it was occupied the walls, hoth inside and outside, hegan to open, and so rapidly did the cracks widen that the attention of the authorities was called to the structure, and it was ordered vacated.

As a consequence, one of the finest finished apartment hotels in that city it lies just over the Brookline boundary-has lain idle for a full year, with its vacant rooms growing more and more seamed. Even the sidewalk in front is deemed dangerous for people to walk on, as the enormons pile is likely to coliapse at any moment, and the authorities have placed a fence

about the premises. What a striking illustration this gives us of the Savior's words in His Sermon on the Mount, "Every one that heareth these sayings of mine, and doeth them not, shall he likened unto a foolish man, who built his house upon the sand." If buildings of brick and stones can not stand on sandy foundations, what must be the condition of the spiritual life of men who are huilding their spiritual houses on the shifting sands of this world.

MT. SINAL

A traveiler who has been privileged to camp near Mt. Sinai relates his impressions and experiences in the following words: "I lay with my head on a stone till sunrise, hitterly cold, I confess, but thinking much of Jacob at Bethel and Elijah's fast near this same spot. The hrief majestic narrative of Sinai takes complete possession of one here. I think that Calvary itself could not bring one so near God. 'The mount' which 'burned with fire' might have trembled at the Divine presence but yesterday; it is also unchanged, so His plans and purposes, and of His

nights there are strange noises rumblings and rushings as of distant avalanches of earthquakes, which the Bedaween say are sounds made by the imprisoned and tormented spirits of Korah, Dathan and Ahiram, but which are possible avalanches of sand or the descent of masses of rock gradually detached by the action of frost. These nocturnal sounds do not detract from the solemnity of the surroundings. Oh, how infinitely it exceeds all my dreams and anticipations! It stands alone; I cannot compare it with anything; it does not remind me of anything. 'This is Mount Sinai in Arabia,' is all one can say; and as I think of the awfulness of the giving of the law, in the still night the sound of the cymbals of the convent, changed by the echoes of the desert valley into the sweetness of unearthly music as it floats up to my tent in this Easter week, speaks at the foot of Sinai of Him who came not to destroy but to fulfill the law, himself 'the end of law for righteousness to every one that believeth.' Somehow the exquisite sweetness of those chimes had made me revert to my old belief that the monks who dwell under the shadow

THE INSPIRED WRITERS.

of Sinal must be holy men who were

cultivating an exalted piety in their

anhlime solitude."

We call the Bible a record of the divine reveiation made by inspired men, who were divinely fitted for the service they performed in our behaif. What qualified them to give us this inspired record? Here we come upon dehatable ground-upon different theories and different schools. There are two distinctive theories. One is, that inspired men were passive under the influence of the Spirit. They were like the pen to the hand that guides it. The other is, that in the work of these men, there is a visible, a hnman elementthat there is both a human and a divine side. It is not human in the sense of imperfection, but it shows buman temperament, culture, language. Throughout the Scriptnres, we see the difference between one author and another. Isaiah writes like a scholar. He shows great richness of imagination and sublimity of style, Ezekiel is rugged, stern, like John the Baptist. He is unlike other prophets in various characteristics that makes one as individual as another. The ninetieth I'salm hy Moses has gravity and majesty which could not have been given save hy one who had led a people and administered government over them for years. So, in the New Testament, there is a great difference between the writers. You readily distinguish John from Paul Luke from Matthew, and Matthew and Luke from Mark. l'aul is a cultivated man, an argumentative writer. Matthew is a business man Mark has a Roman cast of mind. There are distinct indications of the different temperaments, culture, and habits of thought visible in all their writing, but this does not necessarily imply any imperfection in the product. These writers were divinely qualified hy companionship with Christ. By participating with Him in many of His works, they obtained a distinct idea of

indescribably sublime. In the still, starry character. They were submissive to the impress of Christ's nature. Moulded in the divine life from Him, they were divinely ied, step by step, in their work. They were fitted to become teachers, unfailingly accurate in the preservation of the thoughts Christ committed to their keeping and intrusted to them to propagate.

NOBLE GENEROSITY.

When Sir Humphrey Davy invented his safety lamp for the purpose of mitlgating the danger to colliers working in imflammable gas, he would not take out a patent for it, but freely gave it over to the public. A friend said to him, "You might as well have secured this invention by a patent and received your five or ten thousand a year for "No my good friend," answered the scientist, "my sole object was to serve the cause of humanity. More wealth might enable me to put four horses to my carriage, but what would it avail me to have it said that Sir Humphrey Davy drives his carriage

OBEDIENCE UNTO ELECTION.

I remember one Sunday evening the deacons asked me to preach a sermon on "doctrine." "Do you mean 'election?" They smiled "Yes." So next Sunday morning I preached from the text: "Elect according to the fore knowledge of God through sanctification of the Spirit unto obedience"-"not election to heaven, but election to obedience, and if you are not obedient it is a proof you are not elected, and if you are afraid you are not elected, be obedient, as God says we should be and that will be a proof that you are elected." Whereupon two gentlemen left their pew and waiked out in indignant remonstrance against the heresy of the young man .- Newman Hall.

HOW CHRIST RENEWS MAN-HOOD.

Christ said, "Make the tree good," and proceeds to do it. And how does He do it?

He does it hy coming to us-to every soul of man on the earth-and offering first, forgiveness for all the past. I do not know that, amongst ail the honds hy which evil holds a poor soul that struggles to get away from it, there is one more adamantine and unyielding than the consciousness that the past is irrevocable, and that "what I have written I have written," and never can hlot it out. But Jesus Christ deals with that. It is true that "whatsoever a man soweth that shall he also reap," and the Christian doctrine of forgiveness does not contradict that solemn truth but it assures us that God's heart is not turned away from us, notwithstanding the past; and that we can write the future better and break altogether the fatal bond that decrees, apart from him, that to morrow shall be as this day, and much more ahundant and that past sin shall beget a progeny of future ones. That is at an end, if we take Christ for our Savior.

He makes the tree good in another fashlon still; for the very center, as it

seems to me, of the Gospel of Jesus Christ is that into the spirit He will breathe a new life kindred with His own, a new nature which is free from the law and honds of past sin and of present and future death. The tree is made good because He makes those who believe in Him new creatures in Christ Jesus. Now, do not turn away and say that this is mysticism. Be it mysticism or not, it is God's truth. It the truth of the Christian revelation. that faith in Losne Christ puts a new nature into any man, however sinfui he may have been, and however deep the marks of the fetter may have been upon his limbs.

Christ makes the tree good in yet another fashion because He brings to the reinforcement of the new life which He imparts the mightiest motives and sways by love, which leads to imitation of the Beloved, which leads to obedience to the Beloved, which leads to shunning as the worst of evils anything that would break the communion with the Beloved, and which is in itself the decentralizing of the sinful soul from its old center and the making of Christ the Beloved the center round which it moves and from which it draws radiance and light and motion. By all these methods and many more that I cannot dwell upon now, the problem is triumphantly solved by Christianity. The tree is made good, and "instead of the briar shall come up the myrtie

THE BEAUTY OF NATURE THE VOICE OF GOD.

It requires a little poetry in one's nature to understand, in any degree, the symbolical aspect of natural beauty: and to understand it fully requires more than poetry-it requires the grace of God. The Psalmist understood it well. To him the heauty of nature was the voice of God, "Thou makest the outgoings of the morning and the evening to rejoice." He loved to look on the silvery dawn, playing with the dew drops and scattering pearls and diamonds on every side, or casting its gleam on sea and lake and river, or flooding the fields and the mountains with heavenly brightness; he liked to look on this as the voice of God, saving to man, "Go forth joyously to your labor; he cheered and gladdened by your surroundings, and realize the thought that all brightness comes from above. Earth in itself is dreary; toil in itself is hard; but as there is a contact between the sun above and the earth heneath that brightens and beautifies what was lately so dark and duil a world, so let there be a contact between you and heaven; accept the brightness that comes from above, and your life will be transformed into a life of joy and hope, a triumphant march to the home shove." Then after the tolls of the day, came the golden sunset, with its soothing, restful influence, its tender tints: its peaceful calm: and this to the l'salmist was God's volce calling man to rest. As he followed the sun on his westward course, he saw him turning the Great Sea into a sea of giory, and distilling something of heavenly calm on "Jerusalem the golden" and inviting toilworn men to take rest and peace. and the whole life shrink and be shu Whence came these bright but short- in .- J. S. l'enman.

lived giories, these joyful outgoings of morning and evening? They came from God, symbols of that exuberance of joy which marks the divine nature. tokens of His fondness for all that expresses gladness, and of His desire that man's days should begin with hope and end with peace-a desire not often realized outwardly, but realized in an inward and deeper sense wherever the Sun of Righteousness shines with heaiing in His wings

The twenty-ninth Psaim, from first to iast, is an interpretation of the voice of God, in its louder utterances, for it follows the course of a thunder-storm. We sometimes contrast the sublime and the beautiful, but there is a beauty in the sublime. In that Psalm the thunder-storm first crashes against the cedars of Lebanon, then shakes the wilderness of Kadesh, and, as it advances, issues flaming forks that send their giare into the depths of gloomy forests, while worshippers crowd to the temple of Jernsaiem to cali on Him who doeth these great wonders. But in these sublime manifestations they see the "giory" of the great Lord of all; and drawing from them the assurance that His irresistable power will ever be exercised for the good of Hls people, they go home with the assurance that "the Lord will bless His people with peace."

So may we hear the divine volce ln all the changing aspects of nature. Spring is the symbol of the Spirit of God, flushing souls with holy life; summer represents the time of sunshine, the church walking in the light of God's countenance: bountiful autumn expresses the divine desire for fruitfui lives. It is a very ingenius explanation the apostie gives in the eighth chapter of Romans of the groans and dismai sounds of nature. "We know that the whole creation groaneth and travaileth in pain together until now." The point of this remark is, that the groans of nature are not the pangs of death but the birth throes of the new creation: the anguish cries amidst which the old world gives birth to a happier age.

Unfortunately, as we have said already, the great mass of men are too careless observers of nature to have much appreciation for its beauty generaily, or much understanding of the divine voice that seeks through nature to catch the ear of man. The habit of close observation needs to be much cuitivated in order to get at the bare facts; and other hahits need to be cultivated in order to come under their holy influence.- W. G. Blaikie,

OUIET HOUR THOUGHTS

When Enoch walked with God he merely accepted every man's invitation Boston Congregationalist.

What is the essence of sin? Selfish ness. Man is centered in self, instead of in God .- Dr. Rhoades.

Every day we may see some new thing in Christ; His love bath neither brim nor bottom.—Samuel Rutherford.

Whatever your circumstances may be. God stands inside those circumstances. God is our Father -- H. E. Cobb.

Without social service culture would vanish, knowledge gradually die away

Believe, and you shall love; believe much and you shall love much; laher for strong and deep persuasions of the glerious things which are spoken of Christ and this will command love .-Robert Leighton.

Ail desire to see among Christians more good works, more self-denial, more practical obedience to Christ's commands But what will produce these things? Nothing but love. There will never be more done for Christ till there is more hearty love to Christ Himself Once let that mighty principie get hold of a man and yon will see his whole life changed,-J. C. Ryle.

RARE COPIES OF THE BIBLE

We are taught at our mother's knee that the hible is the most precious of books, and that principle holds good in commercial as well as ln spiritual affairs, in the auction room as well as in the nursery or the sanctuary. The highest price ever paid for a printed book was \$24,750 for a Latin Pealter printed by Faust & Schoeffer In 1457. The first use to which printing was put after the invention of movable type was to circulate as a public document a buli of Pope Nicholas V. offering indulgence to everybody who would aid the Chrlstian king of Cyprus against the Turks. This handbill was dated Nov. 15, 1454. and several copies still exist. There is one in the British museum.

The first book printed from movable type was what is known as the Mazarine bible, by Gutenberg and Faust (or Fust, as it is sometimes spelled), which was issued Aug 14 1456 Only two or three copies of this, the greatest treasure of bibliography, are preserved, and one of them was soid at suction jast year hy the earl of Ashburnham to Bernhart Quaritch of London for \$19, 360, the second-highest price ever paid for a book

Lord Ashburnham paid \$16,000 for it in 1892. James W. Eilsworth, formerly of Chicago, paid \$14,000 for a copy some years ago, which formerly belonged to the earl of Crawford. The copy in the British museum was bought in 1825 for 82.520. The earl of Gosford paid \$19. 250 for his copy.

The first hible with a date was printed in August 1462, by Faust and Schoeffer Mayence, Germany, and but two copies are known. One in the British museum was bought from the duke of Sunderland in 1881 for \$8,000. The other belongs to the earl of Crawford, who paid 85,125 for it.

The first edition of the bible printed in English was translated by Miles Coverdaie, and copies have sold as high as \$4,100. John Ellot's translation of the bible into the Indian language, first published in 1632, has sold as high as \$2 775 What is known as the Biblia Pauperum, so called because it was chalned to a post in a public place for the use of the poor, was printed from blocks in 1430. The latest copy sold brought \$5,250. The first Latin bible, printed in 1475, has sold at different times for \$5,000, \$7,125, \$7,500, and \$8,000. A bible that belongs to Bishop Crammer, printed in 1559, sold as high as \$5.550. A hible that belonged to Martin Luther, and afterward became the property of the earl of Essex, sold for \$4 100

A manuscript copy of the bible that belonged to the Emperor Charlemagne, and was presented to him at the time of his coronation in the year 800, was offered some years ago for \$60,000. The price was then reduced to \$40,000. then to \$32,500, and it finally sold at auc tion for \$7,500. It is now in the British maseum. Cuthbert's copy of the gos neis in manuscript, dating from the seventh century, is also in the Brit lsh museum, and was bought for \$3,750. A manuscript copy of Homer's "lilad" on veilum, the earliest known, cost 88 000

May 15,

A manuscript bible of the ninth century was bought for \$3,900 by Sir John Thorali and Lord Crawford paid \$2,860 for a similar copy of later date.

The most interesting collection of bibles in the world is in the British and Foreign Bible society, in Queen Victorio street London although there are more ancient and valuable specimens in the British museum. The best collection in the United States is in the Lenox library, New York, The Bibie society ln New York has a large variety of bibles in all languages, which I un derstand are ultimately to be added to the Lenox collection. The finest private collection in the country belongs to S. Brainerd Pratt of Boston.

There is a good collection of bibles in the National museum at Washington, and among others one of Cromweli's pocket hibies, which he gave to every soldier in his army, with instructions to carry it ln a pocket made especially for that purpose in the walstcoat over the heart. It is not a complete blble, but contains extracts from the scriptures which are especially applicable to war and to a soldier's life.

Thomas Jefferson's blble which is in the museum, is a scrapbook of texts from the evangelists cut out of an ordinary printed bible and pasted in a book according to their historical sequence. On the margin are a number of annota tions ln Jefferson's handwriting. Two maps-one of Paiestine and the other of the ancient world-are pasted in the front. The section of the Roman law under the authority of which Christ was crucified is quoted, also in his handwriting. It was Jefferson's purpose to have this arrangement of the blble published for common use, after cutting out all that seemed to him contradictory and ambiguous passages.

In a letter to John Adams, dated Oct 13, 1813, he says that he has cut up for his own use, "verse by verse, out of the printed book, all of the matter which ls evidently Christ's," and describes lt as "the most sublime and benevolent code of morals which has ever been

-Wm. E. Curtis, in Chicago Record.

THE CHARACTER IN THE FACE

The face is an open book. Every biot shows blackly upon it. Blessed be God, a man cannot be a villain without iti Pamper himself as he may, the bad lines on the face will come out now and then. Marvelous is the writing of the human countenance! Not that you find what is technically termed beauty there as a proof of moral excellence, mere form of feature, or line of hone or tint of skin; we are not speaking of such superficial things in this connec tlon; but the expression of the face, its

sudden expressions, its expressions when it supposes itself to be inexpressive, the very concealment of the character which brings a kind of luminous vacancy into the eyes.

Can a man drink deeply and yet not show it in his face! Can any man think bad thoughts lovingly-can he roll inlouity under his tongue as a sweet morsel and gloat over it and dream shout It and hail it In the morning and bless it at night without that loved demon working its wizardry on the face, taking out of the voice its solemn music and casting into the gait of the wanderer the jurch of the vagabond?

A sudden expression reveals a character. "The show of their countenance doth witness against them:" they have lost their spirituality, their ennobling reverence, their simplicity of soul, their Impressive and self-interpreting frankness; they iurch, they show themseives to be devotees of sensuality. There is. amid all their claim to the contrary, a porcine look, a tone and manner which even the simplest can hardly misnnder-

The other truth, the beautiful truth, is equally vivid. What wonders grace works in a man! How it fills even an ordinary exterior with light; how the flame beautifies the lamp! how the Spirit of the indwelling God ennobles and dignifies the living house which He sanctifies by His presence.

FINDING GOD.

"Oh that I knew where I might find Him!" That is the exciamation of Job, crushed by adversity, and tortured by the small orthodoxies of his Pharisaic friends. He would like to carry his case from the har of their perverted indement to the bar of God. From their misconceptions he would make his appeal to God's unerring knowledge, ordering his cause before God and filllng his mouth with arguments.

And what a mighty irrepressible desire this has been in the wide human heart, the desire to find God! Not only for the solution of such instant, crushing problems as iay on Job's heart, but for the solution of life's problem as a whole, with all its confusion and mystery, there has come welling up out of the soul this desire to find God, and in Him, and in knowledge of His purpose and character, a sure foundation for peace and hope. How can this desire be gratified? Where can we find God?

We can find Him in nature. The book of Job is saturated with this thought, abounding in magnificent descriptions of things made as revealing their Maker. And this was the conception of the Old Testament writers generally. To their view all the activitles of nature were manifestations of an immanent and present God. heavens declare the glory of God and the firmamet showeth His handiwork." The same thing appears in the New Testament. We hear it as Christ speaks of the lilies of the field. We hear it from Paul as he declares that the invisible thinks of God are "clearly seen, helng understood by the things that are made." We hear it from the great poets who ever see in nature's alluring and splendid aspects,

"Signallings from some high land Of One they feel, but dimly understand." Still, the revelation of God in nature is

withstanding the beauty in earth, sky, the Scriptures is that He is a God of and sea, and the preponderance of joy over pain which nature discloses, it often wears aspects strange, perplexing, and terrifying, so that the face of God seems hidden behind a dark veil. The pre-eminent disciosure of nature is Law, the lnexorable sequence of cause and effect. We can see God in history. The

great current of human affairs, with all its apparent retrogressions, reveals a Power, not ourselves, that makes for righteousness. The moral purpose that runs through history evermore clearly discloses a Divinity that shapes events, rough hew them how men wiii. And yet, in spite of the hope this raises for the future of the world, proving that history is not a procession of bilnd forces but that there is "one far-off divine event to which the whole creation moves," we do not find God In history as our eyes long to see Hlm. Interpreted apart from the light the Scriptures throw over it, it is easy to raise the question whether, after all, that "one far-off divine event to which the whole creation moves" may not he a consummation for the race, in careiesaness of the individuals that perish by the way, whether God may not be managing simply great economies and large courses of history, and whether our single lives may not, therefore, be of small concern to Him, save as they serve His distant end? For we cannot forget the innocent agony and blood through which the "one increasing purpose" that runs through the ages has been marching on, the victims of outrage and crueity, the martyrs who died while Truth was on the scaffold and Wrong on the throne. Is there a a God who cares for such, and in whose economy there is provision that both those who sow and those who reap may share in the harvest joy? Illstory, like nature, is slient here. It does not answer this eager question of our

hearts. From these partial revelations of God in nature and history, then, we joyfully turn to Ills self revelation in the Holy Scriptures. And the first thing we discover on opening the volume is confirmation of our discovery of Him in nature and history. For He is there. "In the beginning God created the heaven and the earth;' thus the volume opens. The laws of nature, therefore, that look so grim and remorseless if we cannot see Him behind them, are His laws, and His power is streaming through them, so that psaimist and prophet and poet are

right in seeing. "Earth crammed with heaven, And every common bush after with God."

And He is in history. The whole voiume is the story of Ills working in and through human forces and passions for human redemption. But the Bible carries our knowledge of God far heyond this. It tells us that He does care for the single soul, for its character, its experiences of sorrow or joy, its successes and failures, its strivings and disappointments, and that for those who are faithful to Him and the right there is no such thing as final overthrow but that they shall share His joy and enter into His reward; that of all

"not one shall be destroyed Or cast as rubbish to the vold
When God hath made the pile complete."

unsatisfying and imperfect. For not- The pre-eminent disciosure of God in holiness and love. Nature tells of His power, "but even the firmament, abiaze with worlds, does not so reveal Ilis power as the darkened cross, on the low blli outside the gates, declares His superlative and amazing love."

And so the supreme revelation of God is Christ Jesus himself. The God whom no man can see, of whom we have only "broken lights" in nature and history, and whose character and love can be only imperfectly set forth by even inspired words, is disclosed to us in the life and words and person and death of the holy begotten Son who is the brightness of the Father's giory and the express image of His person.

Here, then, our quest for God finds its sweet and perfect satisfaction-in our finding Jesus Christ. Here the soul, wearied with its searchings for the great Being who is before, above, and behind all things, and who often seems so far away, so elusive, im-psiable and vague, reaches its rest. Oh that I knew where I might find Him!" exclaims Joh. "Show us the Father and it sufficeth us," pleads Philip. And Jesus answers: "He that hath seen me hath seen the Father."

CAN VOU UNDO?

A visitor in a hespital found a young man near death "Can I do anything for you?" he enquired, as he bent over the cot. "O sir," cried the young man, "can you undo?" In answer to a kindly word he opened his heart and unbut dened his soul to the visitor. He told how he had led this companion and that one astray, how he had ruined this pure life and that one. "O sir, can you undo this awful work that I have done? Can God undo it?" No one can undo it, even God Himself cannot undo what sin has wrought. Yet God will forgive the penitent, and one who has sinned may live to do something at least to hurn out the shame of the old

But it is not always possible to undo sin's work. One night in a meeting, when the subject was: "Our Homes and ()ur Children," a middle aged man, a stranger, told this story. He had a family with several boys. He was not a Christian. There was no prayer in his home, no Bible, no holy teaching. He was a godless man, profane, a des ecrator of the Sahbath, who paid no honor to God and no respect to religion. Thus the years passed on. The boys, growing up in this unholy atmosphere, departed from the innocency of their chlidhood and from God and drifted into sin. At last the father came under influence of religion and became an earnest Christian. At once he began to try to undo the harm which he had done in his children's lives. He began to tell his boys, now growing toward young manhood, of Christ and of His redemption. He tried to impress upon them the great mistake he had made in living without God and in sin so many years. He also told them of the Sav lour's love, and tried in every way to bring them under the same power which had so blessed his own life. But it was too late. He could not undo the evil he had wrought in their lives in infancy and childhood. In his helplessness the father's heart was almost

broken with the thought of the ruln he had wrought in the lives of his own abildeen. He pitifully warned all fathers that the time to save the children was in childhood. There are many fathers who by example, if not by teaching, are leading their children away from God, By and by it will be too late to save them .- Dr. Miller.

MISSIONAPIES AND CIVILIZA-TION

It is the habit of a certain type of scientists and travelers to sneer at missignaries as impractical fanatics who do little for the betterment of the heathen and less for the good of hu manity ln general. This notion is nt terly and absurdly contrary to fact Aside from the blessings of the Gospel hid in heathen hearts, the world is under incaiculable obligations to them Every sphere of science is deeply in their debt. Karl Ritter the learned geographer deciared that more geographical and race-lore information has come to us through missionaries than through all other channels combined. The oft quoted Ely volume is simply a long catalogue of missionaries who have contributed, as the result of their incidental researches and observations. to our stores of information in the various departments of knowledge The very men who decry missions are the ones who are most greatly bene fited by them in their special lines of All hall to the brave pioneers who have pushed out to the forefront of civilization and have not only taken spiritual light to darkened souls but have shed light upon the great intel lectual problems of the schools.

A PAPER edited by a heathen speaks thus of missionary results in India. It is speaking immediately of the Basel missionaries: "Before the missionaries came into the land a great part of the population had no conception of how a ook looks. To touch a book was sup posed to invoive defilement. Before the missionaries published dictionaries and grammars, the Ilindu scholar never once thought of such a thing as necessary. Farther services of the missionaries are, schools, the introduc tion of weaverles and tilerles, their care of the sick, their hospitals, and the distribution of rice in times of famine We can learn of them how to redeem the time. They, too, are Enropeans and yet they reach out after no manner of honors or distinctions, like the Eng iish functionaries and merchants moreover, their devoutness, humility kindness, and patience are very wel known to us. How modest and simple is their attire and their whole demeanor Where therefore, in matters of religion our views widely diverge, yet there is no doubt that in their course of action and in their efforts they are benefactors to the Malabar people." Der Missionsfreund

WHEN Christians must be coaxed and humored all the time to keep them good and in church and at their post of duty, they have come to Christ without forsaking the world and will fall an easy prey to the enemy. Christians are constrained by the love of Christ.

WHEN Paul writes of God as having chosen us in Christ before the foundation of the world, it is our business to believe it, however we may or may not explain it. When l'eter writes that the Lord is not willing that any should perish, we must how to a second truth. And Christ's "Many are called but few chosen," combines the two truths so that none may tear asunder.

But it is surely not Scriptural to believe that the Lord ordains any one to be lost. If lost, I am to blame, if saved, I give God the glory.

WE HAVE been redeemed to God. It is a great thing to be redeemed from sln, from Satan, from this present evil world, from death; but suppose that redemption stopped there. Suppose that God had said: "Now you are out of your difficulties; make the best of it." Suppose that, after taking Israel out of Egypt, God had left them in the wilder No: He has redeemed us to Himself, to sweet and biessed relations with Him; to heaven; to the companionship of high and holy intelligences; to the nearest place in His heart; to dominion with Him over all the universe. That is where we stop short. We realize what we are redeemed and delivered from, but we often do not apprehend what we are redeemed and delivered to. If we did we should not be troubled with that backward look upon what we are leaving that keeps us in bondage. We would seek the things above.- George F. Pentecost.

TO BE USEFUL.

Do the duty which lies next to you. Live in the sunlight, and help others out of the shadows.

Have a great deal of hope in the heart, and wear a radiant face. Reacb out a hand of helpfulness to

the stumbling ones, and speak a word of cheer to the discouraged. Spend much time in secret fellowship

with the Master; then the time spent in trying to better the world will be more wisely spent.

Find out where the lame ones are, and help them over the rough places. Their gratitude will well repay you, and the Master will say, "Inasmuch as ye have done it unto one of these, ye bave done it unto me."

SOMETIME.

Sometime, when all life's lessons have been and sup and stars for evermore have set,

The things which our weak judgments here have spurned.

The things oer which we grieved with lashes

Will flash before us out of life's dark night, Will flash before us out of the start night, Asstars sline most in deeper tints of bine; And we shall see how all God's plansare right, And how what seemed reproof was love most true.

And we shall see how, while we frown and

sigh,
God's plans go on as best for you and me;
llow, when we called. He heeded not our cry
Because llis wisdom to the end conid see. And e'en as prudent parents disallow Too much of sweet to craving babyhood, God, perhaps, is keeping from ns now Life's sweetest things, because it seemeth

And if, sometimes, commingled with life's

wine, We find the wormwood, and rebei and

- ever a miser band then yours or mine ours out the potion for our lips to drink;

And if some friend we love is lying low, Where human kisses cannot reach his face, Oh, do not blame the loving Father so, But wear your sorrows with obedient grace!

And you shall shortly know that lengthened breath Is not the sweetest gift God sends His friend,

Is not the sweetest gift God senus His friend, And that, sometimes the sable pall of death Conceals the fairest boon His love can send. If we could push ajar the gates of life, And stand within and all God's workings

see, would interpret all this doubt and strife, And for each mystery could find a key.

Bith not to-day. Then be content, poor heart;
God's plans like Illies pure and white unfold;
We must not tear the close-shut leaves spart,
Time will unfold the calyzes of gold.
And If, through patient toll, we reach the

When we shall clearly know and nuderstand, I think that we shall say, "God knew the best !"

-May Riley Smith.

HERALD OF TRUTH.

A SERIOUS MATTER.

We are living in luxurious times. We are taking religion as we do conscience and morals and other serious things, very easily. In such times the soui becomes adipose, and its sensibilities are dull. We need what the Greeks called askesis, the discipline which Paul had in his mind when he sald: "Herein do I exercise myself to have a conscience void of offense toward God and men always." It is something more than gymnastics, which Paul thought lightly of. He had in mind a serious business in which Christian men go to the bottom of things in dealings with themselves, and live as having in mind a daily accountability to God .- N. Y. Independent.

WIN THE YOUNG.

A bishop once remarked, "If the church neglects the children, the devil will not." There is much truth there, for the devil neglects not for a single minute. Do not be afraid to bring the children into your societies or your church while they are young. When are they old enough? When they are old enough to know right from wrong. There are 10,000 boys in the reform schools of this country under 17 years of age. Nearly all the criminals of this country are under 20.

Edwards was only eleven when he was converted, Wesley and Luther were about the same age, and Spurgeon was fourteen. You cannot tell what the boy may become. Do not be afraid

to work for him. Do not wait until the boy has got into the gutter before you help him, but reach out for him now. Spurgeon said that in all his ministry he never had to discipline a single member who was taken in under twelve years of age. The children understand vastly more tban you think. Never give a boy up no matter how bad you may think him The wild boys often make the best

Is war cruel? How could it be anything else when we meet on the battle field for the purpose of killing one another? Here is a sample of modern warfare as seen in South Afria. It relates to fourteen Boer women and

their wives were intrenched in one declaim against vice. "Don't waste position and held it with amazing brayery against a small force of British. For a long time the men fought and the buds will expand, and the dead incessantly and kept their wives busy reloading their rifles. Finally fifty British soldiers, with fixed bayonets, charged on the intrenchments. As they came closer, the Boer men crept the earthworks, and while the women began shooting, tried with the butts of their rifles to hammer back the the trees to exterminate the borers? British. Before their wives' eyes In our boyhood days we took a deep every one of the fourteen Boers was interest in starting a young orchard on teen women so quickly widowed never men and fourteen women, were found within a radius of 100 feet. Now there a big, long mound where rest the bodles of fourteen husbands and wives, who were literally murdered. Who can call such work as this Christianity, or who, after reading such accounts, can ever endorse war?

UNBALANCED SAINTS.

The true Christian should be a wellbalanced man. The tendency of Christ's gospel is to balance men, leveling up their lives. A true life is, or should be a symmetrical life; not one sided or ili-balanced.

There are men who would not cheat you, but they will get drunk and abuse their wives. There are men who would not taste strong drink but yet would drive a hard bargain, and take advantage of your necessities. There are men who would not curse nor swear, but they would slander and defame you in the most bland and protherly manner. There are men who boast that they have not been angry for years, and yet their conduct has been such as would tend to make anyone else angry who had any respect for truth, righteousness, and uprightness. There are persons who profess to be patterns of meekness and propriety, who are notwithstanding, crafty and cunning and designing.

No such persons can be looked upon as illustrating the true idea of the Christlan life. A man who is a Christian is a Christian all through. The heart is renewed by the grace and power of God, and the whole being responds to those secret energies by which the soul has been renewed With the new man old things bave passed away. The former conversation is put off. The old man with his deeds is cast aside. There may be much of imperfection, much of ignorance, much of frailty, and much to learn; but there is a teachable spirit, a willing heart, an enlightened conscience, a renewed soul, and a life centered in God, and quickened and controlled by the power of the Holy Gbost .- H. L. H. in The Christian.

TESTIFY AGAINST IT.

Dr. F. B. Meyer, of London, repre sents a large class of preachers when their husbands during the fighting he says that the cheapest kind of

around Spion Kop. These men and reformation is to denounce evil and time," he says, "picking off the dead leaves in spring, but let the sap go up, leaves will fall off themselves." So we are to preach Christ and get the love of Jesus to well up in human hearts, and then they will have no use for the saioon. But how is the sap to go up when there is a borer at the root of every tree? Would it not be good for killed—bayoneted or shot. The fourteen women so quickly widowed never teen women so quickly widowed never the worst enemies the trees had were the thought of surrender, but fought most rabbits which barked them in winter, valiantly and cooly for haif an hour. and we found an excellent way to "let The British surrounded them; not one the sap go up" was to kill off the of the fourteen survived to mourn her rabbits. The cheap method of reform busband. Two days later, when the is to quit bearing testimony against the British forces retired across the Tu- evil. It saves the witness much oblogela, twenty-eight corpses, fourteen quy and opposition. Dr. Meyer's method was worn out in this country, a generation ago, in dealing with the slavery question. Then the popular cry was, Quit preaching against slavery; preach Christ, and get the love of Jesus into the hearts of men, and the slavery question will take care of itself. No, brethren. Just as we had to get rid of the slavery curse, so we must get rid of the rum curse, and its attendant evils, before we can get much of the iove of Jesus into men's hearts, or have much of a revival of religion in our churches .- Christian Instructor.

THE MEANEST THING.

"I suppose the meanest thing that a man can do is to stand on the bank when some one has plunged into the water to save a drowning man, and to criticise the stroke of the man that with laboring arms is bringing his brother to the shore. Poor creatures! Very poor creatures! Why, if we cannot take off our coats and go in ourselves, because God bas not given us the spirit, surely we can find a bit of cheer in our hearts to give to the man. Give no heed to the crowd on the lower bank. There are more crowds than one on the bank, and there is a crowd of witnesses higher up; they bend over him, they understand it all. They say, 'Well done' and if he does not hear it on account of the babei, he will hear it in the quiet time coming. Yea, although he does not succeed through the strength of the tide; although he fling an empty hand up to heaven before the waters go over his head, that hand shall be caught in the hand of Christ,

OBITUARY.

HENRY YOTHER

was born near Mt. Pleasant, Westmore-land Co., Pa., January 30, 1810. He lived in Westmoreland and Fayette counties until 1864, when he moved with his family to Livingston Co., Ili. In 1871 he moved farther west and located near Blue Springs, Neb., where he has since bad his home. He was united in marriage to Catharine Moyer in 1834. To them were born eight sone and four daughters. His wife died in 1861, also three children in the same in 1834. To them were born eight sens and four daughters. His wife died in 1861, also three children in the same year. Since then one son and one daughter have passed away. An aged sister, four sons and three daughters survive him. He united with the Men-nonite Church in September, 1831, at the age of 21 years, and was ordained to the ministry in September, 1845. In Octo-ber, 1857, he was ordained an elder

(bishop). Though not located in a congregation since moving to Nebraska, yet he was active in his ministry, often traveling long distances by private conveyance to preach the Gospel. He also labored under the direction of the Evangelizing Board in the beginning of that work. He retained his vitality in remarkable degree in both body and mind. He was an earnest Bible student, quoting Scripture accurately, and dis-playing marked ability. His sermons were composed largely of quotations from all parts of the Scripture. He from all parts of the Scripture. He died April 18, 1900, at the advanced age of 90 years, 2 months and 18 days, near Blue Springs, Neb., at the home of his son issae, after a short illness. At his son tsac, after a short liness. At his request his body was brought to Scott-daie, Pa., where funeral services were conducted Sunday afternoon, April 22, by J. A. Brilhart, S. F. Coffman and Asron Loucks, after which his earthly remains were laid beside his departed companion in the Mennonite grave yard at Alverton, awaiting the resurection of the righteous. Peace to his

DEATHS.

KING .- Near Orrville, Ohio, on April KING.—Near Orrville, Onto, on April 8th, 1900, Sister Sadle M. King, aged 26 years and 9 days. She was born March 29th, 1874. She united with the Amish Mennonite Church in her youth and Mennonite Church in her Youto awas a zesious worker in her Master's vineyard until He called her home to her reward. She had a living hope of the crown that is awaiting her. She chose her own text from 2 Tim. 4:68. Foneral services by J. K. Yoder in German and by J. S. Gerig in English.

HILTY.—Near Sterling, Wayne Co., Ohio, April 4th, 1900, Barhara Hilty, wife of Joseph Hilty, aged 6i years, 9 months and 22 days. She was born months and 22 days. She was born June 12th, 1838. She was a faithful member of the Amish Mennonite Church. Funeral services by J. K. Yoder in German from Psa. 39 4, 5, and by J. S. Gerlg in English from Heb. 4 .9. Peace to her ashes.

OBERHOLTZER. - On the 19th of April, 1900, in Hatfield, Montgomery Co., Pa., of pneumonia, Anna, wife of Tobias Oherholtzer, aged 71 years, 4 months and 17 days. Buried on the 25th at the Plain M. H. Funeral services at the house by Pre. Zlegler and at the M. H. by Chr. Allebach. Text,

MOYER.-On the 22d of April, 1900, MOYPRI.—On the 22d of April, 1800, at Souderton, Pa., Sister Katie, wife of Isalah Moyer, aged 39 years, 9 months and 11 days. Buried on the 20th at the Souderton M. H. Funeral services at the house by Joslah Clemmer and at the M. H. by M. R. Moyer. Text, 2 Cot. 4:17, 18.

SHAFER .- On the 23d of April, 1900, SHAFER.—On the 23d of April, 1900, near Souderton, Montgomery Co., Pa., Irwin Shafer, aged 24 years, 2 months and 3 days. He leaves a sorrowing young widow and an infant child. Buried on the 2th at Franconia M. H. Funeral services at the house by Pastor Fetter, and at the M. H. by Jostah Fetter and at the M. H. by Josiah Clemmer and M. R. Moyer.

HUNSBERGER -On the 16th of April, HUNSHERGER—On the 16th of April, 1900, in Souderton, Montgomery Co., Pa., of paralysis, Bro. John Hunsberger, aged 63 yeers, 7 months and 2d days. Buried on the 21st at Souderton M. H. Funeral services by Abel Lining at the house and by A. S. Maek and Henry B. Rosenberger at the M. H. Text, Rev. 14:13.

Biller. — Daniel Bixler was born Feb. 4th, 1866; died April 5th, 1900; aged 34; years, 2 months and 1 day. He leaves a sorrowing companion and five small children to mourn the loss of a humber of the state. His alckness, per did and father. His alckness, the Burled at the Midway M. Services by David Lehman and Allen Rickert.

YODER.-Bro. Thomas D. Yoder was NODER.—Bro. Fromes D. Youer was born May 12, 1851; dled in Reading, Pa, after a lingering illness of consumption on April 14, 1900. His remains were

brought to the home of his parents at Columbiana, O. He gave his heart to Jesus in his youth and has led a quiet Christian life. He leaves his aged par-ents, two brothers and one sister to mourn the loss of one who was near and dear to them. His funeral was beld from the Midway M. H. where appro-priate words were offered by Bisbop John Burkholder and Bro. Bassinger.

YODER.—March 25th, 1900, in Ma-honing Co., O., of kidney trouble, Bro. Jacoh Yoder, aged 83 years, 4 months and 25 days. He was born in Lehigh Co., Pa., in 1816. Moved with his par-ents to this state when but a few years old, they being among the first Menno nite settiers in the state. He was a strong pillar in the church for many years, always ready to lend assistance where needed. Ills funeral, which was largely attended, was held from the Midway M. H. March 28th. Services by David Lehman in English and John Burkholder in German.

YODER,-Near West Liberty, () of YODER.—Near West Liberty, O., of the infirmitise of old age, Lydia, widow of Jonas P. Yoder, aged 79 years, 3 months and 10 days. She was a faith-ful member of the Amish Mennonite Church from her youth. Puneral ser-vices were held at South Union M. Ho. on the 2lst by Jonathan Warye in Eiglish and David Plank in German Buried in family burying ground on

KULP.-()n the 24th of March, 1900. in Montgomery Co., Pa., of blood pois onling from burns which she received Rosa, daughter, of Jacob Kulp, aged 1 year, 8 months, and 24 days. Interment at Line Lexington, Jonas Minninger

ROSENBERGER. - On the 24th of MOSENBERGER. — Un the 24th of March, 1900, of grippe and general de-billty, Bro. Henry Rosenberger, Sr., aged ahout 86 years. Funeral on the 29th. Interment at the Gehman M. H.

STOLTZFUS .- On the 20th of March, STOLTEFUS.—On the 20th of match, 1900, near Intercourse, Lancaster Co., Pa., of inflammation of the brain, Jacob, son of Samuel and Annie Stoltzfus, aged 1 year, 3 months and 20 days. Burled on the 22d. Funeral services by Jonathan Kauffman and C. King.

STOLTZFUS.—On the 30th of March, 1900, near Churchtown, Berks Co., I'a., of catarrhal fever, Mattie, daughter of of catarran level, master, daugater of Daniel and Mattle Stoltzfus, aged 1 year, 6 months and 19 days. Buried on the 31st. Funeral services by Gldeon Stoltzfus and Samuel Stoltzfus.

YODER .- On the 21st of April, 1900, YODER.—On the 21st of April, 1807, in Somerset Co., Pa., of inflammatory rheumatism, Sister Catbarine, wife of Bro. Joseph T. Yoder, aged 42 years and 12 days. She was burled on the 23d at the Stahl Mennonite M. II. Funeral at the Stahl Mennonite M. II. Funeral services by S. G. Shelter, Jonas Blongs and L. A. Blongs. However, the services of the service was represented by the family and neighbors, as no one thought she was seriously III. Slater Yoder was a faithful member of the Mennonite Church from her yould be the service with the beautiful the services of the ser mourn their loss, which we believe her eternal gain. God bless all sorrowing friends.

Hoover.—On the 3d of May, 1900, in the city of Goshen, Ind., from a com-plication of diseases, from which she bad heen suffering several months. Sister Emeline Cramer, widow of David W. Hoover, aged 67 years, 6 months and 9 days. She was born in Lancaster Co., g days. She was born in Lancaster Co., Pa., on the 24th of September, 1832. Two years later she removed with her parents to Wayne Co., Otho, at which place she united in marriage with having the control of the contro

the Clinton Mennonite M. H. on Sun-day, May 6th. The funeral was a very jarge one. Services were conducted by John F. Funk, of Eikhart, from 1 Cor. 15:22. Sister Hoover was a devoted Christian and her quiet unassuming life won for her the love and friendship of all who knew her.

LEAMAN .- April 10, 1900, near Sou dersburg, Lancaster Co., Pa., at the bome of his employer, Jacob Bachman, Edgar C., son of Ahram and the late Sister — Leaman, after an illness of tbree days, of cerebro-spinal menin-gitis, aged 22 years. His sickness was such that he was entirely unconscious of his surroundings and while he was seemingly unconscious he repeated a few hymns that his only sister could rew nymns that his only sister could catch the words. Ob what a loud call to those yet out of Christ. He leaves a sorrowing father, five brothers and an only sister, who with the father stood by the hed night and day attending him with loving care and administering to every want of one they dearly loved though he was unconscious of the ten-der love bestowed on him. Buried in Mellinger's church yard. Services by Bro John and Sanford Landis. Isaiab 38:1. May the Lord comfort the sorrowing ones in their sore afflic-

EDPEWILL OFFERINGS

RECEIVED FOR MENNONITE ORPHANS HOME, FOR APRIL, 1900.

Two Sisters, Letort, Pa., \$300 Sister, West Liberty, O., 100 Mary Miller. Columbus Grove, O., 100 H Osterstock, Akron, O., 1000

Total Total, \$15.00
Brother, DeGraffe, O., flour, butter, 4 dozen eggs, and 2 chiekens.
Sister, West Liberty, O., potatoes, sugar, canned fruit, etc.
Gratefully acknowledged.

canned fruit, etc.
Gratefully acknowledged,
A. METZLER, Supt.,
West Liberty, O.
NOTES —We kindly remember all who from
time to time have helped along the work in a

practical way.

We are sorry to say that on account of sick-

we are sorry to say that on account of some ness in the family, Sister Leah F. Yoder returned to her home last week. She ren-dered valuable services to the Home during her stay, and will be greatly missed. Lizzie T. Detweller, of Hunisville, O., is now ne of the workers at the Home.

The children greatly enjoy their new loca-tion. One child was added to the number recently.

EINANCIAL REPORT

WELSH MOUNTAIN INDUSTRIAL MISSION, FOR THE MONTH OF APRIL.

Contributions of Cas John Musselman, col.,
John F. Kolb, contributed,
Vorst & Shertz,
W. S. Bixler,
W. S. Bixler,
Rebecca Bechtel,
Red'd at Kinzer S. S. M. Meeting, 3 45 1 50 \$196 05 Income on Mission. J. B. Lindeman, paid for land. Ree'd for potatoes, cabbage, posts, labor and board, Cash sules in store, 1 85 34 38 \$183 98 Total, Previous receipts, Total. EXPENDITURES. N H Mack cash to laborers, A. W. Martin, flour, D. G. Weldman, teed, cosl.
Isaac McGinnls, labor,
Ad. Geist, provisions, e
H. D. Kreider, shoes. Isaac McGinnis, labor,
Ad. Geist, provisions, etc.,
H. D. Kreider, shoes,
S. H. Levins Sons, fish,
W. S. Bixler, spouling,
Geo. Zorn, tax,
E. C. Diller & Sons, shoes, etc.
Hessa & Ruther, shoes,
B. F. Alderfer, provisions,
Reiswenger Bross, bacon,
S. H. Musselman, provisions,
Oll,

8. H. Musseiman, hardware, hdw. and oli, hardware, hardware, queensware, John Musseiman, hardware, head, hardware, head, hardware, head, hardware, head, hardware, head, hardware, head, hardware, hdw. and hardware, hardware, hdw. and hardware, hdw. and oli, hardware, hardware, hdw. and oli, hardware, hdw. and oli, hardware, hdw. and oli, hardware, hdw. and oli, hardware, hdw. and hardware, hard		8 4 1 10 14	00	\$165	56
Previous bilis, Deficil, Jan. 1, 1900, Orders paid, Previous orders,	8	46		\$224 830	
Total, Gratefully acknow Noah H. h				\$814 reas	
SUPERINTENDENT'S RE	PO	RT			
Goods Coutributed	١.				
Mrs. Konler, clothing, A. S. Keener, " S. H. Musselman, fryings, L. B. Herr, price tags,	1		50 81 15 35		
Total,				8.2	31
- 117 1 7 11 11 1					

We had put our March report of controods under the treasurer's report, whis unistake. Itshould have followed the arer's report under the Superinten

reterior report.
We also receive a considerable amount of provisions from time to time, ready prepared for table use. Upon these we do not put any price, but we wish to render our heartlest. price, but we wish thanks for these comforts. NOAH H. MACK, Supt.

ITEM.

MORTALITY IN INDIA VERY GREAT.

INCREASED ACTIVITY IN ENGLAND IN RAISING A FAMINE FUND.

[By The Associated Press.] London, May 11.—In the house of commons this afternoon the secretary of state for India, Lord George Hamilton, replying to a question on the sub-ject of the famine in India, confirmed the reports heretofore received of the excessive familie and the mortality therefrom in the native states. He added that British odificers had been sent to those states to advise and assist the native governments and that loans the native governments, and that loans had been and would continue to be made by the Indian government to meet the expenses of the operations for the relief of the famine sufferers in

territories outside of British rule. Sir Francis MacLean, chief justice of Bengal and chairman of the famine relief committee, cabling to the lord mayor of London, A. J. Newton, whose fund reached £230,000 to day, calls attention to the fact that this is the moment when money is most urgently needed to assist the peasantry with seed and cattle for plowing in view of

the coming monsoon.

The latest mails from India give The latest mails from India give additional details of the estaintly which has befallen "the brightest jewel ent writing from Nappore, capital of the central provinces, on April 20, says: "It is impossible to convey by means of mere figures any adequate idea of the paralyzing effect of a drought such as and the white the provinces of the provin

£8,000,000 to £10,000,000 and the cotton crop £7,000,000, while the great oll-see crop is non-existent outside of Bengal, the northwest provinces and Oude On a moderate computation the cultivators of Bombay province have lost £15,000, on sommay province have 100x 130,00,000 on cotton. More serious and more far-reaching than the destruction of the crops is the awful mortality in cattle."

The total amount now contributed by the Indian & British governments and weaple for familiar reliable is about

and people for famine relief is abou and people for failine telef is accurate a second second for the need. The great need just now is money for seed, as the rainy season is approaching.

NOTICE TO MEMBERS OF AID PLAN.

The Executive Board of the "Aid Plan" has decided not to levy a spring assessment. To all appearance there is money enough in the treasury to pay

current losses. The membership of the Aid Plan is increasing rapidly and new districts are continually organized. Any information in regard to the Aid l'lan will he cheerfully given. Address all communications to Mennonite Aid Plan, Elkhart, Ind.

ADVERTISEMENTS.

Acquaint Yourself

with the conditions of the poor natives of India in time of famine, hy reading "India, the Horror Stricken Empire." l'rices are reduced as follows: Imitation cloth, \$1.00, postpaid; Full cloth, \$1.50, postpaid; Half morocco, \$2.00, postpaid. It will do any one good to read this hook. Address Mennonite Publishing Co., Elkhart, Ind.

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proved to be not a Scriptural mode of Baptism, but a Romish Invention" by W. A. Mackay. This is one of the ablest treatises that has been given on this subject, and the book has a large sale. Price only 10 cents. Mennonite Publishing Co., Elkhart, Ind.

The Greatest Evangelist of the Nineteenth Century.

His son, W. R. Moody, has written a book entitled, "The Life of D. L. Moody" Agents have been offered liberal terms on other books purporting to he "Life of Moody," hut they tell us they prefer the authorized work. This hook sells at the following prices: Cloth binding, cover design, stamped in gold, 82.50; half morocco, marhled edges, \$3.50; full morocco, pure gold edges, \$1.50; "Million Edition," cloth, plain ink stamping, \$2.00. We want agents everywhere to sell this hook. Send u 25 cents for outfit, and hegin work at once. Our terms are very liheral. Mennonite Publishing Co., Elkhart, Ind.

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is often underestimated, and the small amount of information which many people possess is directly due to the value they place upon good books. There are many members in the Church who are practically unlearned in church history. It would certainly be to their interest to read such hooks as Martyrs' Mirror; Menno Simons Complete Works: Manual of Bible Doctrines: Confession of Faith; Plain Teachings: History of the Mennonites; etc. We offer special terms to any one ordering all of the foregoing in one order. Write to Mennonite Publishing Co. Elkhart Ind.

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is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and In familles where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the henefit of the family. It comes weekly and will fruit raising in the South will he sent do you good. It costs only 50 cents on application. W. C. Rinearson,

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53

57

ica: a story in two parts. By

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The Dance.
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What Control State of the Market Medical Market Children.
What Control State of the Market Medical Market Market Medical Market Medical Market Medical Market Medical Market M The Good Shepherd. Good Tidings. Talmage, Spurgeon, Parker and MacNeil. Sovereign Grace, By D. L. Moody, Select Sermons, By D. L. Moody Temperance. Nohody Loves Me. Walton. Resurrection. Sermons by McLar-en, Spurgeon and others. Sowing and Reaping. Moody.

EDITORIAL NOTES.

He who harhors an imp is sure to he imp-ure and imp-ious.

Semi-Monthly

nd class mail matter

Matrimony means much more than the legal heginnings of a series of events that leads to allmony.

A correspondent states that the Doylestown, Pa. Mennonite M. II. erected about sixty years ago, is to he replaced by a new and larger huilding.

Whoever marches ln Satan's ranks must submit himself to Satan's discipline. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are?"

Baptismal services were held in the Elkhart Cong. Sunday May 20, when five young persons were received into church memhership hy haptism on confession of their falth, Bish. J. F. Funk oillelating. May their walk he that of Matt. 5 : 16.

article in this issue is well worth careful reading. Bro, Brunk who is at present visiting in Virginia states that he has been very busy, which accounts for the non-appearance of one of his series of doctrinal articles in last issue.

Ascension day should remind us not only of the fact that Christ, in fulfillment of prophecy, ascended to the come again" and receive unto Himself, their talk becomes very unpleasant for prosperous body. They endured the to heaven.

*** Entered at the Post Office at Elkhart, as not the workers of iniquity, but the ears accustomed to plain speech. Untrials and hardships incident to a blessed of His Father, that where He is necessary words weaken rather than ploneer's life and hoth were blessed they may also be.

HERALDOFTRUTH.

Organ of 15 Conferences in the United States and Canada

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

ELKHART, IND., JUNE 1, 1900.

Latest advices from India (May 22) state that the cholera continues unahated, and that on this account the number of persons on the relief works has decreased. Showers have heen numerous, thus improving the water supply and fodder in some parts. The total number of persons now receiving rellef throughout India, so far as reports have been obtained, is 5,607,000.

Since the establishment of Christ's Misslon in New York City In 1880 hy James A. O'Connor, a converted Catholic priest, he has been instrumental in the conversion of over sixty Roman Catholic priests and hundreds of lay members of the Catholic Church. In the May issue of the "Converted Catholic" is given a short sketch of a number of those to whom Christ's Mission has heen a place of rest, help and refuge in the stormy time following their conversion.

Bro. S. S. Steiner's description of California, as given in a letter in this issue, is very glowing indeed, hut it has heen the experience of others who have seen more of that country, that all is not gold that glitters even in California. He asks why none of our people live in that apparently much favored part of California. Those who are in comfortable circumstances are satisfied with their present location, those who are In limited circumstances will not huy many acres at 8125 per acre, especially when they can obtain good land in other localities where irrigation is also resorted to, for one fifth the price. One who goes to California to buy will find a very large per cent of the farmers and fruit growers ready to sell.

avoid Its use in his sermons. It is unbecoming and some terms are decidedly loo Co., Ont., lost two of her oldest and coarse. The cases in which the use of a slang term adds more strength to an Y, and Samuel Y. Shantz, both sons of Father where He is now our Advocate, the free use of adjectives makes a statebut also that He will "in like manner ment stronger, and they use them until from a small number into a large and to walk and who has opened the way

strengthen statements. The use of with a goodly share of this world's on a sliding scale from that which is others. Both were deeply interested in "almost correct" to impropriety and the welfare of the church and on stronger language found anywhere highly appreciated. Thus one by one

The Annual Meeting of the stock-

Company was held at the office of the Company on the evening of the 22nd of May. The Secretary's report showed a satisfactory increase on the subscriptions of the publications issued in the interests of the church. It was suggested however that an effort he made to reduce the amount of arrearages on the Herald of Truth, which at present amounts to over \$5,000,00. The old directors were re-elected. The capital stock of the company is now \$100,000, all paid up. All stock sold in the future will be slmply such as will be disposed of hy one stockholder to another, of which several shares are at present in the market at par, that is to say, a share of stock, the face value of which is \$25 00, can be purchased for \$25.00. Although the Words of Cheer and the Christliche Jugendfreund are not yet self-supporting, there has been marked Increase in the receipts of subscriptions for these papers and It is to he hoped that by another year these papers may reach a self sustaining hasis. God has blessed the business during the past year, may He direct the affairs of our l'ublishing House and prosper it during the coming year, so that much good may result from this branch of the church's interests.

Within a week the church in Watermost widely known members, Joseph

slang like the use of adjectives, runs goods, which they used liberally to help profanity. The Bible uses no slang, all questions concerning her interests and there is no grander literature, no their counsel was freely asked and than in the Bihle. Form the habit of the older ones to whom we have often using good plain English in common looked for guldance pass away, and conversation, and you will not be but few of those who saw the light of troubled with the use of slang anymore day within the first quarter of the than you are with any other had hahlt. century are spared with us to see the closing year of the century. May God help us to he true to our calling, may we strive to follow faithfully the good holders of the Mennonlte Publishing examples and advice of those who have passed away, that the memory of their faithful lahors and consistent lives may long remain to spur us to true de votion and consecrated effort in the

advancement of Christ's work on earth

VOL. XXXVII. No. 11.

One of the very worst forms of pride is that of self-exaltation. It was Satan's fatal mistake, It has been the fatal error of millions and is the fatal bridge through which thousands fall to day into destruction and everlasting contempt. This evil plant is fearfully common, because it needs so little sol for growth. The Saylor says, deny thy self. Paul says, through the grace given unto him, "to every man that is among you, not to think of himself more highly than he ought to think: hut to think soberly, according as God hath dealt to every man the measure of faith." Some people in l'aul's estimation are so self-exalted that it takes on a form of intoxication: they cannot think soberly, self is always first. How or how much ought we to think of our selves? Jesus says, "Without me ye can do nothing." The prophet psaim tot cave "In all thy ways acknowledge Him." The apostle warns us not to trust in ourselves (self) upon whom sentence of death has been passed, but in Christ in whom alone we have life. and who is our all. A drunken man both; a man or woman intoxicated by self evaluation shows it in the same idea than the use of well chosen words the late Jacoh and Mary (Yost) Shantz, way. Let the Christian walk in the of good English would, are very rare who moved from Montgomery Co., l'a., light of the gospel of Christ, giving all Indeed. Some people seem to think that In 1810. These two hrethren lived to honor to God in word and in deed see the church in Waterloo Co. grow glorifying Him who has shown us how

Bro. Geo. R. Brunk's doctrinal Do not fall into the hahit of using "slang." Especially let the minister

Some of the difficulties and expermake them appear ludicrous. ()ur own missionaries have had a share of such experiences. From 'the fact that it shows how densely and intensely ignorant of the source of true help the average heathen is, and how emergencies must he promptly met and energetically dealt with, we take the liberty of quoting from a private letter from Bro. Ressier. He writes: "They die without hope. They dread death, and now, while the cholera is raging, they try to propitiate their idols of stone to stop the disease. Oh

"Just a little while ago a well hoss came and asked if he might not stop the work on his well to do worship to his idol to morrow on account of the cholera I said, 'Have you gone crazy ? It is on the account of the cholera that we want the well as quickly as possible. Your Deva puja can help you nothing. If you are not ready to work at that well as rapidly as possible every day, why, get out, and I'll send some one there who will work.' His hands came together and he trembled and said 'yes, I'll work. Do forgiveness.' He is working.

"Yesterday at another place a 'witch' used incantations to kill all the work ers on a couple of our wells in another town. But she herself was the first to

"We cannot get jumber just now because the priests have told the people they would die of cholera if they brought it here. There is some lumber being cut for us and we shall send our own cartmen for it, but we want it now. There is a native English speaking officer whom we blame for encourag ing, if not instigating such foolish ness. As soon as the sun sinks a fittle I want to go to see him. I expec to talk to him about as I did to tha gang boss. He is intelligent in some lines, but foolish in others. Are there any of that kind at home? The opposition here is slowly getting awake. That is encouraging. I'ray for us, for we are in constant danger of death almost as quick as buliet

A few months ago a SELI-DEMAL. sister in Nebraska sent us and we will see that it is applied as a dollar to the "Home and Foreign Reiief Commission" for the sufferers in India and writes: "My heart goes out in sympathy for the many poor, and our means are very limited too. I made it a rule to save the Sunday eggs have the approbation of their pens" in God's work. Shall we work

Subscribers who change their loca- for the purpose of raising mission tion or their address should never fail to money, and very often I do not gather we shall adorn our Christian lives with "happen," or as though luck might turn give both their former address and the them on Saturday, so the sum will be works like these. Jesus says, "Come, our way some day? To do so is to one to which they desire their paper larger. Of course this is a very small way of doing good, but I feel that I have been blessed in it, for since Jan. first I have collected \$1.43, I send you, iences which missionaries meet in etc. I pray the blessing of God to go heathen countries are so unusual as to with it." This is certainly an Instance of an effort to do good that is worthy of

> Promises are very easily made, but to fullill them is quite a different matter, Solomon says, "Better is it that thou shouldst not vow [or make a promise] than that thou shouldst vow and not pay," or fulfill thy promise.

We have often been grieved to see how readily people make promises and do not fulfill them - persons, too, of whom we should expect better things. We have often been grieved at our own inability to fulfill all our promises, and therefore have all due charity so far as the word permits us to overlook and pass by the shortcomings of others.

Many times we have been especially grieved when we see church members, who have promised before God and many witnesses to renounce the world and all works of sin and darkness, and lead consecrated Christian lives, disregard their solemn vows, and, Demaslike, forsake the cause of Christ and His Church, "having loved this present world," with its honors, pleasures and

Let us constantly bear in mind, that when we do make a vow or a promise "the Lord will surely require it of us." and it is better not to yow, than to yow and not pay our vows, or fulfill our promises. Faithfulness and sincerity are the safeguards of a true Christian F.

THE LORD LOVETH Philadelphia, who A devoted sister in has a feeling of sym pathy for the stary-

ing people in India sends her check for one hundred dollars to be for warded to these suffering people through the "Home and Foreign Relief Commission." Another unknown. some time ago, sent four hundred dollars for the same purpose. The Home and Foreign Relief Commission has heeu the means of collecting and forwarding to the famine-stricken people of India many thousands of dollars, and will continue in this blessed relief work as long as needed. Our brethren and sisters and others who desire to give are cordially invited to send it to requested, and that the people for whom it is intended will receive it. Our Missionaries there will conscientiously dispense it to the needy ones.

Ail who give to this worthy cause

ye blessed of my Father, inherit the Kingdom prepared for yon from the foundation of the world, for I was hungry and ye fed me, thirsty and ye gave me drink," etc., etc.

During the reign of Queen

HERALD OF TRUTH.

eight famines in India. According to ollicial reports the num- set down in the exalted position at ber of deaths due to these famines was God's right hand. Let us so labor over fifteen million souls! These fig- that the plaudit "faithful" may be ours ures are appailing,-fully twice the total number of inhabitants in the whole of earthly toil for the life that is to come. Canada and equal to about one fifth of the present population of the United States. The total amount of money contributed for famine relief during the distress of 1896-7 was, according to The Times of London, Eng., £90,000,000 sterling (about \$450,000,000), and yet hundreds of thousands of people died. for the impending calamity. The present famine is worse than the one of fearful in some localities. The greatast distress is still to come, and unless liberal contributions can be speedily grain, no amount of rain will do thousnine" it is true in the case of prompt contributions for famine relief and seed may he worth more than ten dollars for the same purpose two months hence.

A truly busy life is not an WHAT IS YOUR LIFE? spent in earnest, well directed effort to the accomplishment of worthy objects. Such was the life of Christ, of Paul and of thousands of as long as he lived. saints since. The work that goes by fits and starts is unsystematic, and the efforts of one day may be undone by the inactivity or the opposite interests of the next. Desultory work is not effective work, it is not true Christian activity. The Christian is, "not slothful in business, fervent in spirit, serving the Lord." That is the keynote of true living. This does not necessarily mean increasing work, but it does mean systematized, Spirit filled, divinely directed effort. Rest, when necessary, is, to the wise man, really preparation for future and better work: it is not of the "soul-take thine ease" kind, which is so common in every community. "My Father worketh hitherto, and I work." All of God's work shows a system, a wisdom, a purpose that is divine. Nothing "hap-

heavenly Father, for it is His will that as though we expected something to gamble with God's providences. Let us follow the divine example, and, laying aside every weight, and the sin that doth so easily beset us, run with patience the race that is set before us: looking unto Jesus, the author and finisher of our faith, who, for the glory Victoria there have been that was set before Him, endured the cross, despising the shame, and is when the Master calls us to cease from

In examining our THE SURSCRIP. books and the subacription lists of our papers, we are prompted again to call attention to the fact that many of our friends are in arrears on their subscriptions and that we need the money they largely for want of timely preparation owe us. It is not pleasant for us to ask for money, or to send bills to those who are owing us, but in order to do three years ago, and the mortality is business honestly and successfully this must sometimes be done. Many good people often neglect little things like this without thinking how much it made and forwarded for the special pur- may inconvenience some one else. In pose of providing the farmers with seed the earlier years of our publishing work, we had a good friend, a kind ands upon thousands of them any parti- brother, who subscribed for the paper cular good because, not having any seed and let it run 12 years before he paid to sow, they cannot raise any crops. If it for it. He was well to do, many would ever was true that "a stitch in time saves have called him wealthy, and we were waiting patiently, hoping that he would some time send the amount due, fear grain. ()ne dollar now for seed grain ing all the while that he might take offence if we were to send him a bill and ask for payment-many people are very sensitive that way and we do dislike to give offense to any one-but active life only, but one at last we made the venture and sent the bill. A check with the exact amount was promptly sent, the account squared and the subscription continued

> If one of our patrons who is in arrears to us, had a thousand dollars due him, he would not hesitate to ask his debtor for it, and his debtor should not and would not think hard of his creditor for asking him to pay. When one thousand persons owe the publishers of the paper one dollar each, they should not think hard for being asked to pay what they owe. A great many times we are asked to give money where we do not owe any. We are not offended. How much less should we be offended where the party asking us has a right to ask it. Reasoning on this line, we should be willing at least to help to bear one another's burdens with charity.

We hope therefore that if we do take the liberty to send bills to those who owe us they will not be offended, but pay as promptly as they can.

prosperity can do it without inconven- never putting the knowledge to use, the instructions given. lence or self-denial. Those who are ever theorizing and never practicing, is poor and have little means, may also simply an unwise use of that which by a little self-denial help us. The large amount that we have out standing makes it necessary to collect all we Sunday school, from the press, be degree of enjoyment as formerly; the can, and so we ask our patrons kindly definite, thorough, timely; let the sun style of the articles, and the words to do for us what they can and help us

1900

In any bills if there is an error, kindly let us know and it shall be THE PUBLISHERS. corrected.

During a recent per-ROOTED AND ind of dry weather GROUNDED very busy morning and evening sprinkling their lawns and gardens. Not-

withstanding this some lawns showed the effect of the dry, warm weather. They were sprinkled, but the grass mental knowledge of God's word. became brown in spots. Why? Because it was not properly sprinkled. Instead of giving one spot a liberal amount of water at one sprinkling, and another spot at another, the owner tried to cover the whole surface at one time with the result that the soil was moistened on the surface only. The roots will follow the moisture, hence they were also near the surface, and a hot day was enough to dry out the ground, roots and all. The grass was not "well rooted and grounded," because it had not been properly watered. In the church of Christ there is need of "watering." The condition of the church depends largely on how the watering is done. Occasionally we see a great ado made in this respect; there is a great amount of watering, a large amount of space is covered and everything seems prosperous, but let the scorching wave of difficulties, temptations, persecutio s and the like blow for a season and we see the once fair, spiritual garden show faded, brown spots. The watering has been too general, too superficial. The teaching has not lacked in liberality, but in thoroughness, it has not been specific enough: there was perhaps more effort for show, for effect than for good, deep, thorough, lasting, well rooted and grounded growth. But there is another way of watering which is also harmful. Some lawns are literally "drowned." There is an unwise, wasteful, fatal use of water. The life as Jesus wants us to live, such a ground becomes a bog, more favorable—life as the apostles have delineated and for the production of mosquitos and presented in their letters to the ises. Articles from those who did not fevers than for healthy vegetation. Is churches. Give us that which will in promise will be appreciated all the not a similar condition—in a spiritual sense-possible in the garden of God? There is a time and place for every-doing this be sure that you do not mind thing. There is a time for learning high things, but condescend to men of and a time for resting, a time for theorizing and a time for doing, just the same as there is a time for eating and a time for digesting the food eaten. higher education may he able to read

Those who have been blessed with never attaining, ever studying and people may appreciate and understand vineyord be done with a view to depth people in town were difficulties, yea, they will then be all them to derive any benefit from it. the more manifest. Let the work of the church be the moulding of character well rooted and grounded in the faith by a thorough, practical, experi-

> About the beginning of the year we had many good promises from our able correspondents and workers to supply us liberally with instructive and edifying articles for the HERALD OF TRUTH, and we looked for ward with giadness of heart to the realization of the fruit of these promises; but we are disappointed. A famine has set in. It is only the month of June and the drouth of summer is already upon us, and has caused a dearth in the land. Where are our writers? They surely cannot already he out on their summer vacation: they certainly have not already forgotten their promises.

()ne man might get up a paper alone. The old editor of our paper frequently did this, in the years gone by, when the writers were few, but it would be very much like one man rnnning a Sunday school alone. It could be done, but would soon become monotonous both for the editor and the people, and with the array of workers and thinkers in our church to-day there is no necess.

Brothren and sisters, we believe you believe the promises you have made. us advertisements under the pretense Send us your best thoughts, give us of articles unless you are willing to pay your highest and best ideals of such a for inserting them. struct, edify, and establish in the true more. faith, the followers of the Lord. In low estate. Tell your thoughts in simple language, so that the people who have not had the advantages of a There can be too much of even the and understand; and that the children best things. To be ever learning and too, and the simple minded common again. Communion services were held

Several complaints have been made that they did not like the when properly used is beneficial. Let paper any more as formerly. They said the instruction from the pulpit, in the they could not read it with the same shine of God's grace and the influence in which the ideas were presented of the Holy Spirit have time for their were too high; they could not work; let the cultivation of God's moral reach them, could not understand them and consequently could not aprather than a show of surface, then the preclate them, and this matter became peaceable fruits of righteousness will so serious that they concluded they appear even in times of spiritual had to give up the paper from the drouth and outward hindrances and simple fact that it was too high for

> We would therefore ask our dear readers to seek after simplicity in language as well as in the style of their writing; simplicity in writing and speaking as well as in dress and conduct, and not follow so much after the popular style of the day as after humility and the purity and simplicity of the gosnel and the earnest teachings of our devoted church fathers.

In your writings bring variety; do not always write on the same subject, and do not follow the line of some one else's articles, especially do not try to imitate any one; be yourself, give your own thoughts in your own way. That is, in other words, "he original."

Do not make your articles too long. Long articles are generally like long sermons-tiresome, and articles to be real good need to he reasonably short. As soon as you make your articles long you will be very apt, and frequently compelled, to take in some poor mater-

We give these thoughts simply as suggestions; knowing our own imperfections and failings we have no desire and no intention to criticise, but sim-

ply to suggest Use your best judgment, apply your hest gifts; give yourselves fully into the Lord's hands; ask Him to give you grace and wisdom in the work, and then do what you can to produce articles that will be both edifying and instructive. Such articles will always be have a deep interest in the cause of appreciated, both by the editor and the Christ and His church and we want to reader. We ask especially, do not send

Those who promised to write we in- facts: vite new to make good their prom-

PERSONAL MENTION.

BISH. ANDREW SHENK of Oronogo, Mo., recently visited the church in Shannon Co. The church there has lately passed through some gloomy experiences, but prospects are brighter

there on the 13th of May in which all the members present took part.

BRO. DANIEL KAUFFMAN of Versailles, Mo., visited the church at Wayland, Henry Co., Ia., on the 9th of May, and remained there several days holding meetings.

BRO. I. A. WAMBOLD of Breslau, Ont has been appointed by the Canada Conference to take charge of the work in the settlement recently established near Okotoks, N. W. T.. Canada. This is eminently practical, May our brother's labors there be righty blessed

DOCTRINAL.

For the Herald of Truth PESTRICTIONS.

BY GEO, R. BRUNK.

NO I -SWEARING OF OATHS.

The oath is both commanded and for

hidden in the Bible. "Thou shalt fear the Lord thy God, and serve him, and shall swear by his

name." Deut. 6:13.

"Again, ye have heard that it hath been said by them of old time. Thou shalt not forswear thyself, (Lev. 19:12) but shalt perform unto the Lord thine oaths (see Num. 30:2); but I (Christ say unto you, Swear not at all * * * but let your communication be. Yea. vea: nay, nay; for whatsoever is more than these, cometh of evil." Matt. 5:33 37.

Jesus manifestly is prohibiting something in this passage that the "Law and

He is not speaking of profane swear or of the violation of what under the ()id Testament was a proper outh as both of these were forbidden in the Old Testament Ex 20:7: Lev. 19:12 He recognizes that the (). T. allowed the confirmation of the oath, only prohibit the ubust of it, but He takes a stand in advance of this, and in words that have in them no shodow, no mys cy, He says, "SWEAR NOT AT ALL." What language could have been used that would enjoin more unmistakably the doctrine of absolute non-swearing? If it could be made stronger, then the apostle James accomplished it when he said "But above all things, my brethren. organ not neither by heaven, neither by the earth, acither by any other oath * * * ge fall into cond-mustion." James

Let note be made of the following

a. God in the O. T. commanded His ople to swear by Ilis name. Dent.

6 - 13. h. He promised special blessing to such as would sease swearing by the name of false gods and take oath in His name. Jer. 12:16.

c. The most faithful of O. T. saints racticed it without rebuke. .1' am Gen. 21:22-24, Joseph Gen. 17:29 31. Moses Josh, 14:9, David 1 Sam

speaking of it in the same connection commands the opposite. Matt. 5.33 37.

1900.

Objection 1. We cannot accept this it does not accord with the O. T. Scrip-

Reply-Do you as a Christian intend to live in accord with all God's will as right, revealed in the Old Testament? If 80, you may not wear garments of divers material (Deut. 22:11) nor sow two kinds of seed in your field. (Deut. 22: 9) and should you have a stnbborn and rebeilious son you shail take steps promptly to have him stoned to death. Don't 21 - 18-21 These were not doctrines of men; they were the command-

If you can ignore the above commands and many others in the O. T.) WITHOUT a special cammand to do so, why can you not ignore the command to swear since you have the plainest kind of iniquetion to do so!

Do you expect the New Testament to accord with the Old Testament? If so you will be disappointed. Those scriptures favoring the oath are of the (). T. Those we quote against it are in the N. T. There is no weight in the objection that the interpretation is wrong hecause it does not arrord with the (). T., for 600 years before God gave the N. T. He spoke of it by the mouth of one of His prophets, not only making promise of a new covenant, which implies that it would be different from the old, but actually saving that it would be "NOT ACCORDING" to the old. (Jer. 31:31-34). Shail we then he surprised if we find God's word to be true in this case? The O. T. said, "Thou shalt swear." The N. T. says, Swear and at all;" and in this is fulfilled the words of Jeremiah, "NOT

Objection 2. We cannot accept this interpretation for it causes the law to be destroyed by the gospei which Jesus expressiv says He did not come to do Matt. 5:17.

iteply-The law was given and served the purpose for which God gave it and then was "dane away" 2 Cor. 3: 7. 11 and the gospei given in its place. The law was our school master to teach us that we were sinners, hut there was no power in it to make us eaints hence the need of a "letter core ment," Heb. 8:6. The law could not give life, Gal. 3:21, but was given to show us the need of the gospel.

Jesus did not destroy the jaw, but fulalled it. Matt. 5 : 17 and plainly implies in Matt. 5: 18 that when it was fuifilled it "passed away." Jesus is the only person that could fuitili the law: if He lid not it acres will be done. He says He came for that purpose. Matt. 5:17. "I am * come * * to fulfil." If He did and fulfill it then He failed to do what He passed away, for it was only to stand THE FULLILLED and this other scriptures plainly teach. 1sa. 41:21; Rom. 10:4: Heb. 5:13; Luke 16:16. Here Jesus again shows the limit of the O. T. anthority, "The law and the were until John," Since the O. T. authority does not extend beyond John the Baptist we should not allow a New Testament command to be set aside for that which by God's own testimony has no purisdiction over us.

The law served its purpose and was superceded by the gospel-infilled and taken away but not destrayed.

swearing according to Deut, 6:13 is Rom, 3:18,

wrong for God would not command interpretation for the very reason that His people to do that which was wrong and we do not think that your interpretation of Matt. 5:33-37 is correct for God would not forbid that which is

Reply-There are two classes of ob-

1. Moral duties which arise out of the nuture of the case itself, prior to external

out the nature of the case, but from external command." Butler's Analogy.

We are under mural obligation to speak the trnth; lying is wrong, always ers and alreads will be. It is not wrong unly because God has forhidden it but cause it is the violation of a moral principle: God never required anyone to do that which was a violation of a moral principle. That which is moraily wrong in one age is wrong in all ages; morai law never changes, it is as unchangeable as God.

i'arents often allow their children to do one day what they had forbidden previously and with good reason also ecause there are many things not expedient to do to day because of pecuiiar circumstances which would be entirely right and proper to do to-morrow under other conditions.

Lying, stealing, etc., are moral evils and are always wrong and no command could make them right, but things not morally wrong are sin to us only when they have been forhidden by one who has a right to command. Taking an oath is not a moral evil else God never would have commanded it in the O. T. But IT IS a POSITIVE SIN because God has furbidden it In Ilis last will and testament

Picking up sticks on Saturday is not a mural evil. To Israel it was a SIN worthy of death. Num. 15:32, 33, simply hecause God had forbidden it in the O T: to us it is NO SIN because God has NOT forbidden it in the N. T.

So with the oath: it is not a moral wrong, therefore the rightness or wrongness of it must depend altogether npon what God, who has a right command, shail say. It was right for Israel because God commanded it in llis covenant with them. It is wrong for Christians because God has forbidden it in His covenant with them. which is the New Testament.

God is wiser than we. Had He not seen that the oath was necessary under the law and O. T. times He surely would not have commanded it, and bad He seen that it were best under the N T. He would not have forbidden it.

There are many things not morally wrong that it is not best to do. Paui says: "Ail things are lawful unto me, but all things are not expedient." I Cor. 6:12.

The oath was necessary in Israel in order to get truthful testimony. It was also effective because people feared to use God's name in connection with a faisehood lest His judgments should flash out upon them and they be destroyed.

Now the oath is NOT NECESSARY to Christians because they will tell the truth though they die for it, without being under oath, and to the ungodly it is NOT EFFECTIVE because He deals with them now in mercy "and there is Objection 3. We cannot think that no fear of God before their eyes."

It is an ornament to the gospel that Christians can be believed without oath and it is a dishonor to the cause to take oath for it seems to imply that they otherwise might not be truthful. Whatever restraint there be upon falsehood springs from the fear of the penalty of perjnry and should that penalty be added to the untruthful affirmation the results would be as good and all would thus escape the evil of violating 2. Positive duties which do not arise one of God's plainest commands.

There are those who reject the doctrine of non-swearing because they believe that Christ testified upon oath in Matt. 26:63,64, when the high priest said: "I adjure thee by the living God that thou tell us whether thou he the Christ the Son of God." We may reasonably believe that Jesus practiced His own teachings and ignored the oath. His answer was a simple affirmation on this occasion and there is no record that He ever confirmed a state ment by an oath.

It is also claimed to be right because of l'aul's words in 2 Cor. i : 23, etc.; bnt this even if it could be proven to be an oath, does not change the commandment in Matt. 5:33-37 and James 5:12. The duty of Israel was not to be determined by what Moses and Joshua and Samuel and David and others DID, but what the word of the Lord SHOULD

So our Christian duty is not to be determined by what Paul or Peter or Apoilos or others DID else we might deny the Lord and dissemble as Peter did and contend with brethren and part asunder as Paul and Barnahas did and do many other things contrary to Christian principles, but our duty is to be determined by what the Bibie

It is said of Paul that he affirmed. Acts 25: 19, hut it is never said of him that he soore. He expressed himself as desiring others to affirm, Titus 3:8, but he never thus encourages an oath.

There are those also who contend that there is no difference between an oath and an affirmation, but if this were true why should God say "Swear not" and "I will that thou afterm" Titus 3:8. The simplest kind of a statement is an affirmation but it is not an oath.

An oath if complete always contains an affirmation but a simple affirmation is not accompanied by an oath.

The quality which makes an oath is a solemn appeal to God or some object of veneration in connection with an affirmation. An affirmation with out such appeal is not an oatb.

Christians should live so truthfully and honestly that those who know them will not think of requiring any special confirmation of what they say.

Christiana should be as scrupulous against signing printed forms of oaths as in any other manner. Provision has been made in the constitution of the U. S. to exempt those from taking oath who have conscientious scruples against it. In printed forms the diffi cuity can generally be removed by striking out the word swear and and other objectionable word or phrase and substitute the word affirm.

That which is of sufficient importance to call forth a commandment from the Lord of glory is not to be ignored by His disciples. Remember Matt. 5:19 and Jno. 14:15. Canlon, Kans,

"WHEN certain strange words come to our ears from those who are certainly living In the life of God, let us seek to understand whether what we hear is a new gosnel or a further insight into the everlasting Gospel. This is often no easy task, but it is one of great import.

MISCELLANEOUS.

For the Hevald of Truth. PREACH.

June 1,

BY ANNA SCHLATTER.

"How beautiful are the feet of then that preach the gospel of peace and bring glad tidings of good things.

When Christ sent ont Hls apostles to preach He told them to go into all the world and preach the gospel to every creature. There are many ways to preach Christ. We can do so without even the use of words. If we have Christ within us and are filled with the Holy Spirit, then our daily walk and actions will preach very often louder then words

When Philip preached in Samaria the people with one accord gave heed to the things which he spake.

The whole city was in commotion and there was great joy.

How necessary it is for us all to labor for the kingdom of light. When we are willing to follow our Savior. nothing will be a burden to us. Yea, His yoke is easy and Hia bnrden is light

The anostles on several occasions were commanded to stop preaching Christ, but their answer was: "Whether It he right in the sight of God to hearken unto you more than unto God. indge ve."

When Jonah went to preach to Nine veh he proclaimed only one fact: "Yet forty days, and Nineveh shall be overthrown!" The people were warned. they heard, repented and were saved. The faithful preacher must warn the people and sinners from that awful danger they are nearing, whether the people will hear or whether they will forbear. "Preach the word: he instant in season, ont of season: reprove, rebuke, exhort, with all long suffering doctrine." The voice of the prophet rings, "Cry aloud, spare not." Preach the word holdly earnestly lovingly, for by doing so you shail purchase for yourself a good degree in the faith which is in Christ Jesus and those who have by this faithfulness turned many to righteonsness shail shine as the stars forever in the kingdom of their Father.

> "If you cannot speak like angels If you cannot preach like Paul, You can tell the love of Jesus, You can say, He died for all."

O let us watch and pray that our lamps may be burning when the Bride-

Wayland, Iowa.

For the Herald of Truth. OUT-AND-OUT CHRISTIANITY.

BY EMMA PLANK.

Our Lord says, "If any man will come after me, let him deny himself, and take up his cross and follow me.'

cross and come after me cannot be my disciple." Luke 14:27. It is impossi ble to preach it, teach it, or testify to it nnless we know something of this cross in our heart experience. In the cross is glory. O, the glory of sacrifice!

Count the cost, so you will be able to say with the apostie Paul, "But what things were gain to me, those I counted loss for Cbrist. Yea, doubtless I count ali things but loss for the excellency of the knowledge of Christ Jesus, my Lord: for whom I have suffered the loss of all things and do count them but dong, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law but that which is through the faith of Christ, the righteousness of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Paul knew this. We have bis knowledge,-excellency of knowledge-right in onr own hearts. This glorious commnnion with God is worth all you can ever give. Well, let us connt the cost; that is, get through this part of the business, do not stay counting the cost forever. Take off the shoes from off thy feet, for the place whereon thou standest is holy ground. But do not spend all the time taking off your shoes. Thought and calculation may kill as well as help. Let your foundations go deep and well. It is not the number of things we do God looks at so much as it is the way we do them. We need to repent from dead works and exercise faith toward God. Heb. 6:1. But let us once and for all lay dead works aside and then he done with them, so we may work for God, in Christ.

Index, Mo.

For the Herald of Truth. EXPERIENCES ENROUTE.

Los Angeles, Cal., May 4, 1900.

DEAR READERS:-I have now reached Los Angeies, Cal. I left Roseiand, Neb., Apr., 23d, 1900. There I could not see a blossom on the trees, but when I reached Topeka, Kan., I could see many flowers and the "May apple" was already partly grown. I also could see sas from Kansas City to Oklahoma. I distributed many tracts in the car in smoking car. While banding them to that they bad not yet been converted, and one refused the tract altogether and told me that he considered religion only a humbng and that he was a Catholic, but not a strong one. Since he had been at Chicago he said he went to one of their churches and the doorkeeper wanted 25 cents to get into the church and then charge him extra for his seat or pew. By this he tried to measure np all the rest of the churches.

After I told bim that that kind of religion or church rule would not stand in rented pews or salaried ministers, or had anyhow. I told him that we be Americans and I thought the whole to live to be careful of whom they

cross. "Whosoever doth not bear his money or price and that we believe in eral very outspoken skeptics there. saving even the worst of ainners if they only would be willing to give themselves np and do what the Blble says. He then asked whether we condemned the use of liquor as a beverage. I told him that we did. Then he said, I don't want any of your religion. And he profanely denounced the State of Kansas for being a temperance state. He told me when he reached bome he would fill himself full of beer in his brewery in Ft. Worth, Texas. He said he never was burt with heer and that when be was in his brewery he drank only 65 to 70 glasses of beer per day. told bim that if be intended to keep that np that there would be little hope for him. After reading many verses to him out of my Bible against drunkenness, be kindly asked me to hand him some of my tracts, which I did after the argument. Many in our car became interested in the argument and wished to know more of the principles of our faith and after this I had no trouble in distributing my tracts espe ciaily when they found that we believe in non-resistance, non-swearing of oaths, non-secretism, etc. I left him at Kingfisher, Oklahoma, where I stopped to spend the night. In the morning of the 25th of April I walked out in the country and gathered clover that was over a foot high and wheat ahout ready for beading. Peaches were one haif

inch in diameter and cherries were also

of good size. The country looked very

beautiful.

I took the 10:45 train for Ft. Worth, Texas, where I stayed for several the city and when I found who they hours. I never saw so many saioons in two hours in my life as I did at Ft. Worth. I thought by the looks of the streets I traveled over that there must have been many more walking heer kegs -beside the brewer I described in the former part of my letter. The country between Okiahoma and Sweet Water, Texas, is mostly cattle land. I saw hundreds of cattie and sheep there. But after I left Big Springs, Texas, for El Paso, Texas, I saw much iand apparently worthiess. I counted 45 prairie dogs in less than 5 minutes and more chicken hawks in one hour than I saw in four years at home. I saw hundreds and bundreds of prairie dogs all through western Texas and the country is a desert. I reached El l'aso, Texas next evening at 10:00 o'clock, our train many very beautiful wild flowers being two hours late on account of a blooming all through the state of Kan- wreck on the road. I found a young printer from Philadelphia who seemed honest and I lodged with him several which I rode and in the adjoining nights. April 27 I went to Cindad Juarez, Mexico, where I spent a day some people I soon found by their talk with a friend. I gave the Mexicans my tracts whenever I found one who could read. Most of them do not know much more than to eat and sleep. They are sadiy blinded by their priests and as they walk into their old church they bow to the images and pray with a string of beads as do the people in starving India. I was giad to hear that some Methodist and Baptist missignaries are teaching them the gospel, but aorry to bear that even the Mormons were there busy preaching every evening on the streets of El Paso. I met with God and that we did not believe a Saivation Army leader that had misslon work at heart and was very successful in his work. Ei Paso bas about wondered what kind of a church we as many Chinese and Mexicans as I would advise people who come here

Luke 9:23. We must take np onr lieve in giving the gospel without town needs a "scrubbing." I met sev-

I never in my life saw such poor country as here. Nothing seems to grow but large wild cactus of about a oranges. I inquired of disinterested dozen varietles and many scrubby bushes and wild flowers cover thonsands of acres of Texas lands. To look out into the yellow fields you may take them for wheat fields since they are mostly yellow as are our grain fields in Jniy. Some localities are covered with flowers of almost every color which looked very beautiful, but they were considered weeds in Texas and New Mexico and part of Arizona

Along the R. R. in the southern part of these three states the carcasses and skeletons of cattle and horses are seen. But New Mexico and Arizona are rich in mineral wealth. I did not like any part of Arizona until I reached the country near Tampee. There the farmers were harvesting their second crop of hay and it was very good. Some of the bariey was being cut for fodder and wheat was almost ready for cutting: oats was in head and it was only April 29th. Here the desert country was made beautiful by irrigation. I saw the prettiest palms, beans, peas, potatoes, corn, orange trees, pepper trees I ever saw this time of the year; also giant cactus 30 feet high, growing wild in the plains. I stopped at I'hoe nix, Arizona, which up to this time was the most beautiful country I had ever

I took a waik of five miles into the country and then lodged in the city. I heard of some eastern people being in were I called there and found Sister Rhoda Hilty and Miss Gilbert of New Stark, Ohio. They look very hearty and are in good spirits. The climate is very healthy and I enjoyed my visit very much. The people of Phoenix are very sociable and a trip to their valley is a pleasant one for the tourist. went to the mountain and was aimost lost, but we soon found our way back to the city. I left the valley Monday night and reached Colton at 10:00 A. M. I concluded that I had never seen a more beautiful valley than the country around Colton and Riverside, California. The mountains are more green and beautiful than any I saw before. There is considerable snow on the mountains which adds to the magnificent scenery. The beautiful valley all spotted with its beautiful orange and iemon trees makes it truly a pleas ant home. I went to Riverside, Caiifornia, May 1st and soon found a bome there. I took the car down Magnolia Ave., one of the finest streets in the world, and stopped with Mr. Evers who invited me into his orange orcbard of 80 acres. I was told to help myself to all the granges I wished, and I did

I met a Dunkard brother, a Mr. Milier, who sold me a comb of the finest orange boney I ever ate or saw before. do not understand why none of our people live here. I was offered a tract of land of which part of it is good orange land and the rest for alfaifa clover for \$125.00 per acre and a good water right with it. Some clover land here can be bought at less than \$100.00 per acre and as they mow from 5 to 6 crops per year, 10 to 20 acres is ali a person needs to make a good living.

purchase land. There are some com panles that bave poor iand for orange land, there being too much aikaii in the land or water to produce a crop of parties and heard the same story from the land agents. Never huy more than you can pay for, since it costs much to

I never felt better any place than here at Riverside. The air seems so pure. I passed out many tracts and the last few days I was in Riverside I was nicknamed the Mission Boy. I was privileged to speak to many nnconverted I generally called on the orange pickers and all seemed to be highly pleased with the tracts. I heieve that is the only way to reach the people of this country. The country here at Riverside is so beautiful that I may make my home here. I never enjoyed myself better than here and I find one can do much for the advancement of Christ's cause here with out much opposition if you bring them the true gospel. I'eople everywhere have been hearing so much flattery that it is no wonder many are losing sight of the true gospel. People are getting tired of empty oratory. we need all over the world is plain

The most unpolished man but ready with his Bible can do more good than can a dozen who are preaching just to fill their pocket books. I did not know what it means to have home and friends until now. I am not seeking honor; I simply mean to make my own way through, no matter what the cost will be. Friends never carried any one to heaven. I do not know what awaits me on my trip. Only a few doors from here a man was killed for his money the other evening and another one was shot on an adjoining street and the other evening a street car was stopped and rohbed. I am told here that crimes are getting more and more numerous in Los Angeles. I was told vesterday that some people were actually stary ing in the city. We need more work ers to carry the gospel to these people

Pray for your unworthy brother that this trip be not in vain.

S. S. STEINER.

For the Herald of Trulu

OUR RELATION TO GOD.

BY OLIVIA GOOD.

Is it within our power to picture the spotiess purity and holiness of the God whom we serve? The words, "Draw not nigh hither: put off thy shoes from thy feet, for the place where thou standest is holy ground," reveal to us one phase of the character of God.

The God on whom we are dependent, in whom we live, move, and have our being is a God of inconceivable purity We cannot think of Him otherwise than as an embodiment of goodness, of perfection. He is so holy that nothing defiled can stand before Him. Sin 18 80 foreign to His nature that it cannot abide in Ilis presence. None but a per fect creature, one without the least taint of sin, can approach Him.

In His irreproachable goodness, God created man in llis own image-lie made him a perfect man - pure, innocent, holy, abie to come into the presence of God and to converse personali;

1900.

cigarette at home, only here paper is

entirely too expensive, so they use the

leaf of a tree, rolling up a little tohacco

in it. You could probably huy about

fifty of these for 1 cent. He proceeds

leisurely along to a group of other men

ail seated flat on the ground, and they

at once proceed to discuss their wages

and the probable chance of a day off to

worship the Cholera or Smail-pox god-

dess-hoth of which are crudely carved

figures of stone in the village, and the

priest who presides there has informed

these people that they have displeased

the goddess very much by working for

the Mission and so she has sent the

cholers, and if they do not bring a

black goat to the temple and pay him

for offering its blood to the idol they

This is being carried on to such an

extent at the present time, that it is

into the fire of one of the above de

The mother has gone to carry brick

and mortar in the hasket on her head

until noon, when she will receive two

cents for this forenoon's work and yes-

terday afternoon. Then she will go to

look for her baby-if alive she takes It

away with her; and if not, as we wit-

of the old rags and throws it away.

nessed in one case, she wraps it in one

Friends, brethren and sisters, I

have tried to show you a picture. It is

horrible, you say. Yes, I will admit

that, but not overdrawn, for we see

these things every day. More grue-

scribed native stoves.

will surely die of cholera.

hutchers kill at this place.

with Him. Oh the bliss of those early placed here-the glorifying of God. days! To be in perfect communion with the Creator - God, to be holy as lle is holy, to be pure as lle is purethis indeed is l'aradise.

But into the midst of this paradise on earth there came the tempter, the evil suggestion, the yielding to sln, the fall. You know the story, how man could no longer meet with God face to face, he no longer could enjoy the presence of his Maker-sin had entered

From thenceforth a veil between God and man was necessary, for without it, the guilty soul would have been struck to the ground in the presence of ()ne so pure.

Ah, the soul-destroying work was done, the seeds of sin were sown, the simple act of disobedience had separated man from God. Man no longer was a pure creature, and as the years went on, he drifted farther and farther from his innocence, thus making the re-uniting with God all the more diffi-

But man had been created in the image of God; the longing for a better life, for a union with Him, had been implanted into his nature. He could not be happy shut away from God; it was necessary that some means of reconciliation he made. The Savior was promised, and, as a symbol pointing to the coming Messiah, the Old Testament form of religion was instituted, the priest as a mediator and the sacrifice as an atonement. These daily ministrations and sacrifices were simply tokens of the work the Son of God was to do.

For many hundreds of years these observations were acceptable to God, but linally they became so corrupted and so meaningless to the people that nothing short of the fulfillment of the promise-the personal mediation of the Savior, the pure and holy One of Godcquid restore man into the favor with the Father.

Here we see another phase of the nature of God and the one we prefer to think of - ()mnipotent Love. He was so pure and holy that the sinning one trembies at the sound of His name, vet so tender and joving towards the ruined creature, man, that fle did the only thing possible to bring him back into a pure state "lle gave ilis only begotten Son that whosoever believeth in Ilim should not perlsh, but have everlasting life."

Christ was sent to do the work and to do it perfectly which man had been put here to do-to live a pure, holy life, blumpiece in the cight of God and as such to be acceptable unto Him and to fulfill the purpose of man's creationthe glorification of the Father.

Christ fuifilled the conditions, lived up to the requirements and He stands a pure, holy, loving Mediator between us and a righteous God.

It is true, we do not stand in exactly the same relations with God as existed before the l'ali for now there stands One between us and God as a shield, Christ our Savior, but although the re lations have changed in this respect and even though many cannot attain to that which they might have attained had not their power been broken by sin, yet through Christ we are once more privileged to enjoy to our great est capacity the love of God and to fulfill the mission for which we were

Armenia. But in one sense all our losses are more than made good, for we have gained a mighty Savior, one through whose

atoning love and mercy we may trust to win favor for us and one who stands between us and God as the Perfect One. Through Him alone can we hope to see God, through Him alone dare we approach God and through Him aione can we come into the happiness of a perfect life. And thus may we become one with God. Blessed thought, one with God, perfect harmony, perfect peace, perfect love. And what exalted position awaits us in the fulness of giory! Made a little lower than the angels, yet raised by the redemption above them, for we become

The angels are ministers of God; we are His children.

FORGOTTEN ARMENIA.

fellow heirs with Christ, sons of God,

and Jesus becomes our Eider Brother.

It is only five years since the whole civilized world was shocked by the horrors in Armenla, where by a furious uprising of the Koords and Turks many cities and towns were visited in that land and over 80,000 Armenians were massacred, hundreds of towns and villages were ruined by mobs and fire, 849 Christian churches were destroyed or turned into Mosiem mosques, and 553 towns forced to accept Mohammedan faith.

From all events it seems the purpose of the Turks was to kill the ablest, strongest and brightest of the race, plunder homes and stores, take possession of farms and property and so leave the survivors entirely destitute either to die from hunger and sickness or become Mohammedans for the sake of a llving; thus some 500,000 people were left destitute at that time. If it was not for the generous aid sent from European and American Christians they should all perish or deny the Christian faith. With all this relief still about 100,000 died from hunger, cold and sickness.

The condition of Armenia is an old phiect for the newspapers, and its povelty has passed for the public mind, while local affairs and war news absorb the attention of the reople, and those kindly disposed for charity are drawn toward India famine sufferers whose sad condition is heralded widely and continuously by every religious paper of those denominations who have for eign missionary work in India.

Under such circumstances Armenia is forgotten-it seems out of place to plead for Armenian sufferers; many perhaps having given contributions sometime ago say I have done all I can for that people-others think now the massacre has passed and country is quiet they do not need help, they ought to take care of themselves; and many others say now the great demand is in India, many starving and we must help

them before heiping any other people. The writer as an Armenian minister and missionary is most grateful for all that has been done to aid his suffering neonle through Christian churches and individuals, and he earnestly hopes that famine sufferers in Indla will he heiped and relieved by Christian liberality throughout the land; at the same

time invokes every reader to remember

1. The massacre has now stoppedthe country is somewhat quiet, but among 40,000 widows, 50,000 orphans and 70,000 fatherless and poor children, most of whom have been left homeless and friendless, the destitution is still very great. In that land there is no manufacturing, it is aimost impossible for these women and children to find work wherehy to earn dally breadoften hungry, with scanty clothing, without proper shelter their life was and is still in danger.

2. Suffering and privation among these widows and or hans has been made even worse by the ahandonment of relief work and this has given opportunity for Mohammedan neighbors to offer shelter and food; to accept this will mean to become Mohammedan. Thus they are still in a crisis, not only their life, but the faith and purity of womanhood is in danger.

3. With all relief given in the past and orphanage work at present out of 50,000 orphans only ahout 6,000 have heen rescued by Christian philanthropy, and are under the supervision of American, German, English and Swiss missionaries. What is to be done for the rest of these orphans, fatherless and the widows? Will Christian nations and individuals allow them to perish or become Moslem for the sake of a living? Must they be left to such a fate? Is there no friend for the friendless and no more practical sympathy left for the perishing in Armenia nd will these sufferers henceforth be forgotten? They are the remnants of the late Christian martyrs-they are memhers of the household of faith and such poor Christ has left aiways with us, and of whom He sald, "Inasmuch as ve have done it unto one of the least of these my brethren, ye have

For the Herald of Truth MORE SPIRITUAL INTEREST.

done it unto me." H. S. JENANYAN.

BY MARY DURK.

This subject applies to the church as a hody, hence every individual member has a part in it to perform and therefore the means are to be used individualiv. The spirit life in the soul of every member becomes important.

How can I become more spiritual? is the question with myseif, and should he with every heliever and child of God.

In applying this question to myseif, I observe that prayer is one of the essential means of grace to arouse an interest in the soul. Earnest prayer brings us into close communion with our God. and the closer we get to God the more we jove Him and become like Him.

In prayer we have the asking, plus receiving, for if we ask in faith we shail receive whatsoever we ask. If we ask God in faith for the Spirit to quicken us, He will give it. If our hearts are filled with II is Spirit we will be spiritually interested. A lack of spiritual interest in the church is perhaps due to the helievers' ludifference in sincere and earnest prayer. James says, "The fervent and effectual prayer

of the righteous availeth much." Another important factor to arouse a spiritual interest is the prayerful reading of God's word. The word of God

is to us as a mirror, and by a careful perusal of the same we become hetter acquainted with God's will concerning us, or what He would have His dis clples to be.

June 1.

They are to have the mind of Christ the spirit of Christ, which is a meek, generous and active spirit, filling the onl with the love of God a love that extends to all mankind. The Spirit filled soul cannot be disinterested. The very essence of the Spirit is an interest in the work of the Master-like the blessed Master.

The child of God becomes interested ln Hls word and ln the salvation of souls

Those only who live in and for Christ are willing to make sacrifices for others. When every individual member becomes filled with the Spirit then there will he a spiritual awakening in the church. Then she will go forth as the morning, clear as the moon, bright as the sun and terrible as an army with hanners.

Martinsburg, Pa., Q. M. Apr. 7, 1900.

MISSIONS.

LETTER FROM INDIA.

Dhamtari, C. P., Apr. 17, 1900 DEAR HERALD READERS:-

Greeting: One of the most heautiful and touching lessons from the life of Christ is presented to us in His words to His disciples and the multitude. "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."

In our heloved home land these Godgiven treasures are most tenderly nour ished and cared for, even among the poorer classes, it is rarely if ever that we find a mother willing to part with her little one, even though she knows it will he hetter cared for than she will ever he able to care for it. Not so in India Among the poorer classes the father, probably a mason or hrlckiaver. proceeds to his task in the morning without breakfast, followed by his wife who hears on her head a hasket. Let us follow this family. They have come from their home just across the road from our house and are now going to work on the Ornhanage and school house. Their house is built of three hamboo mats, two of these are set up o as to form an inverted letter Vwhile the third one closes one end, the other end helng entirely open. In this we see some straw and a hundle of dirty rags, two black earthen pots, several dishes shaped somewhat like a deep soup plate made of the same black clay of which the cooking pots are made. We see also a ladie; this is half of a cocoanut shell with two holes hurned through and a stick stuck through these holes for a handie,

This is all that we see in the house but if we were to look closely we would discover that there are many families still occupying the house, Just outside the house is the stove This is simply a hole dug in the ground about 10 inches wide and prohbly 14 Inches long, by 8 inches deep; on the top of this stove is set one of the earthen pots and a small fire is kindled underneath. Thus they cook their food. But they have just gone to work, the husband and father is still smoking his native cigarette as he goes

whence the 46 girls and 62 hoys come, sufficient and new every morning. for whom we are now doing our hest to Cholera is now daily claiming many

victims and it is a common occurrence to have a police officer bring in a small mother. Many of these die, but that in no wise lessens our responsibilities

We have been asked to explain how twice each day. I will try to answer as briefly as possible. We have two men our American pea); this is cooked in large brass pots holding about one half hushel each. On our native stove, we the upright, for the end of that man is have room for eighteen of these; two men then assist the cooks in carrying water and giving out food. We will now enter with the children,

This first enclosure is about 70 feet difficult for us to procure even goat long. There is a stake at each corner meat, the only animal which the native and a rope stretched two feet from the ground all around it excepting this While he is thus engaged the wife space three feet wide in the centre for proceeds to a near by mango tree and an eutrauce and two similar openings removes the hasket from her head, at the other end for exits. This inplaces it on the ground and proceeds to closure is divided into aisles 4 feet remove some more filthy rags, and from wide in a similar manner with ropes the midst of this dirty bundle rolls a fat haby hoy probably two months old; within 6 feet of either end. Into this so he can meet her again. he is absolutely nude and at once deinclosure the children are allowed to mands that he at least have his junch. come and they come peil meli. Here The mother seated on the bare earth they are made to sit in two lines facing nurses him and he is soon asleen, of each other: at the farther end of this course all native mothers know that inclosure is the place where the food is their babies will surely die if plenty of cooked. This is surrounded by bamopium is not given them, so from the boo mats 6 feet high, with the excepfirst they are given a liberal quantity of tion of four openings, two on either this deadiy drug-baby is soon asleep side of the inclosure. In two of these and deposited on the rags in the shade a man is seated with a basket of food if convenient; if not, the sun answers and in each of the other two a man is quite as well. The little sister, probably seated with a large earthen pot full of three years old, has now succeeded in the porridge. At the farther end of finding several green mangoes (green this inclosure is another made with apples are very palatable compared ropes and stakes similar to the lirst; with green mangoes), and so eating in the first inclosure there are three away at these she too is quite happy. men to preserve order and in the latter Her clothing? well, it is most conspic there are four for the same purpose uous hy its entire absence. But now Ail is now ready, and the children, one it is fair and warm, (about 98 to 103 F. line at a time, file by the small openin the shade), so she too is soon fast ings, receive their food and pass into asleep. Files, mosquitoes, ants and the other inclosure where none are several other species of smail insects allowed to eat until all are again seated are very numerous here and greatly and quiet, then all eat at once and pass annoy Europeans, but the native seem out through the two openings in this to be almostly entirely oblivious of inclosure, one on either side. It retheir presence and if they are chased quires about two hours to complete such a process of feeding the multiaway or picked off they are very careful so as not to kill or injure them. tudes while the cooks and their helpers Thus absolutely uncared for, for the are busy the greater part of the day. next three hours these little ones are The name of each child is written in

left to themselves. Is it any wonder a register and a tin ticket with a num that they are brought in covered with ber is fasteued about their neck and at large hurns, in one case a foot, aii but each meal as they pass along these one toe burned off, and in another a numbers are checked and a weekly rehand aimost entirely gone, from having port sent to the government officials. crawled about on the ground and fallen May the Lord bless and prosper you.

Yours for Christ's cause and king-W. B. PAGE.

MENNONITE HOME MISSION.

1930 E. York St., Philadelphia, i'a. Dear HERALD Readers: -We look ahout us, and how our hearts ache for those who are rushing madiy down the broad road. Brother, sister, did you ever think of our high calling in Christ Jesus, that we are on earth in His stead; to teach others the way of life looks to us for faithfulness, may none taken from there straight to heaven. some and horrible details might be

And again the Word says, "Except the Lord huild the house they labor in vain that build it." We ask you, who know the worth of prayer, to remember us and the work here. One evening hahe, found by the side of its dead our attention was drawn to the back alley by terrible screams, and fighting it was a family fight; how wretched these homes are because of sin. "There we can possibly feed 1500 children is no peace, saith my God, to the wicked," yet the Word says, "where sin abounded, grace did much more to do the cooking of the food, which abound," so we go on trusting Jesus to consists of rice and dall (something like save even these who are bound by

"Mark the perfect man, and behold peace." Ps. 37:37. We were much impressed with the above text as used at Sister Maria Smith's funeral. She was 71 years old, and a widow for forty five years. Happy in Jesus she feil into her last sleep and it was our privilege to be present at the funeral held at Skippack Mennonite M. Il. on the 5th of May. She was strong and worked hard, going every day to the tailor shop, until the last few weeks of her ilfe. We sympathize with her only son, who waited on her so kindly all through her and stakes, the aisies not extending to sickness. May the Lord keep him true

On the 13th of May Bro. C. Aliebach preached in German and Bro. John Landis (of near Lancaster City) spoke in the evening. We were glad to have with us Bro. John Meilinger (General Supt.) the same time. On the 27th of May we will have German preaching. A number of brethren promised to preach for us, so that we have preach ing every two weeks. But there are opportunities for preaching any time if any ministers come to the city, and let us know a few days ahead. On the 20th Bros. Jos. Wenger and Michael Nolt were here. We are thankful for the interest manifested in the work.

In the Master's service

THE STORY OF A BASUTO.

One day Ratetebete came to Mr. Mahille asking to be allowed to attend the village school at Morijah. This was granted and a little while after he came with his wife and children. He had been in the service of a Dutch farmer llving in the Orange Free State. When he lirst came to Morljah he did not even know his letters. He was so anxious to learn that he used to go and sit near the fountain when he knew that the young girls of the village were coming to draw water. He had his A. B. C. leaf with him, and as each young girl came up he would say, "Just teli me the name of this letter and I wlii till your bucket for you," or, "I will carry it a bit of the way for you." In this way he got to read very quickly. When he had learned a little arithmetic, geography, and could write, as he had an ardent wish to become a catechist, he was admitted to the Bible School. Shortly after entering this school he was taken iil and thinking he was going to die he told his fellow students that now should the Lord see fit to take him he was quite willing to go. Had not God granted him the great wish of his heart, that of entering such a school? both in word and in deed? Since He And how delightful it would be to be

-these are made somewhat like the added, but this will suffice to show of us betray our trust, for His grace is He recovered, however, and when he left the Bible school It was to begin work in a Matabele village in the north of Basutoland. He has been eight years there and is now beginning to get a few hearers to listen to his teaching .- Rec ord of Christian Work.

HOT HEARTS

One of the speakers at the great Missionary Conference told of a request which came from the natives for "preachers with hot hearts." It is a significant request. Everybody who has worked at all with children knows how quickly they detect and respond to a live interest, and how their attention wanders as soon as interest fails. They give their eyes and ears only to those who understand their natures and who know how to "catch" them through some interest. It is really the hot heart the live sympathy, the vital interes which wins them.

The same principle is, of course, true in all mission work, home or foreign for those to be reached are in most re spects like children. They care for nothing which does not "touch" them somewhere. The formal man who is dried up at the inner fountain may tail endiessly; he leaves them unchanged unaffected. The man who is cold and distant, who hopes to save men by long distance telephone, or makes his cailing a "professional matter," may just a well stay at home and save his travel lng expenses. It is a law as old as hu manity that it takes a heart to touch a heart; it takes love to awaken love. We can easily understand what these poor heathen meant when they said, 'Send us preachers with hot hearts."

But this law is by no means limited to children and foreign missionary coun tries. It is universal. Formality, stiff ness, cold, logical preaching, all long arm work are forever and everywhere ineffective. The moment a minister de pends on his position - what the clergy call the "cloth"-and lets his religious services become professional, he has lost his chance really to help the people to whom he ministers Good religious work can never be done perfunctorily it is very doubtful if good work of any kind can be done in that manner; but certainly not God's work. When the

not neart, the live invertess, the sense of a divine call is gone, everything which makes work worth while is gone.

It is a doleful sight to see a patient beast working away in a tread nill and never progressing a step, but it is much sadder to see a man going monotonously through with a religious function with no spirit, no heart, and with no effect upon himself or anyhody else. Is there anything, save downright immorality In the church which so destroys the

in the church which so destroys the power of religion and drives the multitudes away from it?

It is the old story. People do not care for what has no meaning for them. They may be cheated with faire pleas ures, or he led astray by an appeal to lower interests, but they will not crow do not not be so that the story of the stor perfectly weil, and the old, mature perfectly well, and the out, mature, spiritual persons may be able to extract comfort out of juiceless, though well meant, words; but the young minds and the great multitudes about us, who have souls as well as we have, must be orawninto living contact with Christ, and they can be drawn only by those who understand their needs, who know how to speak to their condition and who preserve through all their work, in the souls as well as we have, must be draw bright weather and the fogs, the hol heart and the live interest. Se

June 1.

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Inno 1 1900.

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Monthly Calendar for June, 1900.

Sun.	Mon.	Tue.	Wed.	Thu.	Frt.	Sat.
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

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"OF COURSE real principle must not be sacrificed, but then we must remember to be honest with ourseives, and not allow ourselves to dignify with the name of principle that which is really only a matter of judgment and preference touched with self-will."

CONFEDENCES

The Amlsh Mennonite Annual Conference of 1nd, will be held (the Lord willing) Thursday and Friday Jnne 7 and 8 at 9 A. M. in Adams Co. The bishops and as many of the ministers as can should meet on Wednesday afternoon at the M. H. to arrange the work. All questions for discussion at conference should be presented by that time

The nearest R. R. station is Berne on the G. R. and I. Ry. By notifying Daniel Voder Linn Grove, Ind., vou will be met at the station and conveyed to the conference.

Ministers and deacons as well as brethren and sisters are invited to be J. KURTZ, with us. Corresponding Sec.

The eleventh annual Mennonite S. S. conference of Canada will be held Monday, June 4, 1900, at the C. Eby M. H., Berlin Ont.

SUNDAY SCHOOL LESSONS.

LESSON X1.-JUNE 10. DEATH OF JOHN THE BAPTIST.

- Mark 6:14-29. Read Daniel 5. Memory Verses 21-24.] GOLDEN TEXT .- Be not drunk with wine, wherein is excess; but be filled with the Spirit .- Eph. 5: 18.

INTRODUCTION

Time. - John was imprisoned in March or April A. D. 28. He was be headed a year later, in March or April A. D. 29.

Prace-John was imprisoned and put to death at Macherus, a strong fortress and castle on the horders of Arabia nine miles east of the northern end of the Dead Sea. The feast made by Herod, at which Herodias demanded the head of John the Baptist, was probably held in this castle.

Prysons ... Herod Herodias John the Baptist, Salome, Herod's chief men,

John's disciples. HEROD AND HIS UNLAWFUL SPOUSE. -Herod, known as Herod Antipas, was tetrarch or ruler of Galilee and Perea. He was one of the sons of Herod the Great, who slew the Bethlehem children. His life and career is a dark plc ture of malignity, vice, disgrace and crime. He was at first married to the daughter of Aretas, an Arabian king, but he shandoned her for the sake of Herodias. Herodias was the wife of her Uncle Phllip an older brother of Herod Antipas. She however, deserted her lawful husband and eloped with his younger brother. Herod was gullty of hase treachery toward his brother, for it was while visiting at the home of his brother Phillp, in Rome, that he be came acquainted with Herodias, and plotted to rob him of the honor and happiness of his home. Herodias was an "ambitious, unprincipled, but bewitching and ensnaring woman." When she married Phillp she probably expected that he, being the oldest son, would become heir of the kingdom;

but instead of reigning in his father's stead, he was dislnherIted and was forced to live in a private station. Herod Antipas, being more favored, lived in luxury and reigned in splendor at Tiberias. Herodias aspired to be queen and receive queenly honors at court. Thus she readily consented to forsake her first love to live a life of luxury and disgrace with Herod An tipas. She wilfully commits one sin after another, until eventually she commits the creat crime of taking revenge upon John the Baptist.

JOHN THE BAPTIST was the son of Zacharias the priest. He was born at Juttah six months before the birth of Christ. He was a child of promise, or dained of God to be the forerunner of the Mossish He was a Nazarlte. pledged to drink no wine or strong drink; and no razor was to touch his head, as a token of his consecration to God. He was filled with the Holy Spirit from his birth. He was faithful in his mission, reproving sln in no uncertain tones, even in the king's household; for which cause he suffered death at the king's hand.

Tune HOME READINGS.

4. M .- Death of John the Baptist.

Mark 6:14-29 T.—Reproof of sin. Luke 3:15-20 6. W .- The Martyr roll.

Heb. 11:32-40 7. Th.—The crown of life.

Rev. 2:7-11 8. F.-Belshazzar's feast.

Dan. 5:1-7:25-31 9. S.—Sinful feasting. Isa. 5:8-13
10. S.—Wise Walking. Eph. 5:6-21

LESSON XII.-JUNE 17.

FEEDING THE FIVE THOUSAND. -John 6:5-14. Read Mark 6:30-44. Memory Verses

9-12.1 GOLDEN TEXT.-Give us this day our daily bread .- Matt. 6:11.

INTRODUCTION.

Time.-In the spring of A. D. 29. PLACE .- A desert place south-east of Rethanida on the north-east shore of the Sea of Galllee.

PERSONS.-Jesus, the apostles, the multitude.

LESSON CONNECTION.—The events of this lesson took place immediately after those recorded in our last lesson. The twelve aposties who had been sent out over Galilee were preaching and healing the sick, when, "suddenly, like a flash from a distant cloud, came the news that John the Baptist had been beheaded by Herod Antipas in Macherus coatle. The disciples hasten to Jesus probably at Capernaum, as chicks has ten to their mother when the hawk hovers near, and ail retired across the Sea of Galliee to the lonely plain at the foot of the hills near Bethsaida, just outside of Herod's dominions. They needed this retirement (1) for physical rest, (2) for instruction, (3) for com munion with God," The multitudes followed them. They came from all directions. The preaching of the apos ties had stirred the whole country, the news of the tracic end of John, who was well known in Galllee, had excited the populace, and the miracles which Jesus had wrought had filled the people with wonder and curlosity .- Arnold.

PRACTICAL VIEW OF THE LESSON.-Jesus and His disciples had retired to the desert to rest, which they so much

great toward the weary, anxlous, panting thousands who walted to be healed of their diseases and comforted in their sorrows, that He denied Himself of the necessary rest until He had supplied the needs of the great multitude that came unto Him. The hungering muititude were a picture of the great mass of humanity, sinful, restless and hungry. Their great need is spiritual food. that which will bring strength and nourishment to their sonls; they need to be satisfied with grace, love and forgiveness, by which they may receive

helping hand to distribute the ilfe giving bread among the hungry and dving. HOME READINGS

11. M .- The feeding of Five Thousand. 12. T .- Four thousand fed.

hope, faith and courage to go on fight-

ing life's battles. The bread of heaven

and the water of life are the only means

by which the multitudes may become

gulckened. Our Lord has abundant

supplies in His wonderful storehouse of

grace, and may we be willing to lend a

needed yet His sympathies were so

Mark 8:1-9 13. W.-Duli of Understanding. Mark 8:10-21 14. Th.-The Widow's Meai.

1 Klngs 17:8-16 15. F.-Enough and to spare.

2 Kings 4:38-44 16 S -The hungry filled, Pss. 107:1-9 17. S.—Blessing makes Abundance.

CORRESPONDENCE.

FROM THE PLEASANT VIEW CONG. Holden, Mo., May 10, 1900.-Last Sunday, May 6, we had the pleasure of participating in the communion service n memory of our Lord and Savior Jesus. May its divine Intent be attained and accordingly multiplied. Bro. Hartzler, with the help of Bro. Levl Miller, administered to us. As we have no minister in this congregation at present it was decided by a council held that one he ordained from our number in the near future Brethren, intercede for us, that It be unto us as it was unto the congregation referred to in Num. 27:16.17. "Peace be with you all that are in Christ Jesus."

BERLIN, ONT., MAY 15, 1900 .- Sunday, May 13, votes were taken for a minister in the David Ehy congregation near Waterloo. Three hrethren received votes and on the 15th the lot was cast and fell upon Bro. Noah Hunsberger son of Dea Ahram Hunsberger. May the Lord qualify our beloved young brother for great usefulness in the minlstry of the life-giving gospel.

REID, WASHINGTON Co., MD., MAY 16, 1900.-Bro. A. D. Wenger, who, as lt is weil known to the readers of the HERALD OF TRUTH, has returned from his trip around the world and through the Bible lands, has been in our midst again. He arrived here from Pennsylvania on the 8th of May, preaching at Maugansville the same evening. The house was well filled with people, eager to hear the words of "good news from a far country," Prov. 25:25, the same being his text. Here we again see, hy what Bro. Wenger has told us, that

HERALD OF TRUTH. Pa., was also present. On the 9th they held services at the Paradise M. H., the brethren again admonishing us very forcibly out of God's holy writ. Oh. dear brethren and sisters, will we now heed these kind admonitions, and labor more earnestly in the service of our Master? There are thousands, yes millions, of human beings upon the face of the earth who have never tasted of the bread of life. Not only are they in heathen lands, but in our so called Christian land. Can we not do some thing for their salvation? We were sorry to see the brethren leave so soon again, they being on their way to Virginla, but we were glad for the two meetings held. May they continue in the service of the Master, and may they

EROM WASHINGTON CO. MD.-The

congregations here in Washington Co.

soon visit us again.

BENJ, B. WEBER.

have great reason to rejoice, in that so John 6:5-14 many young people have turned their backs to the world and started to live for Christ. At the services at Miller's M. H. on Good Friday six precious souls were received by haptism. On April 20 communion services were held at the above named place. Communion was observed in the Stouffer congregation April 22, preparatory services Saturday previous, when three were received by hantism. There are at present sixteen Mark 6:36-44 applicants for membership in the Reiff's congregation. They will be received June 2. The following Sunday communion services will be held. thank God that these young people have heen brought to see the errors of their ways and have turned to the Giver of every good and perfect gift. Lord, do Thou help them to realize their new relation to Thee, and may their minds be so fully occupied with Thy riches that they may have no time or desire to turn again to their old life. May they remember that the promise is only for those who remain faithful unto the end. Thou hast said, "I will never leave thee nor forsake thee." Help us, not to doubt, but fully trust Thy word. O, that others who are standing aloof from God would turn to Ilim. We had a brief but very pleasant visit from Bro. A. D. Wenger and Daniel Leaman, of Miliersville, Lancaster Co., l'a. They preached two very interesting and impressive sermons, one at Maugansville the evening of May 8, and one at Paradise on the 9th. They left in the afternoon for Winchester, Va.; from there they go to Augusta Co., Va, to attend the conference. We hope they will come again soon and stay with us

REPORT

of the Annual Conference of the Mennonite Church for the Canada District, held in the Moyer Meeting House, Vineland, Ont., May 17 and 18, 1900.

The annual conference for the Canada district met in regular session on Thursday morning, May 17, and the time was fully occupied for two days in discussing and advising upon the questions which were presented.

While there were a few questions of minor interest, there were a number of great importance to the prosperity of not later than August 15."

God's word is ever true and unchange- the church and manifested a growing able. Bro. D. Leaman, of Millersville, Interest in evangelizing and mission werk. All who were present were no doubt impressed as never before with the thought that it means much to be a willing servant of the Lord, to go where He cails and do His will, sacrificing every interest, giving up all fears and simply trusting and resting on the promises of God. May the seed sown here bring forth an abundant harvest.

The following resolutions were passed during the different sessions of conforence.

Re it resolved

"That this conference accept Resciution 4 of the last semi-annual conference at Berlin, viz.: 'That a committee he appointed to receive volunteers for Foreign Mission Work, and to recommend them to the M. E. & B. B. at Eikhart, Ind."

2, "That the brethren Samuel Wideman of Markham and J. F. Ritten house of Lincoln districts, be appointed as honorary members of the committee appointed at Berlin, viz: 'The brethren Elias Weber, Jonas B. Snyder and Noah Stauffer.'"

3. "That we recommend that the members of the congregation mutually bear the burdens of caring for their poor, and avoid, as far as expedient, the pub-

lle charlties " 4. "That this conference agrees with Resolutions 1 and 2 of the last semiannual conference at Berlin, viz.; (1) 'That an ordained minister he sent to Okotoks. Alberta, as long as may be necessary for the prosperity of the nual conference agrees, and (2) 'That the brethren Noah Stauffer. Benjamin Shoemaker and Danlel Wenger he a committee to look after the needs of

the minister sent." "That the brethren Samuel Bowman, Noah Stauffer and Eli S. Hailman he a committee to look out a minister and arrange to send him to Al-

g "That this conference does not justify the plan of asking members not to partake of the communion before

duly visiting them." "That this conference is of the opinion that we have a ministers' fund so that the ministers will be able to draw from the fund in advance to fill their regular appointments; and that a treasurer for the same and also auditors be appointed and a financial statement he made at the annual confer ence.

8. "That Bro. Menno C. Cressman he the treasurer of the ministers' fund." o "That Bro Daniel Shuh be the

auditor for the conference." 10. "That this conference favors the establishing of ministers at the several places where the congregations are

weak and neglected, as soon as lt is practicable.' 11, "That the brethren Solomon Gehman and Moses C. Bowman assist the congregations at Rainham and South

Cayuga for the next conference year." 12. "That the brethren Eli S. Hallman and Noah Stauffer assist the congregations at Bertie and Clarence

for the next conference year." 13. "That each minister present to his congregation the advisability of havlng a new and uniform church hymn book and report to Bro. Noah Stauffer

14. "That this conference send delegates to the next General Conference." 15. "That the bishops appoint the remaining delegates (from this district) to the General Conference."

16. "That the brethren Samuel Wideman, Louis J. Burkholder and John G. Hoover be a committee to select sub jects for special discussion at the next annual conference."

"That this conference appoint Bro. S. S. Herner as a member of the M. E. & B. B. for this district."

"That the report of the committee choosing Bro. 1. A. Wambold as the minister to be sent to Alberta be adopted."

By these resolutions may be read the resolute purpose to stand by the Word. maintain the Spirit of Christ and pro mote the work of the Lord among men. May each succeeding year be a record of the work of the Spirit in the lives of His servants' dally "waik in the Spirit."

DAVID REPOY Moderator S. F. COFFMAN, Secretary,

"JESUS PAID IT ALL."

BY SISTER BLANCHE.

I was spending my summer in the South of England about four years ago when one day a call came for me to visit a sick man. As we hurrled along the streets (the messenger and 1), learned that he had been ili many

weeks, and now the end was near. "Don't he alarmed, Sister, if he acts in a very strange way; we think he has temporary fits of insanity. Sometimes he iies back upon the hed and moans piteously; at other times he will start up quite suddeniy, and cry with a joud voice, 'Oh God, my sins!' Not that he has been a had man in his time," my guide hastened to explain, "but he seems to be in desperate trouble and distress just now."

The house was reached, and as stood in the hall I could distinctly hear the poor sufferer in the room shove mosning as my guide had sald; the words were indistinct, but the tones re vealed the soul agony he was enduring 1 prayed for wisdom as I stood on the threshold of the sick room; then opened the door, and took in the scene at a giance. Upon the bed lay a once strong man, his head tightly handaged; his eyes, though sunken, feverishly bright; his face, worn with pain, bore the ex pression of a man seeking to find some thing he had lost. He seemed to be oblivious to the fact that his relatives stood at the foot of the hed, the tear chasing each other down their cheeks as they beheld him. To me it seemed as If he were gazing into eternity. I sai down heside him and waited for his giance to fall on me; and when he looked into my face I said, to attract his attention, "Good morning; I see you don't know me, I'm Sister Bianche. I came to see you just to tell you some thing, but I haven't had a chance yet because of the noise you're making."

The friends in the room turned their attention from the dying man to me, as did the man himself. Curlosity was written on every face at my strange salutation, and this was In no sense d minished when I said to the sufferer,

"You are very cruel." He was quite still now; you could have heard a pin drop but for his heavy breathing.

"You are," I said, more emphatically than before. "Yes," I continued, for the man's eyes asked the question, "You are wondering what I mean by that accusation. I mean just this-that you are treating your hest friend so badly that you fill my heart with sad-

I have forgotten now just what I said to him after that, but I know in the gilence that followed I took the sick man's hand in mine, and in spirit we climbed the hill of Calvary, and I told him the story of Jesus and His love.

But, shaking his head, he said, when the story ended, "Sister, it's not for me. It's not for me. My sins, Sister, I can't forget! ()h God, my sins!"

There," I said, with an assumption of sternness I little felt, "Did I not say you were cruel? Doubly cruel-since I have told you of His love, and yet, though ('hrist has died, you dare to say, 'It's not for me.' What base ingrati-

"But I have sinned, Sister, so muchso much. All I ever did in the past comes before me now."

"Yes," I said, "Sin is sin in God's sight, and I don't wonder the past rises before you like some horrible spectrebut listen: "He was wounded for our transgressions, He was bruised for our iniquities, and with His stripes we are healed.' Do you grasp it?" No answer.

"Listen then," I said, "A while ago, a man I knew was sentenced to nine months' imprisonment in Worcester gaol. His good conduct in prison shortened his sentence somewhat, until at last a pardon was one day offered to him. The warder announced this to the man, but his reply was 'No! I do not believe it ; you are mocking me. I am not free.' 'You are free,' said the warder. 'I tell you,' said the man testily, 'I am not such a fool as to believe you.' And they had great diffi culty to make him believe in his free-

Wasn't it foolish of him?" I asked. "Yes, very," said the sick man, listening attentively.

"You are just as foolish this afternoon," I cried.

"Yes, you.

"Can't you see? I am like the warder telling you of your pardon, and you refuse to believe me, though I say, again and again, 'Jesus paid it ail' to set you

"What's that? What's that?" cried the man, starting in bed.

Jesus paid it all!" I repeated.

The ellect of that sentence was magical. In a moment a light shone on the man's rugged features, and in the winkling of an eye God's linger had imprinted upon his face the majesty of a glorious truth. He cried aloud in his new found joy, "I believe lt-I believe it! It's true I believe it Jesus paid it all! Jesus paid it ail!" And it seemed as if I could almost hear the angels voices, beyond the gates of gold, echo ing and re-echoing the same sweet strain "Jesus paid it all! For mefor me '"

By this time the sufferer lay back upon the pillow calm and still and I sald, "Let me sing to you," I began that well-known hymn,

desus, lover of my soul Let me to Thy bosom fly Ville the pearer waters rol While the tempest still is high."

Ah, you have to realize the beauty of day time. Nobody has any objection to that hymn when face to face with death, your dancing around alone in your before you grasp the glory of those ex-

When I finished, the man's face was bathed in tears and he lay back upon the pillow. I thought I would leave him for a quiet rest, when, at that moment, the wife came forward and stood beside him, looking sadly down upon the face of her dear one, her own tears falling the while. One scalding drop fell upon his cheek, for he opened his eyes, and his hand sought hers.

()ne look passed between husband and wife, a look only seen once or twice in a lifetime. Then he said softly, a world of tenderness in his voice: "Fanny, crying? Don't cry, it's all right now, 'Jesus paid it all.'"

His eyes closed again and he appeared

to be falling asleep.
"Let him rest." I whispered, and prepared to depart, but just as I was nodding farewell to the mourning ones, the sick man raised himself in the bed, excitedly calling out and pointing in the direction of the window.

"There she is ! There she is, Fanny! It's our little one! Oh, Maggle, is it you? Are you come to fetch pape home? Don't you see her, Fanny? Its our own little Maggie again."

I found later that Maggle was a child they had jost a year ago. But Fanny shook her head

"No. John," she whispered, "I don't see her."

"Well, Maggie," he sald, as if speaking to his child, "I'm coming, I'm coming home, for Jesus paid it ali-aii-ali."

And a day or so later he went home, dying a triumphant death. Thus death had lost its sting, the grave its victory, because "Jesus paid it all,"-From "Wings."

THE DANCE.

Evangelist Charles W. McCrossan in a recent issue of Word and Work gives the following unvarnished facts about the dance:

When I speak of the dance I speak of it as an institution. Its influence is for evil rather than for good.

I attack-It-because-It is 'essentially bad and its general influence is evil.

Many claim dancing to be an accomplishment. Webster says: "An ac complishment is an elegance of either mind or manners." Many of the most skillful dancers are ignoramuses. The most unstable and giddy, the most thoughtless and vain, in every com munity are passionately fond of dan cing. As to elegance of manners, monkeys have been taught to dance more gracefully than any woman and bears

with a statelier gravity than any man. I'd sooner see my child with grace in her heart than in her heels.

Everybody doubts the genuineness of a professing Christian who dances. If you are a Sunday school teacher and dance, it is very likely that your scholars will trip over you into heil.

If you are sending your children to a dancing school, you are misappropriating God's funds to keep up the devil's work. You'll bitteriy repent it some day. Job 21:11-I5. ♥

Some quote, "There is a time to dance," and also "Praise the Lord in the dance." The Bible teaches that the sexes always danced separately and in

joyfulness. But the idea of a professing Christian woman, in low neck and short sieeves, with dress goods trailing on the floor, which ought to be used to cover her nakedness, praising God in the modern waltz, is monstrous. There is as much difference between the ancient Jewish religious dance and the modern waltz, as there is between a drunken riot and the Lord's supper.

Though maidens blush when the truth is stated and men angrily try to dispute it, the plain fact of the matter is that dancing is simply hugging to music and it is the unrestrained and improper mingling of the sexes which makes the waltz so popular.

A man who says there is no harm in the dance is very unobserving or a wilful prevaricator. A woman who claims that there is no harm in it is, to say the least, densely ignorant.

Women, in the waltz, permit liberties to be taken with them which they would be disgraced for permitting in any other place than the ball room. There they bow to and embrace such men oftentimes as they would refuse to even recognize on the street.

It is not right for a man who is not either father, husband, brother or betrothed, to even hold a lady's hand as it is held in the dance, let alone putting his arm around her waist and drawing her to him until they can feel each others' very hearts beat.

Any woman who will permit herself to be embraced thus time after time in the waltz tacks one of two things, either good morais or good common

Every true woman at first recoils from the improper liberties taken in the ballrooms.

The dance caused John the Baptist to lose his head ... Luke 7 . 28 Many another man has jost his head in the dance with the result that many a pure woman has lost her virtue.

The dance, the cards, the theatre, the aioons and the brothels are most intimate associates. The dance is the greatest feeder of the brothei. Nine tenths of the fallen women of our land took their first downward steps in the bail room.

The private 'select' dancing parties are the feeders of public balls.

Public bails are the libertines' harvests and are the rivers which empty into the oceans of harlotry and abandonment.

It is impossible for a woman to enter a company of men, in the regulation hall room dress, without causing some men to commit adultery in their hearts,

In public dances every pure person gets smutted. Smut doesn't burn, but it blackens.

No man would care to dance with a woman the second time if she were cold and unresponsive, and if she is anything but unresponsive to comparaive strangers she is little short of dis graceful.

The waltz would die in a day if the sexes were forced to dance separately. Dancing is not the dance. Dancing is exercise but "the dance" is just,

The dance is a combination of "all that is in the world." John 2:15-16. "The just of the flesh, the just of the eyes and the pride of ilfe,'

Every one who countenances public balis or masquerades is leagued with the devil to destroy the virtue of our

June 1.

Men and women fly into the dance to avoid a fair encounter of mind with

Dancers say: "We must be amused." Yes, if you are a baby, or brainless, Wise men find recreation in something

If you have really begun to live and realize that you must prepare for eternity you will cease to cry for amusement like a baby and "put away childish things,"

Every church in our country is onposed to the dance.

Everybody doubts whether it is right. Thousands of unsaved people when urged to come to Jesus ask the first thing, "Must I give up the dance?" No one ever asks, "Must I give up walking or riding?" The dance keeps thousands of souls

away from God every year. Thousands of Christians backsiide

through the dance each year. Dancers are never spiritual.

Dancers are never soul winners The dance is an enemy to heaith, wealth and morality.

No dying soul ever would think of sending for a dancing, card-playing, or theatre-going professing Christian to point him to Jesus.

Mother, before you teach your child to dance, just to make her gracefui, remember that by so-doing you are going to give your child a big push hell-ward

Suppose two country boys go to a great city. One dances and plays cards. The other does not. When the one gets ionesome he will naturally search for a dance hall or a saloon to spend the time. The other would naturally seek good reading room or a church, What would be the outcome?

God means us to enjoy life, but not by taking improper libertles with other men's wives and daughters.

Those who cry most for amusement are generally jaded voluptuaries who need nothing so little as amusement, and nothing so much as hard work.

If you believe dancing is right, just try asking God's blessing upon you as you are preparing to go to a dance.

Just try to lead some sinner to Jesus while you are in the dance hall. Begin to tell the sinner of the love of Christ and the perfect peace and satisfaction Jesus gives, and I'li guarantee that you will feel like the biggest hypocrite on earth

Did you ever, when you returned from a dance, thank God that it had proved a means of grace to your soul? Oh child of God, your body is the temple of the Holy Spirit! Don't, I beseech you, ever jet your fleshiv desires bring reproach upon the cause of Christ by ieading you over into the devil's terri tory.

THE JEWISH RELIGION.

In their religious observances modern Jews adhere to the rules of the Mosaic dispensation. Their services consist chiefly in reading the law in the synagogues, together with a variety of prayers. They abstain from meals prohibited by the Levitical iaw, and they continue to observe the ceremonies of the Passover, as nearly as possible

They offer prayers for the dead, because they believe that the souls of the wicked go to a piace of temporary punshment, where they remain under trial a year, and they think that very few will be condemned to suffer eternally.

We give a summary of the confession of faith, in which all orthodox Jows must five and die. It is made up of thirteen articles, and was drawn up in the eleventh century by a celebrated rabbi named Maimonides. These articles declare in substance; (1) That there is one God, Creator of all things, who may exist without any part of the universe, but without whom nothing can maintain existence; (2) that God is un compounded and indivisible, but differ ent from all other unities; (3) that God is an immeterial being without any admixture of corporeal substance; (4) that God is eternal, but every thing else had a beginning in time; (5) that God alone ought to be worshiped, with out mediators or intercessors; (6) that there have been inspired prophets, and may be more; (7) that Moses was the grandest prophet that ever appeared (8) that the law of Moses was, in every syliable, dictated by the Aimighty, not only in its written letter but in traditionary exposition; (9) that this law is immutable, neither to be added to nor diminished; (10) that God knows ail our actions and governs them as He will; (11) that the observance of the law is rewarded and its violation punished in this world, but in a greater degree in the next: (12) that a Messiah is yet to appear, the time of whose coming may not be prescribed of foretoid; and (13) that God will raise the dead at the last day and pass judgment upon all.

HOW TO MAKE SCANDAL.

The following which was handed to us by a friend for publication is worthy of contemplation:

"Take one grain of falsehood, a handful of roundabout, about the same quantity of limber tongue, six sprigs of backbite, and a spoonful of 'don't you tell it.' Add a few drops of envy and a little discontent and jealousy, strain it through a bag of misconstruction, cork it in a meddlesome bottle, hang it on a skein of street yarn, and shake it well before taking.

The foregoing is about as good a reclpe for scandal as you can get. If you wish to have the disease take a dose.'

CHRIST'S WAY.

MARTHA SHEPARD LIPPINCOTT

Ob. tell me. Christian soldier Who claim to fight for God, Who claim to fight for God, How did you get religion, By precept or by rod? Did your dear parents whip you Into the right belief, That for the God you worshiped Your soul would cause no grief

Did Christ thus bring His message Into this world of ours, To force religion on us By mliltary powers? Ah, not no gnn or sword-blades Drove it into our hearts, But by His love and kindness His mercy He imparts.

Instead of killing others His own sweet life He gave That by His blest example He all mankind might save. in meekness, love, and kindness All lessons Jesus taught; keen and that if we do keen them the world will not talk about us, and that we are doing more for Him than neces sary because other professing Christians allowed to have more of this world's

Oh, shame! to those forgetting The mission of Cbrist's life, And who His name belittle In fields of blood and strife And in the field of battle.
The lives of others take, And ask a blessing, saying It was for Christ's dear sake Oh can you think to please Him By ways He would condemn't Ab! souls that are mistaken, How He would plty them That they are so benighted They cannot wisdom se And know His lessons taught them Were love and charity.

ALIVE IN CHRIST.

He ne'er God's message brought.

Then wby should we wbo follow,

It will more likely turn them

Instead of drawing to Him

To think of God with wrath.

BY IRVIN A. DERSTINE

On account of the disobedience of our first parents in the Garden of Eden sin was brought into the world and as the result man was driven out of Paradise Changed from a sinless character into a corruptible state and removed from the tree of life, he was doomed to everlasting death. Now God in order to make it possible for man to be restored to his former siniess condition gave us another Tree of Life in the form of a little Babe born in the city of David to Mary the wife of Joseph.

God gave us IIIs only begotten blameless, spotless Son, for a propitia tion for our sins. Belug born in the flesh lie was tempted by the devil in like manner as we are, but over-came him and at last, taking our sins upon Himself, ile was nailed to the cross

that we might live. Now that Christ was born, crucified, dled and was buried, arose from the dead, and ascended into heaven the plan of salvation is fulfilled and it remains for us to either accept or reject Him on the conditions laid down. Here we have His promise: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, will come in to him, and will sup with him, and he with Me."

Whosoever will may come and take the water of life freely. It is His promise and ile will fulfill. What will we do? It remains for each one of us to decide.

"To day if you hear ilis voice harden not your hearts." "To day is the day of salvation." If we will not prepare our hearts while we have salvation iu our reach and be made new creatures in Christ Jesus we cannot share His Kingdom. When Joseph and Mary inquired at the inn. It was occupied and the Christ could not be born there.

In what condition are our hearts? Are they ready to receive Him whenever He calls, or are they full of this world's goods, and is our time so occupled that we cannot receive Him?

Christ is not satisfied with a part of our hearts, neither can He divide with His adversary. Either we must reject Christ or the devil. How can we receive Christ Into our hearts? It cannot be done by having Satan make us believe that we have Christ if we keep .the opportunities for preparation.

are not doing this and that, they are foily in their religion. True Christianity is not governed by

people's ideas, likes or dislikes, but by every word in God's book of life. "Other foundation can no man lay than that which is laid, which is Christ Jesus." "Let us not be deceived, God is not mocked." Christ says "Whosoever keepeth the whole law, yet offendeth in one point, is guilty of all:" "He that says, I know Him, and keepeth not Ills commandments is a ligr, and the truth is not in him." Let us do God's holy will, not as men dictate it to us or that which we like to do because others do it, but let us show humliity by stepping down as Christ did and becoming as little children and obey God's will, not because we must but because we wish to do it out of pure gratitude for what He has done for us. We must become as clay in the pot-

ter's hand so that the Master can use up when He will. We must become willing to say "Lord, here I am, use me as Thou wilt," so that we are at all times ready to do service to IIIm at every op portunity. Then we have the promise of having Christ born in our hearts and we shall receive a full measure of Iils Holy Spirit to lead and guide us through this life. Then we can go into the world as new born creatures in Christ Jesus and the world can see by our deeds and actions that we possess something better than the world can give. May we all make sure of God's Spirit In our hearts and go forth rejoicing and bringing more souls into His fold where we all can meet again never to part. May God bless us all engaged in His work.

Derstine's Mill, Pa

THE DUTY OF FORETHOUGHT.

In condemning worry we must distinguish well between worry and proper forethought. One is sln, the other is duty. One of the ways in which fore thought should be shown is in preparation in the days of youth for the possible exigencies and emergencies of the after years. A ship about to set out on a voyage, as, for example, on an Arctic expedition, is stocked for the cruise with everything that can possibly be reunired. We should do the same with our life when in the quiet days of youth we are preparing for the years of duty, of struggle, of trial, of responsibility, which we may have to live. We can not foresee every need of danger, but we ought to take in equipment for every conceivable necessity.

This is the object of true education. We do not know what opportunity or responsibility may be open to us in the future, but we should be so furnished in knowledge and capability that whatever it may be we shall be ready to ac cept it, and to acquit ourselves bonor ably in it.

Many people fail in life because when promotion is offered to them they are not able to perform the new duties required. The cause of failure lies away back in youth, when they neglected

those commandments that we like to Skimped lessons, school hours squandered, hard tasks evaded - then years afterward what was missed in those days of easy-going proves to be just what is needed to give success. The man turns to find what he needs, and io, it is not there. He missed the lessons, which contained that teaching. He wasted the opportunity in which he might have got what now would make a fortune for him. Nothing should be neglected or omitted anywhere; for the smallest thing may be the essential thing twenty years hence, the one little link on which all must hang.

There is a good deal of preaching against anxlety, and properly so, for anxiety eats out the heart of many men and women. But the only way to avoid anxiety is to do every duty along the years from childhood to age. Then there will be no occasion for anxiety for each day will prepare for us the next, and there will be no missing links in the chain, no broken rungs in the

THE PROBLEM OF DESERTED CHILDREN.

In a recent issue of the Record of Christian Work appears an article by E. Abbott, a missionary in India, As the article appeals to all Christians we reprint it here. He says:

"The responsibility that will soon fall very heavily on the missionaries in India is a problem of deserted children The government of Bombay has directed that a careful record should be kept of all deserted children under welve years of age, so that they may he committed to the care of some inst! tute or trustworthy private persons by whom they will be honestly brought up The real meaning is clear. In the first place, the Hindoos have no institution for taking care of such children, and anything like philanthrophy is not in their line. In the second place, both from poverty and Indifference private families will not take these children There are always ready human monsters to take the girls to be brought up to an immoral life, but the government will not knowingly at any rate, give them to such. The real meaning, there fore, is simply this, that these deserted children can be saved from their physical suffering and be brought up in the Christlan life, if there is only the money to care for them. There will be thousands of such children, who in Christians school might have the best Obrigation advertion and help greatly to the streugth of the church in India. Today they are living skeletons, but cared for and nourished into life they will be as happy boys and girls as are to be found in any land, and splendid mater lal for a worthy manhood and womanhood. This is a grand oppor tunity for the wealthy men women of this country to take the permanent support of a certain number of children, for say tive or ten years until they have reached manhood and womanhood and are equipped for a useful life. The cost is really trining One dollar a month in some schools two dollars in others. It will be a noble use of money to save such children, aud a grander privilege it would be hard to find. It is too early in the history of the famine to form anything but a geu eral estimate of the number of children likely to be orphaned and deserted. In

1900.

help and cheer mother.

her lots of good."

dld so much for me."

for glying her such a son, I know.

a good mother such as I have, and I

want to do ail I can for her, because she

young and being better than ever," I

thought. There are many, many coll-

dren in the world, and most of them

love their mothers very dearly, without

doubt, but they are not thoughtful of

them. They take it as a matter of

course that mother should do for them

even if she is weary and they often try

her and vex her in many ways, instead

of making the days of her toil and care

By cultivating this beautiful charac-

teristic in childhood of heing thought-

ful of mother, the boy will not neglect

his mother when be goes out into the

world to make a place for himself.

The interests of mother will always be

in his mind. He will not forget the

little attentions that make her so

happy, or the small gifts that

come just at an opportune time, "I

but I never thought of it," said a young

man after his mother had passed away.

thoughtful of her until it was too late.

He loved his mother, but was not

The mother craves the love and at-

very own just as surely as when they

they were little children in the home

THE "ALMOST" ATTITUDE.

Paul's defense before King Agrippa

favor Christianity were irresistable.

shafts of truth hurled by the stalwart

hand of the apostle. He was a prisoner

yet free-"for whom the Son makes free, is free indeed." He walked at

liberty in the King's palace, and there

was given to him, by the Holy Ghost,

which he should speak,

to the finale!"

the hour of his arraignment, that

The effect was more than electrical-

it was simply tremendous! The heart

of the king was moved, and his lips

could not keep silence: "Almost thou

was overwhelmed by Gospel advances.

But he could go no further than to

assume the "almost" attitude--"a du-

bious, dangerous, and often soul-damn-

of King Agrippa substituting the de-

most.' Paul desired it ardently, and

devoutly prayed for it in his behalf; but

there is an ominous silence in regard

wish I had done so and so for mother,

easier and happier for her.

"That is the secret of her looking so

the famine of three years ago mission aries assumed the care of ten thousand children, and many more might have been saved had they possessed the means. As a rough estimate I think it may be safely said that in the sphere of the Marathi Mission of the American Board alone, one thousand children will be rendered dependent, and could be taken and educated for the good of India and the Indian church. Those who are seeking for an investment that will yield a heavy interest in the good of humanity, will find in this object what they want.

WHAT CONTROLS?

The question of greatest concern to man is not of freedom, but of mastership. All men are servants, just as all things are subject to law. There are laws of evil as there are laws of righteousness and as there is the law of gravitation. These laws control. The thing of importance is to know where we belong what laws are operating 11 DOD 118

Paul said to his readers: "Ye were the servants of sin." They are such no longer, but they are servants still, servants of Christ, Christ blmself was "made under the law." He "became obedient." He spoke of himself as one under compulsion. "I must work the works of Him that sent me." "I must abide at thy bouse." "I came to do the will of Him that sent me." At last He said: "I have finished the work thou gavest me to do." That is, He was under the control of the will of God. All of His disciples are similarly described. They are servants of God.

Now, we do not well if we content ourselves with a general statement like this and make no attempt to characterize the will of God. The will of God is not something arbitrary, like the traditional view of a despot. Even a despot's will is dependent upon his character: and to know the will of God we need to know Him. He is revealed in His Word He is more clearly revealed in Christ. 11e is described as "infinite in mercy." Compassion, then, which is a characteristic of the will of God, was a controlling motive of Christ's life. "I must" abide at Zaccheus' house be cause "I am come to save the lost." This was but illustrative of the method of Ilis life."

God is the God of truth. This char acterizes Ilis will. Christ, then, who does the will of God, cannot be false to himself, nor false to His mission, nor false to the truth which He proclaims. His disciples follow in the same obedience to truth. "We cannot but speak the things which we have seen and heard." Here all God like souls take their stand. "I can do no otherwise."

Again, "God Is love;" and here is an other controlling motive of Christ's life. Love permitted no other attitude toward the disciples than that which ile assumed. lie could give them no higher law of life than this: "That ye love one another as i have loved you.'

The life of Jesus was therefore, in a true sense, not free, but compelled. He could say: "I do not my own will:" and yet, in this sense, His life was uncompelled, that it was His joy, His meat and drink, "to do the will of Him that sent me.

The great questien of character always is - What controls? And the most perfect control is that which coincides with the desire of the heart. He is the truest servant whose service is both obedlent and voluntary.

Of this service often a little thing is the sufficient index and proof. Often a circumstance which would be unmarked by one unfamillar with the conditions, is abundant proof to a wise and watchful person. The conversion of one rescued from the slums was prefigured, if not proved, by washed face and bands. A tender word from haughty line to one previously despised. indicated to a teacher that her pupil had received Christ. A word, a glance, may reveal the deepest secrets of the

Sometimes a person is startled by such a self-revelation. He thought he was pure, unselfish, noble. He found himself walking willingly into moral filth. Well for him if, shuddering at his danger, he withdrew and sought other control.

Such test occasions come. It may not be out of place, sometimes, to seek them. Let us know where we stand, Are we serving God or mammon, holiness or sin? Let there be no misunderstanding about this matter, either by ourseives or by others. Let us show our service plainly. Let us answer every claim of evil with Paul's ringing cry: "Trouble not me. I bear the Lord Jesus' mark of ownership, Hls will controls."-Charles F. Janes, in Chris-

SIBERIAN EXILE.

The aballtion of transportation and exlle to Siberia in the great majority of cases in which that punishment has been inflicted heretofore is provided for in a bill just passed by the Russian Council. Exile without a fair judicial trial is also abolished. The Reform has been in contemplation by the Russian government for a long time, but the opening of Siberla to the settlement of free colonists by the construction of the Trans-Siberlan Rallway has hastened the action of the Council. On May 18. 1899, the day upon which the Hague Peace Conference opened in pursuance of the Czar's initiative, that ruler ap pointed a Commission to consider the aboiltion of the system of transporting convicts to Siberla, to suggest other forms of trial and punishment for offenders, and to report a plan for the improvement of the lot of persons who are in exile ln Siberia at this time.

The amelioration of the Russian exile system is due to a number of causes acting together. The changed conditions in Siberia, which makes it desirable to remove the stigma which at taches to a penal settlement; the pressure of public opinion outside of Russia. inspired by the writings of George Kennan and other travelers; the mani fest injustice of inflicting punishment for crime by processes more or less arbltrary and barbaric, and doubtless the pacific and ilberal disposition of the present Czar, unless he is a consummate actor and a monster of insincerity, have bad much to do with hastening the re-

form of an odious institution. The ruler wbo " for humanity's sake " initiated The Hague Conference movement could not be oblivious and indif-

ferent to the horrors of the Russlan penal system, and could not claim to be a consistent humanitarian if be did not bring his limitless power to bear for the reform about to be instituted. It is a great stride in the progress of the country. It will give to the reign of the present Czar something of the eclat which the decree emancipating the serfs, affecting the condition of 20,000,-000 Russlans, gave to the reign of Alexander II. Stermlak says that the materlal condition of the serfs bas not been improved by emancipation, that the benefit of the decree was "purely moral". If so the mission of the Czar. who seems to be a monarch who wishes to deserve the good will and loyalty of bis subjects, will not end with the lmprovement of the Russlan penal establishment. The transformation of Russlan insti-

tutions is not attainable immediately. Officialdom is there slowly influenced by public opinion, if Indeed public opinion can be said to exist in Russia. It has no voice through the press. Everything depends upon the enlightenment. clear sightedness and moderation of the ruling monarch. The construction of the Trans-Siberian Railway is the conception of a far-sighted ruler. He thereby makes a pathway through a ast, inaccessible portion of bis realm for the world's commerce and for the entrance of the shrewd, observing and inquisitive travelers who follow the beaten roads of trade. This railway will probably do more for the betterment of Siberia, its convicts and free colonists, and for the removal of Russian penal abuses, than all that has been written about these matters. It is fortunate for Russla that she is ruled by a sovereign who responds to the logic of events .- Public Ledyer, Fifth Mo., 16.

"MAN'S WISDOM."

Christ sent me....to preach the gosoel; not with wisdom of words, lest the cross of Christ should be made of none effect. 1 Cor. 1:17. The whole effect of Paul's preaching, was owing to the power of God accompanying the plain declaration of this great truth. Christ bore our sins upon the cross. But this effect might have been imputed to another cause, had he come with that wisdom of speech which the Greeks admired.

To have adorned the gospel with the paint of the Grecian rhetoric would bave obscured its wisdom and simplic ity, just as the gilding of a diamond would destroy its brilliancy, Besides, lt would have marred its operation as a revelation frem God.

For the evidence and efficacy of the gospel arise not from its being proved by philosophical arguments and recommended by the charms of human eloquence, but from its being proved by miracles, and founded on the testimony of God. This dependence upon God and his Bible, is the attractive power that draws with such men as the late Evangelist Moody.

All the charms and eloquence of brilliant and cultured men don't do it. For the p:eaching of the cross is to them....foolishness, but unto the.... saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

Hath not God made foolish the wisdom of this world? It pleased God by the foolishness of preaching to save them that believe. The weakness of Christlan teachers which God makes use of will be found to be stronger than all the efforts wblcb men can put forth elther to reform the world any other way, or to obstruct the prevalence and success of this.

God bath chosen the foolish things of the world to confound the wise, and God hatb chosen the weak things of the world to confound the things which are mighty, 1 Cor. 1:27, which with all their boasted power and qualifications have never been able to work such reformation among men as these despised of Jesus have been the means of effecting.

God has arranged it thus so "that no fiesb should glory in Hls presence."-Sel. L. M. J.

A WORLD OF FICTION.

Men are tired of reality, and hungry for pretence and sham and show. They love lies, dreams, fancies, novels, imaglnations. Says an exchange:-

"The appetite for fiction grows. A recent tabulation of the reports of more than a score of our public librarians is startling. It shows that sixty-eight per cent of the books taken from the libra ries within a given time were novels. A somewhat exhaustive examination of these books proves that the ratio of standard historical and scientific stories selected compared with those of a sensational and visionary nature, is as thirteen to forty. In other words three fourths of the novel reading is given to the lightest obtainable class of literature. And this in some of the most cultured communities in America. Re liable figurers also prove that two thirds of the books of this class are devoured by hove and girls under seventeen years of age. Colleges, high schools, literary societies, Chautauqua circles, study courses, and lecture lyceums have done something to create an appetite for wholesome reading, but a vast work must yet be done."

When men become so Intoxicated and besotted on fiction it is not strange that some of them are led to assert that much of the Bible itself is fiction rather than divine revelation. It is time to get back to truth, to believe God and obey His voice .- Sel.

THANKFUL FOR MOTHER.

"Mother looks as young as she dld when you saw her, and better than ever," said a young man in answer to my question as to the welfare of bis mother. It had been many years since I had looked into that mother's face. for we had drifted in different directions, but I remembered her as a young mother with a family of little children and I had noted her sweet devotion to their interests, and her patient ways in her daily ministrations to them in the home. I had not seen this mother's boy since he was ber "little cavaller" in a far-off town in the West. I had congratulated her on baving a boy so thoughtful of little things that make a mother's daily routine so much bappier and lighter. I was giad to find that with the growth into manhood be had still kept up that beautiful way of thinking all the while of something to ing the "almost" attitude! The question of their soul's eternal salvation is "I see that mother gets a vacation in the balance. It might be settled every year before I take mine," he favorably "in a moment, in the twink ling of an eye." But they besitate, added, with a bright smile on bis face, This year she bas been East to visit ber "halt between two opinions," and reold bome and the friends she knew turn answer to the most tender and when she was a girl, and it bas done powerful appeals of loving friends and Gospel ambassadors, "Almost" - not "The same mother's boy as ever," I quite - "thou persuadest me to be a Christian!" How far this dubious resald. "What a blessing you must be to sponse settles their eternal destiny we her! she has thanked God very often know not, but every such utterance "I've thanked God many a time for makes us "fear and quake." We can giving me such a mother," he rejoined. not contemplate such a case without tears. Within a balr's breadth of un "It is a great blessing for a boy to have

How many there are now maintain-

THE MORE EXCELLENT WAY.

told biessedness, and yet drawing back!

O that all would translate the "almost"

into a bounding "altogether," and be

fully saved!

There is a great passage in Paul's first Corinthian letter in which he sets forth the various gifts that have been conferred upon individuals by the Head of the Church perfecting of be lievers and the upbuilding of the whole body. But after unrolling the long list of lesser gifts and greater gifts and their interrelation, he suddenly sees, with bis heavenly vision, the supreme thing which makes a man a son of God, and which makes a church the bride of Chrlst, and without which even best gifts are unavailing, and he bursts forth with the words, "but I will show you a more excellent way." We ali know, or should know, His more excellent way. It is better than tongues of men and of angels, it is greater than gifts of prophecy and all knowledge of mysteries, it surpasses even falth that could remove moun tains, it outreaches the philanthropy tention of her boys, even if they have that gives and sacrifices. It is the pergrown to manhood-to her they are her fect which comes when the things that are "in part" are done away. It is the face to face life with God when the dark mirror, which gives only dispest. -Suasn Teall Perry, in Christian torted reflections, has been given up. It is the completed thing which comes after the childish things have been put away. It is the last, best, highest, divinest, heavenliest fruit the soul ever wins and that toward which the whole was masterly. Such is the verdict of divlne purpose moves-love. "Follow the ages. His cogent arguments in after love," he says, and the other apostie of love says that this is the test Royal habiliments and a spiendid enof sonship-"he that loveth is born of vironment were no shield against the

There can be no perfecting of saints without it, there can be no bride of Christ without lt. It is easy to sprinkle with water, it is easy to eat the bread and drink the wine, it is easy to sing the psalm and chant the hymn, it is easy to wear the plain garb and say the phrase, it is easy to pray with the lips and to speak words; but the finished Christian is known by the love which suffereth long and is kind, which beareth all things, hopeth all things, enpersuadest me to be a Christian!" He dureth all things-and that is hard to attain. It comes not by an easy method. It comes not from the laying on of hands, it is not given as a prize for strict orthodoxy, nor for eagerness ing attitude. Alas! we have no record in pursuing what is new, it is no gift of priest or church. cisive 'altogether' for the dubious 'al-

It is the fruit of being born of God, it is the perfume which comes from a transformed life, it is the glorious sign that a human life has been changed

until it bas received the mark of the the heart. But there are many things divine nature-love; for God ls Love. It is not puffed up, it is not provoked, it vaunteth not itself, it seeketh not its own; it edifies, it unifies, it vitalizes Christians are told to love even as Christ loved! If they once fulfilled this command they would become an lrresistable spiritual power, and the realm of the King would widen beyond all conception. This is "the more excelient way," and yet we try every other way instead!

THE MINISTRY OF LOVE. The memory of a kindly word

For long gone by, The fragrance of a fading flows Sent lovingly. The gleaming of a sudden smile Or andden tear The warmer pressure of the hand,
The tone of cheer,
The bush that means "I can not speak, But I have heard!" The note that only bears a verse

From God's own word— Such tiny things we hardly count As ministry, The givers deeming they have shown Scant sympathy. Scant sympathy,
But when the heart is overwrought,
Oh, who can tell
The power of such tiny things

To make it well!

PREVAILING PRAYER.

There are several other good women named in Bibie biographies to whom we owe our gratitude besides Hannah the model mother, Ruth the model daughter, and Dorcas who sanctified the needle. One of these was that Syro-Phonician woman who came to Jesus, and besought Him to cast the evil spirit out of her afflicted daughter. For a time the Master seemed to bold her as it were at arm's length, in order to try the mettle of her falth. Like Bar timeus, she only cries the more importunately for mercy; and like him she carries the day. "Go thy way," saith the compassionate Jesus: "oh, woman, great is thy faith; be it unto thee even as thou wiit." And so He granted to a great faith what He might have denied o a little faith

Prayer is not a teasing and a coaxing of an unwilling God; it is the fervent plea of weakness and of want into the open ear of One who knows just what is best for us. One of the things that Is best for us to have is a complete trust in God. He does not cheapen His mercies; nor does He toss them to us as a foolish father flings money to a spendthrift son. We must come into the right attitude and stay there. An honest, trustful faith-a faith that works while it prays-a faith that is not balked by discouragement-does not plead without securing some real and precious blessings. Such faith creates such a condition of things that it is wise for God to grant what would otherwise be denied.

There are many things in the loving providence of our heavenly Father to which we ought to submit. We ought to submit unconditionally and without murmurings to certain chastisements and bereavements. "I opened not my mouth because thou didst it." A childlike faith has often written that line with eyes swimming with tears, and has often carved those words on the monument that covered a darling of prayer is power! Everything with Je

in our pathway that we must not sub mit to; we must wrestle with them and overcome them. If Appollyon strides across our road we must fight him ont of the road. If a difficulty blocks our path of duty, then is the time for a stout faith to "remove the mountain. A parent whose children are yet uncon verted has no business to slt down in silent submission to such a state of things. Neither has a pastor or a church any right to sit down submissively to the terrible fact that the Gospel ls powerless, and no souls are converted The reason why there are no revivals in some churches is that they actually vota not to have them! That Syro-Phoniclan mother would

have done egregiously wrong if she had gone home submissively under a first seeming discouragement. "There's nac gude done John, till we get into the close grups." So said Jeems the door keeper to Dr. John Brown, who gave us the immortal "Rab." There lies one secret of prevailing prayer. The woman of Canaan carried her point and got the demon expelled from her daughter because she came into a "close grip" or the Divine Healer. God is a wise and supreme sovereign up vonder, and we are responsible free agents down here As a sovereign, He has commanded us to pray, and to pray without ceasing The ceasing would be sin. God reserves to Himself the right to grant our re quests when He chooses, and just as He chooses. It is our duty to pray, and it is God's right to bestow the answers that seem best to Him; i. e. such an swers that are for our good and for His glory. The right kind of faith is that temper of the soul which submits to what God orders, but never submits to what God can make better. If we vield to temptations and yield to dis couragement when we ought to struggle against them; if we are tamely content to be without spiritual blessings, and neither labor nor pray persistently for such blessings, we deserve to suffer.

Prevailing prayer must always be accompanied with prevailing effort on our part. God never puts a premium on cowardice or laziness, or palpable negiect of duty. There is no haphazard in prayer. All of God's promises have their conditions; we must comply with those conditions, or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop unless he has plowed his field and sowed his seed. Be sure, my Christian friend, that you are honestly and perseveringly doing your part, if you expect God to do Ills part. He promises His Holy Spirit to His minis ters and His churches when they are willing to co-operate with the Spirit; if they quench the Holy Spirit, they pay the terrible penalty.

What a magnificent epic are the tri umphs of prevailing faith! The Bible history shines with the glorious record. That early church were "continuing with one accord in supplication," when the Pentecostal baptism of power de scended upon them. Prayer opened Peter's prison doors; and I have seen awakened sinners come into meetings and inquiry rooms who were just as truly delivered from Satan's prisons as the apostic was, by fervent intercessory prayer. That Syro Phonician mother's message to the churches to day is

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sus; less than nothing without Hlm! the boons of heaven. Have you beard Two things our churches must do if their barrenness is to be exchanged for harvests. The one is to quit the companionship of a self-indulgent corrupting "world." for as long as the world has influence on Christians they will gain none on the world. The other is to come into closer companionship with Christ lesus Closer in clean godly living: closer in self sacrifice: closer la love ishors for the salvation of souls. Then the "close grup" in prayer will bring down the sought-for-blessings. T. L. Cuyler in Evangel, Mess.

PDAVED

Nothing can detain or destroy a real prayer: its flight to the throne is swilt and certain. God will not fail you though you fail yourself. Though you faint. He fainteth not neither is weary Lift up your cry, and He will lift up His hand. Resort to your chamber, and it shall be to you none other than the gate of heaven. Tell your God your grief is heavy to you, it will be light enough to Him. Dilenimas will all be plain to His wisdom, and difficulties will vanish before His strength,

But remember always, prayer, like a ladder has two ends. If angels are at the top end, there must be a human being at the foot: if the sunshine and the rain are sent to bring forward the fruitage of the year into the harvest, man must plow and sow, else there will be no harvest. God recognizes and uses human agencies in the carrying forward of His purposes. This has its illustration in an incident in the life of Hudson Taylor. He is a man of great faith in God, as well as a great missionary. When he first went to China it was in a sailing vessel. Very close to the shores of a cannibal island the ship was becaimed and it was slowly drifting shore. ward, unable to go about and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and be sought him to pray for the help of God

"I will, said Taylor, "provided you set your sail to catch the breeze."

The captain declined to make himself a laughing stock by unfurling sails in a dead caim.

Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails '

And it was done. The missionary retired to his state room to pray. While engaged in prayer, there was a knock at his door.

Who is there?"

The captain's voice responded, "Are you still praying for wind?"

"Well," said the captain, "you'd better stop praying, for we have more wind than we can well manage."

And, sure enough, when but a hund red yards from shore, a strong wind had struck the sails of the boat, so that the cannibals were cheated out of their

Salis are made to catch the wind. This part of the prayer, namely, the spreading of the sail, the sailors could do. It belonged to God to send the

The application of all this is, if your prayer is for wind, be sure to lirst spread the sails

The late Mr. Spurgeon said, "Prayer is the rustling of the wings of the an-

prayer in your heart? You shall see the new life in the old grave clothes? angel in your house. When the charlots that bring us the blessings do rumble, their wheels do sound with prayer. We hear the prayer in our own spirits, and that prayer becomes the token of the coming blessings. Even as the cloud foreshadoweth the blessing; even as the green blade is the beginning of the harvest, so is prayer the prophecy of the

blessing that is about to come." One great lack of the church to day is the power of prayer. The little company in that upper room in Jerusalem men and women-rightly interpreted our Lord, when for ten days they tarried in prayer. How simple, direct, fervent, mportunate that prayer was all the world knows. In this first Christian prayer meeting we have in minlature the pivotal point of power for the church to day and of every day .- Zion's

OLSTALL STEED WIN HIM TO-NIGHT."

Sometimes I believe that the little ones say the best things after all, says a writer who reports this touching incident. I knew a family in Detroit who were heart broken and sad this Satur day night.

There were three last Saturday, but to day only two are left. The tie that bound them more closely than that which the clergyman drew has lately been loosened, and the light of their lives went out with the red winter sun only the other night.

The father is a railroad man whose duties called him away from home nearly three fourths of the time. It was his habit, whenever he was about to start for home, to telegraph his wife, apprising her of the fact.

In these telegrams he never failed to mention the name of his little four year old, and the dispacches usually ran as follows:

"Tell Arthur I shall steep with him

The baby boy was very proud of these telegrams, which his mother would read over to him, and he considered the "teledraf" a great institution.

The other night, when the fever had done its work and the mother was sobbing out her anguish, the little one turned calmly in his bed and said:

"Don't ky, mamma; I s'all s'eep wiv Dod. 'oo know. Send Dod a teledraf and tell Him I s'all s'eep wiv Him to-

But the message went straight up there without the clicking of wires or the rustle of wings.

"WEIGHT OF GLORY."

"A weight of glory!"-that is a very strange expression. We commonly associate a weight with oppressiveness It is something which keeps us down, prevents us from flying into the air restrains the exuberance of joy. ls it not singular that such a simile should be taken to mark the advent of glory? Should we not expect to hear, not of trlumphant weightedness, but of triumphant wings? I can understand the significance of the words, "They shall mount up as eagles." I can see gels that are on their way bringing us the force of the command, "Lay aside

every weight and run." But why dress Why recall a metaphor of death? Why speak of the Lord's joy as a weight of glory.

Recause my soul the joy of the Lord is a weightedness. The transit from earth to heaven is not an emancipa tlon from care; it is an emancipation from care about threelf. He only emnties thee that thou mayest be filled again-filled with a higher care, love's care. There is a weight which is only felt in heaven and which is heaven's glory-it is the labor of love. It has hardly begun here; it is the praise that "waitetb for God in Zion," There is a burden which has long deterred thee from lifting God's burden: It is the thought of thine own morrow. From that weight thy Lord would fain set thee free. But why? Not that thou mightest be a winged butterfly filtting from flower to flower. Nay, but that thon mightest bear a larger weight-the weight of bumanity-Christ's weight of glory. The joy of thy Lord is not a bird's song: it is a heart's enlargement. The risen Christ remains not in the garden; He must ascend to the cares of His Father. The place prepared for thee is no sense of luxurious ease, no plot of ground enclosed from mortal oain. There is a gate leading into the highways and the hedges, opening out into the far country of the prodigal son. And through this gate thy Father would have thee go-to minister, to succor to save. This is the place prepared for thee in the mansions of thy Father. This is the ivory gate and golden where the angels go out and in. This is the narrow way which leadeth unto life, and they who have found that life retrace the road to bring their brother in. Thy weight of responsibility will be thy weight of glory .- Geo. Matheson

THE WAY TO LIVE.

Be patient. Keep sweet. Do not fret or worry. Do your best and leave results with God. Believe firmly in God, in the fulfillment of His purposes and the march of His providences. God's laws are immutable and work with undevlating regularity. Walk in fellowship with God and every year you will be a stronger, better, happler, and sweeter man. Do not mar your peace or power by needless worry. Live by faith in the Son of God, who loves you and gave Himself for you. On some bright to-morrow you will come to an. chor under a haven of sapphire and in a harhor of calm, with chimes ringing their welcome from the spires that sen tinel the city of God, while from the hattlements millions will shout, "Well done!" while God Himself will say, "Enter thou lnto the joy of thy Lord." -George B. Vosburgh.

"BETTER TAKE A SHEEP TOO."

A valued friend and able farmer sald to his newly hired man:

"Jonathan, I did not think to mention to you when I hired you, that I shall try to have my work done this year without rum. How much must I give yon to do without?"

"Oh," said Jonathan, "I don't care much about it; you may give me what

"Well," sald the farmer, "I will give you a sheen in the fall if you do without rum

"Agreed."

"Father, will you give me a sheep too, if I do without rum?" then asked the elder son.

"Yes, you shall have a sheep if you do witbout."

The vonnest con then said "Father will you give me a sheep if I do with-"Yes. Chandler, you shall have a

sheep also." Presently Chandler speaks again: "Father, badn't you better take a sheep,

The father shook his head; he hardly thought that he could give up the stlm ulant, but the appeal came from a source not easily to be disregarded and the result was, the demon was thenceforth banished from the prem lses, to the great joy and ultimate bapniness of all concerned.

SPLE WATCHELLINESS

Remember always thy end and that tlme lost never returns. Without care and diligence thou shalt never get virtue

If thou begin to wax lukewarm it. will begin to be evil with thee.

But if thou give thyself to fervor of spirlt thou shalt find much peace and feel less labor through the assistance of God's grace and the love of virtne.

The fervent and diligent man is pre pared for all things.

It is harder work to resist vices and passions, than to toil in bodily labors. He that avoideth not small faults, by little and little falleth into greater.

Thou wilt always rejoice in the even lng, if thou spend the day profitably. Be watchful over thyself, stir up thy self, admonish thyself and whatever be

comes of others, neglect not thyself. The more holy violence thou usest against thyself, the greater shall be thy spirltual profiting .- Thomas a Kempis

THERE is the lesson of entire conse cration. The branch has but one object. for which it exists one purpose to which it is entirely given up. That is to bear fruit the vine wishes to bring forth. And so the believer has but one reason for his being a branch but one reason for his existence on earth-that the heavenly Vine may through him bring forth His fruit. Happy the soul that knows this, that has consecrated to it, and that says, I have been re deemed and I live for one thing. Andrew Murray.

DEATHS.

Martin.—On the 19th of April, 1900, near Columbia, Lancaster Co., Pa., Amos Walter, son of Benjamin S. and Lizzie II. Martin, aged 29 ds. Bnrie on the 22d at Habecker's M. H. Fun eral services by Abraham Witmer and Benjamin Lehman at the house. Text, Songs of Solomon 4:7, last clause.

WEAVER. - February 12, 1900, near Martindaie, Lancaster Co., Pa., of consumption, Annie Weaver, widow of the late David Weaver. She died at the home of her parents, Peter and Elizabeth Brubaker, aged 46 ys. She was a faithful memher of the Mennonite Church for many years. She leaves her aged parents and two brothers to mourn her departure, but they mourn not as

those who have no hope. Funeral was held on the 15th of February, at the Pike Mennonite M. H. Services were conducted by Pre. J. Brubaker and Aaron Sensenig from Psalms 37,37. Peace to her ashes.

PARKER.-On the 1st of May, 1900, In Cambria Co, Pa, of pneumonis, sister Elda Viola, daughter of Bro. Henry and sister Adeline Parker, aged 13 ys., 6 ms., and 29 ds. She had united with the church on the 14th of Jan. 1900. She bowed a bright Christian example for showed a fright Christian example for one so young, and when she knew she was nearing the end of life she called for a pencil and paper whereon she wrote when she united with the church and asked for the Bible and laid the paper therein to show how far she had read through the Bible. Calling the family to her bedside she bade them all good bye and told them to meet her in heaven, and then passed away with a smile on her face. This shows the blessing obtained by living for Christ when we come to the dying hour, even if young in years. She was burled on the 3d in the Weaver Mennonite grave-yard. Funeral services were conducted by S G Shetler, Jonas Blauch, S. Gin by S. G. Shetler, Johns Match, S. Chi-dlesperger and L. A. Blough. Text, "I thy servant fear the Lord from my youth." I Kings 18:12.

GINDLESPERGER. - On the 12th of May, 1900, in Roxbury, Cambria Co., Pa., sister Elizabeth, wife of Bro. John sister Elizabeth, whe of Bio. Sound (Indiseperger, aged 55 ys., 6 ms. and 12 ds. Sister Gindiesperger suffered a great deal during the last few months but bore it all with Christian patience nto the end She was buried on the 14th. Funeral services were conducted hy L. A. Blough and S. Gindlesperger. She left behind a sorrowing husband, one daughter and a number of brothers one daugnter and a number of brothers and sisters. Bro. Gindlesperger has passed through many sorrows within the last ten years, he having huried two wives, one son and three daughters and several grandchildren. May God comfort him in his sore bereavements.

YODER .- On the 27th of April, 1900, YODER.—On the 27th of April, 1800, near Denhiph, Va., Ella Marce Yoder, claughter of D. S. and Mailnda Yoder, daughter of D. S. and Mailnda Yoder, aged 10 ms. and 27 ds. Burled on the 28th in the Pine Grove cemetery. Funeral services were held at the house by D. Z. Yoder. Text, Mark 10:16.

SCHROCK. — Magdalena Schrock, daughter of Christian and Elisabeth Plank, was born in Wayne Co., Ohlo, June 21, 1829; died May 5, 1800, aged 70 ys., 10 ms., and 14 ds. Married to 70 ys., 10 ms., and 14 ds. Married to Yost Schrock in the year 1848. Moved from Wayne Co., Ohlo, to Middlebury, Elkhart Co., Ind., in the year 1851, to the farm west of Middlebury, where abe lived until death. Born to them twelve children, four preceded her to the spirit world, twenty-seven grand-children living, five dead, seven great-grandchildren. She was a faithful mber of the German Baptist Church member of the definal Balance Children
until death. She was a loving mother,
a friend to all, bearing her affictions
with Christian patience, only waiting
her time until the Lord should call her

WHITE. - On the 5th of May, 1900 at the residence of her parents and Mra. Tobias Shantz, Etta, of Ward White, in her 34th year. of ward white, in his start year. They had lived at Leamington, Ont., since their marriage in September, 1897, and up to within a short time of her decease when the hushand left for Didsbury, Alberta, Canada, to prepare a home f Alberta, Canada, to prepare a nome for them while the deceased came to spend the summer with her parents and friends before following her husband to the Northwest. Within a week after her arrival a child was horn and a few her artival a cinit was normatic to days afterward the young mother suddenly hegan to sink and soon passed away. Owing to the great distance it was impossible for the husband to attend the funeral of his heloved companion which took place from her panion which took place from her father's residence to the Alma St. U. B. church, Berlin, Ont. The remains were laid to rest in Mount Hope cemetery. She leaves her husband, an infant child onte brothers and sisters and man warm friends to mourn her early death,

yet they mourn not as those who have no hope, for she had made the wise choice years ago and she was prepared when the summons came. fort the bereaved hearts in this hour of

SHANTZ .- Joseph Y. Shantz, son of Jacob and Mary (Yost) Shantz, was born July 10, 1815, in Waterloo Co., Ont. He was married to Elizabeth Stauffer on the 15th of May, 1838. To them were horn twelve children, of whom four sons and five daughters survive, all itving in Wilmot Twp., near the paternal home Bro Shaniz passed away on the 8th of May at the ripe old age of 84 ys., 9 ms., and 28 ds. A large circle of relatives and friends followed the remains to their last resting place at Gelger's M. fl. on the 11th. Deceased united with the Mennonite Church in his youth and was a consistent member nis youth and was a consistent memori until death. Funeral services were held by E. S. Hallman from Psa. 39:4, and Amos Cressman from Rev. 14:13. Sister Shantz preceded her husband several years ago. May the Lord comfort the family and friends.

SHANTZ.-Samuel Y. Shantz, son of Jacob and Mary (Yost) Shantz who moved from Montgomery Co., Pa., to Canada in 1810, was born Jan. 15, 1825, On the 11th of March, 1845, he was married to Esther Erb who survives This union was blessed with eight sons and five daughters of whom two daughters have passed away. Bro. Shantz united with the Mennonite Church in his youth and was a faithful member until his death. He was widely known and highly esteemed, and his liberality and wise counsel were much appreciated. He had been a sufferer for several years and was confined to the house for several months. On the the house for several months. On the the of May he was sillicted with a stroke of paralysis to which he suc-cumbed on the 15th having attained the age of 75 ys. and 4 ms. The funeral was held on the 17th from his late residence two miles south-west of Berlin, Ont., to the C. Eby M. H., Berlin, where the burial took place. The funeral was largely attended. Services by Hallman from 2 Cor. 5 · 1 and Hallman from 2 Cor. 5:1 and Noah Stauffer from Heb. 11:10. May God comfort the bereaved family.

REESOR. - On the 24th of April 1900, at the residence of her son in law nea Markham, Ont., sister Martha Ramer Markham, Ohn, sisten Matten Rainer, widow of the late John L. Reesor, aged 74 ys., 6 ms., and 7 ds. Buried on the 25th at the Wideman M. H. Services by L. J. Burkholder and Samuel Wideby L. man Text 1 Peter i : I

FINANCIAL REPORT OF THE HOME AND FOREIGN RE-LIEF COMMISSION.

FROM APRIL 23, 1900, TO MAY 22, 1900.

	Received for India Famine		
	A Brother, Trousdale, Ks.	\$ 5.00	
	Defenceless Menn. Cong.,		
	Fianagan, III.,	75 (ki)	
	John H. Giugrich,	1.00	
	Daniel Christophel,	2 00	
	A Friend, Berlin, Ont.	10 00	
	Jacob Christophel,	5.00	
	Mrs. Jacob Yoder,	3 00	
	a Friend Daborn Co. Ns.,	12.50	
	Man & Wife, Butterfield, Minn.,	1.00	
	Am. Meun. Coug., Champaign		
	Co., 111 .	41.65	
	Mrs. Peter Tschantz,	5.00	
	Cotherine S. Reist.	2.50	
	Menn, Cong., Kirschnerville,		
	N. Y.,	13 50	
		5 (0)	
	Menn, Cong., Blooming Gien, l'a	., 148 66	
	Menn. Cong., Marion Je., S. D.,	17 00	
	Peter Funk, Sr.,	15 00	
l	Jos. Glanzer,	15 (0)	
	lucub M. Tacheller,	15.00	
	D. S. & B. Weaver,	50.00	
	R. T. Hawes,	50	
		5 00	
7		1 (10	
	Pleasant View Cong.,		
		15 15	
l	Locust Grove Cong., Mittlin	55.00	
	A Friend, May City, Ia.,	10 00	
		21 00	
	Monn S. S. Carlock, Ill.,	21 00	
	H. Quiring's Cong., M1. Lake,	35 25	
		2 68	
	Jacob S. G. Erb,	50	
9			
	Soring Valley Cong., Califor, K.	1.00	
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enry M. & Mary A. Sensenig.	5 (11)	D. S King,
onry M. & Mary A. Sensenig. tile Martin, s. Daniel Kolh, H., Eisharl, Ind., Willems, co Sisiers and a Brother,	1 00	D. B. King, Penna Cong., Ks., Mrs. Elizabeth Buzzard,
s. Daniel Roth,	5 (01)	Mrs. Elizabeth Bhazard,
H., Eikharl, Ind.,	1 00	Wro Kraty
willens,	9 00	Mrs. Jacob Rittenhouse.
Boyertown, Pa	3 00	atrs. Henry Fretz.
Boyertown, Pa., Sympathizing Friend,		AVES, PAIRMONT BREATH, USE MEM PRETZ, WEN, Fretz, Mrs. Jacob Rittenhouse, Mrs. Henry Fretz, Mary B. Benner, Roseland Cong., Neb., Goodland, Ind., Cong., Anna M. Miller, A. P. Shenk.
Landisville, Pa., r. G. Widmer, snn. Cong., Yuton, Ill., or F. Wiens, N. Claudon, Scherz & Family.	10 00	Goodland Ind Cons
r. G. Widmer,	1 00	Anna M. Miller
enn. Cong., Ynton, III.,	3 00	A P Shenk.
N (Nandon	80.00	A. P. Shenk, S. Coffman Shenk,
Schertz & Family.	5 (8)	Henry M. Shenk,
G. Doerksen, J. Ringenberg & Wife, blicoak Mean. Cong., Yuton,	5 (R) 1 00	S. Comman Snena, Henry M. Shenk, Sugar Creek Cong., Ia., Neshannock Falls, A. M. Cong., Pa., Father Olston and son, A Brolber, Futon Co., Oh
J. Ringenberg & Wife.	4 (0)	Cong Pa
lillnois	23 (0)	Father Olston and son.
er Creek Menn, Cong., Okla.,	18 00	A Brolber, Fuiton Co., Oh
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enn. Cong., Elgln, la., F., Phliadelphia, Pa.,	60 20 100 00	Steelles Ille Cons
F., Philadelphia, Pa., Fotai,	\$1,143.66	A Slater and children.
		Rockton Cong. and friend
received on Agreements to Mair	itain Orphans.	Sterling, Ills., Cong., A Sister and children, Rockton Cong. and friend Clearfield Co., Pa.,
na Burkhari	\$ 15.00	A Sister, Pleasant Valley S. S., Ks., Harper S. S., Ks., W. E., Itetweller, J. G. Wenger,
arl Ehrlich,	30 00	Harnar S. N. Ke
sanna E. Shantz,	30.00	W E Detweller.
na Burkbarl, iri Ehrlich, sanna E. Shantz, irbarn Ruvenachi & Class,	15 00 15 00	J. G. Wenger,
rs. Daniel Roth, rs. John Albrecht,	120 00	J. G. Wenger, Cypress Menn. S. S., Va., Friends, Chambersburg, I J. H. Price, E. S. Price, A Stater, Atlensville, Pa.,
Total,	\$ 225 00	Friends, Chambersburg, 1
Received for Armen		J. H. Price,
		A Sister Allensville, Pa.,
enn. Cong., Stony Brook,		
enn. Cong., Stony Brook, York Co., Pa., an & Wife, Butterfield, Minn., oward Co., Ind., Corg.,	\$ 50 00	Melaniora Cong , 111s., 8. S., 11is , Bible Meeting,
ng ard Co. Ind. Cong	8 110	Blble Meeting
Total,	\$ 59.00	
Received for Menn. Mission, F.	hiladelphia.	Mt. Clinton S. S., Rocking
	\$ 255	Weaver's Cong Rucking
ein. J. Neuleid, Total,	8 2 55	Co., Va.,
Received for Old Prople's	Home	Jonas H. Blosser,
	\$ 5.00	A Sister, M. Clinton S. S., Rocking (O., Va., Weaver's Cong., Rocking) (O., Va., Jonas H. Blosser, (Cong. Middle District, Ro- Ingham Co., Va., Adolph Hanling, W. M. Hanling, W. M. Columbiar (Columbia)
S. & B. Weaver, Total.	\$ 500	Adolph Haning,
Received for Chicago M		Malioning and Columbian
S. & B. Weaver,	\$ 5.00	Ohio, Congs.
Total,	\$ 5 00	Jacob S. Augspurger,
Received for Orphans'	Home	Mary J. Baller.
		Roanoke Cong., 1lis.,
S. & B. Weaver, Total,	\$ 5 00 \$ 5 00	Lund, Kans, Cong.,
		Co. Ohlo.
Total receipts,	\$1445.21 1798.09	J. L. S. and wife,
al. previously acknowledged.	11162.10	Jacob Bergey, Sr.,
Total.	53243 30	Mrs Hottle Weaver
		Abraham Hailman,
DIBBURSEMENTS		E. S. Hallman,
ald for Exchange,	\$ 1.06	Snyder's S. S. Ont.,
ald for Exchange, ivested in M. P. Co. stock, as per donor's wisb, orwarded to J. A. Res-ler for	25 (r)	Mahoning and Columbia Ohlo, Congs., Jacob S. Angymreg. Jacob S. Angymreg. Mary J. Ballerman Co., Mary J. Ballerman Co., Lind, Kane, Cong., Tel. Co., Ohlo, J. L. S. and Wife. Jacob Bergeveller, Mrs. Hettle Weaver, Abrahum Hallman, Shyder's S. J. Ott., Anna Hedrick, A Bro. and Sister, Sterlin A Bro. and Sister, Sterlin A Bro. and Sister, Sterlin A Bro. and Sister, Sterlin
orwarded to J A Res-ler for		Tota
	1173 69	DISBURSES
orwarded to J. A. Ressier for	. 868.50	Evangeli
orwarded to J. A. Ressler for orphins at Menn. Missler orwarded to Orphans' Home,	,	at D do sluttoners anni
Ohio, aid to M. E. aud B. B. for Chl- cego Mission, orwarded to Old People's	5.00	H. H. Good, for work in h J. S. Harlzier, work in M J. G. Wenger, for workers Jos. R. Loucks, for workers
aid to M. E. aud B. B. for Chl-	5.00	J. S. Harlzier, work in M.
orwarded to Old People's	0.00	J. G. Wenger, for worker
11ome, orwarded to Phliadelphia	5.00	C. K. Hostetler, 6 mo. sale Tota
orwarded to Philadelphia	9.55	Tota
Mission, orwarded to Geo. S. Hicknik		India
for Armenia,	581.000	J. M. Shenk,
Total,	\$1644.80	Shoes for Bro, and Sister
alance on hand,	\$100% 50	H. and F. R. C.,
Gralefully acknowle	dged.	Tota
Home and Foreign Relief	ommission.	Chleago M
C. C. SHOEMAKI	re Treasurer.	Rent,
C. C. GROENARI	,	Living. Domestic.
	-	Dispensary,
		t'coal,
REPORT OF THE ME	NNONITE	Gas. Repairing.
EVANGELIZING AT		Carfare.
		Postage,
NEVOLENT BOA	KU,	Hat.

111210000111	/	
FROM APRIL 1 TO MAY	15, 1900.	
RECEIPTS.		
Evangelizing.		
Joel Bower, Zion's Cong , Morgan Co., Mo., Total.	\$ 10 00 1 85 \$ 11	
Chicago Mission.		
Mrs. Elizabeth Buzzard, A Sister, J. R. Courad, North Salem S. S., Logan Co., O., A Brother, Mt. Zion S. S., Morgan Co., Mo., Attensylle Bible Class.	\$ 100 100 600 540 270 4 9 10.00 5 30	
Total, India Mission.	2 .40	
A milab Menur, S. N., Matla- wana, P. I.a., Annish Menn, Jibble Class, Matlawana, Pa., Goodland, Ind., Cong., Wideman's Cong., Unit, A Sister, Cong., near Henderson, Neb., A B other, Canton, Ne., Win Freiz, Zion's Cong.	\$ 14.29 7.74 2.00 30.32 25.21 1.00 9.50 5.00 1.00 3.29 1.05	
India Orphana.		
Lydia Bergey, J. i., S. and wife, Telal,	\$ 1.00	
Orphans' Home (Oh)	(1)	
J L.S. and wife,	1	
Armenia Orphans		
J L. S. and wife,		
India Faurine.	0.10.01	
W. E. Haning, Adolph Haning,	\$ 10 (a) 1 (b)	

le, Pa., 118... seilng tockinghan 6.60 ockingham er, an Co., Mo. r. Fulton 73 50 5 (0) 2 00 5 (0) 1 (0) 8 (0) 2 (0) ory supplies, ork in Tenn k in Mich India. \$ 450 Sister Page. ago Mission BECKEPTS Total DISCURBENCE NTS

Gratefully acknowledged,
G. L. BENDER, Treas

As to ecstasy, it is clear that the hu man mind in its present condition could not endure incessant rapture. Exces sive or continuous ecstasy would soon rasp and shatter the nervous system and be injurious and unhealthful to soul and body. In heaven it will be otherwise, and eternity will be long enough for our enjoyment. We must be satis

fied here with deep, constant "peace like a river."

l'ossihly it may please Christ that we should have, more or less, a mingled cup here—that we should suffer with If im here, that we may he glorified with Him hereafter .- J. A. Wood,

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Sowing and Reaping. Moody. 26

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"How heautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ." ELKHART, IND., JUNE 15, 1900.

Semi-Monthly.

ABRAM B. KOLB, Edilor.

Contents of this number. testrictions.
The Church Walking with the World. eparation. The Object of Life.

Books and Papers do your Boys Two Things.
Good Enough.
A Great Scientist's Message to the Age.

Correspondence.
Sun'ay School Hems.
Hinols S. S. Conference.
Report of Uninols Conference.
Report of Illinois Conference.
Second Annual Report of Mennonite
Board of Charitable Homes.

intemperance. Adam Clarke on Dancing. Pastor and Church. ultivate Resources.
b Live is Christ: To Die is Gain.

rinancial Report of Weish Mountain In-Freewill Offerings for Mernonite Or-phans' Bome.

EDITORIAL NOTES.

The General Conference of Menno-

nites of North America, is at present,

through Its Mission Board, making

preparations to establish a mission in

India P. A. Penner and wife of Moun-

tain Lake Minn and J. F. Kroeker of

Newton, Kansas, were selected as mis-

sionaries and have been preparing

themselves for the work. They will go

as soon as sufficient money shall have

heen contributed to pay their traveling

Within the past two months the

River Brethren Matoppo mission sta-

tion, near Bulawayo, South Africa, has

suffered the loss of two earnest and

word was received that Mrs. Sarah

of the same month a cablegram an-

nounced the death, from apopiexy, of

Elder Jesse Engle on the 3d of April.

He was born in Lancaster Co., Ps.,

later moved to Cumherland Co., and

many of our people.

expenses

The Prodigal. By Spurgeon, etc. The Spirit-Fliied Life. MacNeii.

A Castaway, and Other Addresses. By Rev. F. B. Meyer. Heaven on Earth. By Rev. A. C.

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Webb, Pepioe, Murray, etc.
Absolute Surrender. Murray.
Possibilities. McClure.
Falth. By Spurgeen, Moody and

57 Christle's Old Organ, Walton,

on the Ten Commandments, By

from? Leach.
Alone in London. Stretton.
Moody's Anecdotes.
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The Power of Pentecost. Waugh.
Men of the Bible. Moody.
A Peep Behind the Scenes. Watton The School of Obedience. Murray. Tales of Adventure from the Old

gan. The Robber' Cave. A. L. O. E. The Life of David. Illustrated

than the saloons." Of the 278 boys During the last few days a thousand then in his reformatory 256 were cigar- bodies have been picked up.....Some sar Entered at the Post Office at Elkhart, as — ette smokers. The statements of men — of the poor creatures die with the med-In such positions are usually stripped licine in their mouths." Such is the tracts, some specially written for the of all poetry, and the fact that the cholera by which our dear ones at society, some that were published in ahove statement was endorsed by other Dhamtari are surrounded. They work former issues, and others that were superintendents of reformatories makes uncomplainingly, cheerfully, and the carefully selected and revised, in all the fact truly startling. However, the worst features of the work they leave about fifty new tracts, ready for the cigarette and the saloon go hand in for other pens to describe. May God printer. hand; one supports the other, and both - preserve them in their work of mercy. are supported by the Evil One.

THE MINISTERS' A reader asks whether cholera is LIST. really as "fearfully fatal and quick in Family Almanac for lts work" as Bro. Ressler represents it 1901 is at hand, and we will be glad to to contribute to the fund so that 5000 to he in his letter which was quoted in receive corrections and additions for part in the last issue. For answer we the ministers' list and meeting calenquote from a letter by Man Sukh Lal, dar. If any reader knows of any hrethren and sisters are never without a of Godhra Guzerat, in the Rombau changes to he made kindly drop the number of tracts within easy reach, Guardian of May 5. Speaking of a editor a card noting the changes. cholera epidemic in that section this native missionary says: "As the re-It will no doubt be a mainder of the water gradually evap-

RESIGNED HIS 11 wm -matter of surprise to orated in the flerce heat the people many of our readers were surprised to see the fish so close that Bro. J. S. Lehman, who for eight that they could be caught hy hand. years has filled the position of general For two or three whole nights the fammanager of the l'ublishing 1louse, has ishing crowds seized, cooked and deresigned his position. He has been an youred the fish as fast as they could. It shle and active worker with us during is supposed that many of them ate fish this time and much of the prosperity which had turned fetid, but whatever which the llouse enjoyed is due to his the cause, a fearful form of Asiatle zealous efforts. The preservation of ful scenery, ahundance of the comforts cholers broke out so suddenly that his health and outside Interests of life, kind and congenial friends and about two hundred (out of fourteen prompted the step, and while we much companions, success in our avocation thousand) perished the first day. Then regret to lose his active help in the and general prosperity should and gener the panic seized the multitude, and they House, our hest wishes for his success ally do bring pleasant thoughts and a fled in all directions, throwing down and prosperity will go with him in happy, contented feeling. I say, gener their tools and abandoning their dead whatever avocation he may in the fu- ally, but not always. With all these and dying. The air hecame laden with ture engage. He, with his family, things in the largest measure, we often

riding over to the hurning ground behind my hungalow to see that the hodies were being properly disposed of, IN ARREARS. falthful workers. On the 6th of April I found that the bearers of the dead had themselves been stricken down in tions to the HERALD to send us the pecially we American people. We are Cress had passed away, and on the 24th front of the pyre! The civil surgeon amount soon. It may be only a dollar in a ceaseless hurry and flurry of work and I administered some medicine and or two that you owe us, and it seems a and husiness. We let cares, anxieties did all we could, but they collapsed. A small amount, and so it is, for each and fears trouble and overpower us. young woman suddenly sank down individual subscriber, but when we We have no time to sit down and rest on the ground and in spite of all we have 1000 persons owing us \$1.00 each these weary bodies as well as the mind, could do died within four hours. Her it makes a thousand dollars, or when that we may gather strength and courthen to Abilene, Kansas. He was one husband heard the news at four in the we have 1000 persons owing us \$2.00 age for the future. The spostle says: of the ahlest men in the denomination, afternoon and three hours afterward a piece it makes \$2000.00 for us, which "Let your moderation be known unto and was well and favorably known by he also was dead. Their child followed. Is a large sum. We pay our employees all men." Again he says: "Be temper The people suddenly fall in the midst every week and it takes money to do ate in all things." And again the George Torrance of Pontiac, Ill., su- of conversation, and rapidly sink.... this. So we hope our kind friends will savior says: "Take therefore no perintendent of the Illinois State Re. Whichever way we turn we discover consider this matter and send us the thought for the morrow, for the mor formatory, in a recent address on "The these ghastly corpses, twisted and amount they owe promptly. This will row shall take thought for the things Relation of the Cigarette to Crime" bloated, in simost every position which help us and we shall appreciate your of itself." Our heavenly Father indeed stated that "cigarettes are destroying agony can produce. Cartload after kindness and assistance very highly knows what things we have need of, and making criminals of more boys cartload arrives at the poor house..... indeed. THE PUBLISHERS, and told the people, long before the

THE BOOK AND The Mennonite Book TRACT SOCIETY, and Tract Society has a large number of

VOL. XXXVII. No. 12.

The tracts are under three heads: (1) Doctrinal, (2) General, and (3) For The time for prepar- the Unconverted. Money is needed to ing matter for the print these tracts, and the society invites all who are interested in the work conles each of the 80 numbers may be printed for free distribution. Many which they distribute as opportunity offers. Great good can be and is done In this way, and much more might be done. All contributions for the Menponite Book and Tract Society should be sent to Bro. John W. Weaver, Spring Grove, Pa.

> The human mind to PLEASANT AND not always in the UNPLEASANT same mood. Pleasant THOUGHTS surroundings, beauti-

the stench of putrefying bodies. While expects to spend some time in Georgia. find persons unhappy and discontented. Something in some way affects us and We kindly ask all who we may not know just what it is, but know themselves to be we are unhappy, discontented and disindehted for subscrip- satisfied. We live fast in the world, esF0011SII

on the Lord, knowing that He careth

Let us then give heed to the teachings of it is blessed word, and have more of our conversation in heaven. and more of our life hid with Christ in God, and if we do this, having all our trust in our blessed Redeemer, our life wili be pure, peaceful and joyons. We rise above the troubles and the trials of this present time and rejoice with joy unspeakable and full of glory hecause in one of the higher institutions of have "renounced the hidden things of and kindness, were condemned to be we are satisfied in Him who feeds our learning, in eastern Pennsylvania, sonls with the bread which cometh there was in his class a fellow student down from heaven.

About a year ago we

AFFECTATION, clipped from an exchange an item on "Sounding the R." After thinking it over it was laid away for possible use iu the Bards of Cheer, as it was thought unnecessary to put such an item into the HERALD Recently, however, we heard a young lady, who was formerly a member of our society, and whose tongue at that time was able to master the letter "it" but who has since fallen in with what she must consider "cultchuhd society." Her once dear Savior had now become her "deah Savinh." communion with whom gave i:er such "deep spitchul pleasuh" that her "fohmah" life was not to he "compand" to the joys she was now experiencing. We concluded that the HERALD might have the clipping for the benefit of those who may be inclined to think that dropping the "r" is a righ of culture or intelligence or "breeding." With some it may show where they were born or brought up, with others it is a sign of a growing lack of brains and grace.

But the item itself: We have often wondered why it is that otherwise cultured people will persist in refusing to give the letter "r" its proper sound in the pronunciation of ertain words. The error is had enough when it has been handed down by their ancestors to those thus erring; but when it is the result of affecting to apnear jearned, and thus unnatural, it is intolerable. In an article on "Pronunciation of English," the Record speaks of this habit as follows: "The evil tendency has been toward effeminacy. to depression of the robust Teutonic foundation, and inclination toward Norman inertia of vocalism. The one consonant sound that is indispensably characteristic of English that has suffered most in this weakening process is the 'r' The good old verb 'were' is smothered into 'wnh.' The vast 'world' which ought to be deliberately syllahicated into oer fect is mumbled 'puffkt. The infinite vista of coming time is telescoped into 'footya.' Familiar stanzas were thus uttered recently in public:

Teas, idle teas, I know not wut they mean. Teas furn the dept of some divine dapah disc lu the habt and gathah to the eyes.'

Many people go to and still others live taking is to futha it. Few Americans. by dishonesty and deception, is indeed of levity, but throughout seriousness we esteemed it a privilege to meet him.

'chutch.' We rarely hear of arches now, but of 'atches.' The venerable Arctic circle has dwindled into an 'attic.' Noah salied an 'ahk,' and the modern ship is sheathed in 'amah.' Earth has become 'uth.' earnings are 'unnings.' 'Necta' is the lees of the gods' beverage, and the complete effeminate is 'nonpatisan' in all thiugs.

When the writer, many

TWO.SIDED years ago, was a student be esteemed by them, as well as by his teacher, the hest scholar in the class. The one ambition of his life seemed to be to enjoy the honor of men, the honor WHAT IS of his teacher and his class. When a RELIGION. question of importance came up hefore the class he never ventured an answer or an opinion until he could in some way get an expression of some kind from his teacher or from some of the best students, whose opinions he respected, and then his invariable answer or that is exactly my opinion.

There are men-and some of them and everything they do must be paraded in hold characters before the nnhfrom men. They condemn men and themselves sometimes secretly, sometimes oneniv practice the same things. not for edification, in order to please the people and gain prestige. They have attained so that the people may think them very wise and good. They their own wilv schemes and corrupt friends in order to gain their confidence dren bring Him sincere worship. is cribbed into the tiny 'wuld.' That and friendship, and then turn the dagrefnge in lies and learns to his sorrow of the earth. in 'Noo Yawk.' To further au under that the arm of flesh, when prompted In the life of Jesus we find nothing Herald ever since its first issue, and

those few a large proportion go to God's word gives it its proper name. and is in harmony with the awfully

who will not sail under false colors; came to save. men who will raise the true gospel If a man who appreciates life, and has

ourselves and how present friend saved him. it to others?

the world to come.

was, "That is just the way I thought," and all His dealings with man, all His ter of God and the blessed religion of manifestations of himself to men in our Lord Jesus Christ every form and in ail ages, has been of Ministers who carry this hane of ministers-to day that, like our old the most solema and serious nature. levity about them, who take it with classmate, are hard after the honors of In all the sacred scriptures there is them even nnto the sacred desk and the world and the applause of the peo. nothing associated with the worship of hold up to the people a religion shorn ple. They contrive by every possible the true God by those who were His of its solemnities, shorn of its reverence scheme to make themselves appear faithful servants, and worshipped Hlm and seriousness, a religion that can be great and good in the eyes of their fel. in sincerity and truth, that savors of used and handled lightly and as any low men. They forget the wholesome levity, or carnal pleasure or carnal en ordinary thing of this temporal life, admonition of the Savior (Matt. 6:1-18), joyment, or light mindedness, or that and who in this manner hold up before any of the services which we perform the people the religion of the Lord toward God should have the character. Jesus Christ, certainly dishonor their lic eye, so that they may gain honor latic of entertainment. There is noth calling, dishonor our blessed Lord, and ing on the part of the eternal Spirit need more grace, and a better underthings that they may be considered very that gives us, by fair interpretation, standing of His faithful word. F. firm defenders of the faith, while they any encouragement in this direction, but all His manifestations, all His commandments and teachings are through They advocate measures in which they out of the most solemn - in many have no faith, and which they know are cases of the most awfully solemn and serious nature so that in His presence we are filled with awe, and men tremble iove to parade the little knowledge they and quake with fear when God reveals himseif. When the apostle says: "Per-Ont., is at present visiting the churches fect love casteth out fear," he does not in l'ennsylvania. charge others with great faults and mean that we should become irreverent condemn them severely in order to hide or bold and brazen in the presence of God, but that we should, without fear purposes; they praise the people and of punishment, draw near to Him as to Dublin, Pa., Sunday evening, May 27. speak soft words of flattery to them, to a loving Father whom we need not make them believe that they are their fear, but who is pleased when His chil-

There are a few instances on record ger's point of envy and deception and where persons approached the tine of thrnst it into the very hearts of their levity, but these were promptly reunsuspecting victims. A promise with buked, and brought under condemnathem is an innocent trick to deceive tion. One instance was on the part of Langaster Co., Pa., parents of Bro. and gain a point to their own personal Sarah, when the angels revealed to A. R. Miller of this city, whose family advantage and advance their seifish. Ahraham the great promise which they are visiting, favored the editor ends. He who trusts them has sought—should be a blessing to all the nations—with a very pleasant call on the 5th inst.

coming of Christ, to cast all their cares comparatively, go to church, and of an accursed thing. This is hypocrisy, and and solemnity; that which belongs to Religion is too sacred a matter to solemn work of saving souls from pertrifle with, or to handle deceitfully, dition. We have on record two ln The anostle tells us to provide things stances that Jesus went, but we have honestly in the sight of all men. We no record that He ever laughed, or even may therefore with all good grace pray that a smile played on His lips; His that the Lord may give us honest men, whole life was one grand offering for and above all, honest preachers; men condemned human souls whom He

June 15.

standard and stand by it: men who a proper sense of appreciation for favor dishonesty, not walking in craftiness, executed, and a friend should come and nor handling the word of God deceit- hy giving his own life save the conwhose chief ambition was to enjoy the fully, but hy manifestation of the truth demned man, would the saved man honors of his feliow students, and to commending themselves to every man's ever be so heartless as to speak of this conscience in the sight of God " 2 in a light and toking way? Would be F. not reverence his friend and tell with all seriousness and soberness how near How should we use religion he was to the line of death and how his

In the same sense we should deal Religion is that which we helieve and with the great work of redemption do to honor and giorify God and to bring which God has wrought for us through us the comforts and blessings of eternal the death of His Son, and he who life, both in this present time and in esteems this lightly, and speaks of it as if it were a light thing, truly has never All the knowledge we have of God, learned to understand the true charac-

PERSONAL MENTION

CHANGE OF ADD, ESS. I A Rell. hart from Rockton, Pa., to Scottdale,

BRO. J. F. RITTENHOUSE of Jordan.

BRO. A. O. HISTAND of Dovlestown. Pa., conducted services In the chapel at

BRO. N. O. BLOSSER, immediately after the Ohio Conference, left for Michigan to hold meetings for a week or ten days. May his labors be richly hlessed

BRO. AMOS MILLER and wife of Bro. Miller has been a reader of the

Ohio, recently held meetings at the emiah," will not accord" (Jer. 31:31), Chippeway M. H. In Ohio, where about twenty confessed their Savior. He came to Elkhart Saturday June 2, conducted services in our congregation Sunday morning and evening and took part in several of the meetings held in connection with the commencement exercises of the Elkhart Institute, and left for Wayne Co., Ohio, on the 7th.

BRO, JACOB BURKHART and wife who have been spending several weeks among the congregations in the West in the interest of the mission work in India, came to Elkhart on the 6th inst. and will remain a few days, taking part in the commencement exercises of the school, in which both were students, and then go to Ohio to remain there for some time before leaving for India.

DOCTRINAL.

For the Herald of Truth. RESTRICTIONS No. 2.

BY OFO B BRUNK

NON-RESISTANCE.

"The lain was given by Moses, but grace and truth came by Jesus Christ." John J: 17.

In order to properly understand this onestion, it is absolutely necessary to bear in mind that Christian duty is to he determined by what the New Testament teaches, and not in any measure hy the teachings of the Old Testament. Christians were not and are not expected to keep the principles of the Old Testament. Paul and Barnahas preach Christ to the Gentiles. They believe unto salvation, but are not taught to keep the law of Moses. Jewish Chris tlans come down from Jerusalem and begin to trouble the converts, saving. "Except ve be circumcised after the manner of Moses ve cannot he saved." Paul and Barnahas opposed the measure to the jast, and, as they could not agree, they decided to leave it to the apostles and elders at Jerusaiem. They held their conference and issued their report to the Gentile converts as follows: "Forasmuch as we have heard that certain which went out from us have troubled you with words, suhverting your souls, saving, Ye must be circumcised, and keep the iaw: to whom we gave no such commandment," etc.

In the above we see that there is no command to Christians to keep the law of Moses, and that those who teach Old Testament doctrines as Christian duty, are "SUBVERTING SOULS." Acts 15: 24. Resisting evil (carnally) is an Old Testament doctrine, not only allowed, but commanded. "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for hurning, wound for wound, stripe for stripe." Ex. 21:

23-25; Lev. 24: 17-20; Deut. 19: 21. The law given by Moses demanded that stern justice should mete out to each offender for "every transgression Christ has quite a different message. people, who lived under a covenant

BRO. M. S. STEINER of Pandors. "The old and new covenants." says Jerand here we see another point of difference

> For the priesthood being changed (from the order of Aaron to that of Meichisedec) there is made of NECES-SITY a change also of the law. Heb.

> Let us hearken. What is the message of the High Priest of the "better covenant" which is not to be like the old? Now He speaks: "Ye have heard

that it hath been said. An eye for an eye and a tooth for a tooth; but I say unto you (now mark it) THAT YE RE-SIST NOT EVIL," etc. Matt. 5:38, 39, Jesus was not ignorant of what Moses said to Israel, but HE gives the opposite as the commandment to His church. Let us notice some of the "changes" in

O. T. IRON RULE .- "As they did unto me, so have I done unto them." Judges 15:11. (The natural result of Ex. 21:23-25).

N T GOLDEN RULE .- "As ve would that men should do to you, do ye also to them likewise. Lnke 6:31,

O. T. Destroy Enemies. Deut. 25: 17-19. Remember what Amalek did unto thee by the way, * * * * how he met thee by the way and smote the hindmost of thee, * * * * thou shalt blot out the remembrance of Amaiek from under heaven; thou shalt not for get it. See I Sam'l 15:2, 3, aiso.

N. T. Love Enemies. Matt. 5:43, 44: Rom. 12:14, 17, 19-21,

How an O. T. prophet treated his Ene mies. Elijah's enemies oppose him and are sent to take him prisoner. He cais down fire from heaven and destroys them. 2 Kings I:9, 10. We know that this was in God's order, else the prayer for fire to fall would not have been an-

awered. An attempt to follow Old Testament principles by New Testament disciples REBUKED by the Mediator of the new covenant. Jesus had preached the Gospel in Samaria, heing well received. After an absence of some time He passed that way again on Ilis way up to Jerusalem, and sent His disciples to arrange that they might be entertained; but when the people knew that Ilis face was toward Jerusalem, they refused to let Him stop. This made James and John indignant and revengeful, and they asked, "Lord, wilt Thou that we command fire to come down from heaven, and consume them, EVEN AS ELIAS DID?" But He turned and rehuked them, and said, "Ye know not what manner of spirit ye are of. (O. T. spirit of hate and revenge). For the Son of man is not come to destroy men's lives, hut to save them." Luke 9:51-56.

[Note.- What was right for an O. T. Elias is not nesessarily right for a N. T James or John.

Prayer of an O. T. prophet AGAINST his enemies: "They have digged a pit to take me, and hid snares for my feet. Yet, Lord, Thou knowest all their coun-* to slay me. FORGIVE NOT their iniquity, neither blot out their sin from Thy sight; but let them be overthrown before Thee," etc. Jer. 18: do so one with another.

Prayer of a N. T. prophet FOR his enemies: Stephen, being stoned, kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge."

lived under the new covenant which commanded to love and pray for ene mies, by God's grace obeyed, and this holds good through all the New Testament in precept and in practice.

Christ our Example. "Prince Peace." Isa, 9:6; Lnke 2:24. Holy, HARMLESS, and separate from sinners." Heb. 7:26.

The just do not resist. Jas. 5:5, 6, Though he he smitten in the face, 2 Cor. 11:20; or his goods be spoiled, Heb. 10: 34: or his life he taken, Jas. 5:5, 6,

The spirit of Christianity is heautifully brought out in the words of Jesus to His disciples as He sent them forth: "Go your ways; behold I send you forth as LAMBS among WOLVES." Who ever saw a lamb contending with a wolf for lts rights? What shall we think of those in the flock, who, having sheep skins on their backs (profession), and the very nature of the wolf in their hearts-to tear, and wound, and fight, and kill?

Jesus says, "If my kingdom were of this world, then would my servants 6ght." John 18:36, teaching by impilcation that since His kingdom is not of this world, His servants WILL NOT FIGUR. At this point we are apt to hear "It is not practical," "What would become of us?" Suppose, suppose, suppose. To all this class of objections we answer. Ten thousand difficulties do not change the above Scriptures a particle nor the positive command. "RESIST NOT EVIL."

We grant that obedience to this com mand may get us into serious difficulties, but we deny that this is a sufficient reason for disobeying it. Those traveling a road without difficulties are not on the way that ends with heaven. 2 Tim 3 . 12

Jesus said, "I send you forth as LAMBS among WOLVES." iiuman reasouing says, "it is not practical, it is not safe:" "they should be sent forth as nor NDS among WOLVES, that they may be able to hold their own." Yet all this does not change the words of Jesus nor the spirit of His true disciples. Those who insist upon being hounds among the inolnes should have a care lest they be abut out with the door at the last. Rev. 22:15.

God is able to care for and protect His lambs though they be among wolves and though it may be dangerous to he lambs among woives down here, yet it will be giorious to be of the sheep of ilis pasture on the plains of heaven It is not morally wrong to punish trans gression, it is simple justice. Under the Old Testament God was giving people by the law what they deserved, and He allowed them to deal thus also with each other.

Under the Gospel, because of the hiood of Christ's atonement which ran down in the presence of justice and in mercy's sight, God has given a "day" of grace in which all the swords of justice are put up and the batteries silenced, and God is not imputing men's trespasses unto them, nor allowing them to

When Jesus came the first time it was "to proclaim the acceptable year of the Lord," Luke 4:21, 22; isa. 61:1, 2. But hye and hye this day of grace will be ended, and then lie comes again to pro-But the Gospel which came by Jesus Acts 7:58-60. Thus we see that God's claim "the day of congequee of our God," Isa. 61:1, 2; 2 Thess. 1:7-10. Because wion, as to Christianizing the world.

which required them to hate and destroy of Jesus' blood God is dealing gently their enemies, did so, and those who with His enemies, and requires His children to do the same. To those who trample upon His mercy and finally reject the atonement, shall come the day of vengeance when God will "whet His glittering sword" and do execution according to what is deserved, and His saints shall then be associated with Him in indoment. 1 Cor. 6:2: Jude 14, 15 But let no one presume to open the book that speaks of vengeance, hecause Jesus has closed it. (See Luke 4: 20 and compare with Isa. 61:1, 2, and note that Jesus closed the book when He came to where vengeance is spoken of-that message is for His second coming , and no one is worthy to open it but He Himself at His second coming. Rev. 5: i-5 Now the book of mercy is open, and God and angels and Christians are hound by the blood of atonement to be

> Bye and bye the hook of vengeance will be opened and the hook of mercy will go thundering shut. Then God and angels and saints shail execute judgment upon all that have rejected His mercy. How clear and piain to those who find the werst of understanding the Scriptures. "The secret of the Lord is with them that fear Him, and He will show THEM His covenant." Ps.

But how many eyes are yet blinded as Paul says: "But their minds were blinded: for until this day remaineth the same veil untaken away in the read ing of the Old Testament; which veil is done away in Christ." 2 Cor. 3:14. "H our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath hiinded the minds of them which believe not, lest the light of the giorious Gospei of Christ, who is the image of God, should shine unto them.' 2 Cor. 4:4.

We have considered this from a Blble standpoint only. Duty is plain, though it may be difficult. It is our business to obey God, and leave the consequences with Iiim. Obey God in Al.1. things, at all times, and in all places, and be ready to die if necessary. We should have the spirit of the colored preacher who said that if God would command him to jump through a stone wall he would not hesitate he would jump. "Jump ing," said he, "belongs to me; going through depends on God." So obeying belongs to us, consequences to God. Canton, Kans.

For the Herald of Truth

THE CHURCH WALKING WITH THE WORLD.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world the just of the tiesh, and the just of the eyes, and the pride of life, is not of the Father, but is of the world And the world passeth away, and the inct thereof but he that doeth the will of God abideth forever." 1 John 2:15-17.

"Behold what manner of love the Father hath hestowed upon us, that we should be called the sons of God: there fore the world knoweth us not, because it knew him not." 1 John 3:1

We hear much spoken about progres

The word Christianity, as it is now used has with the world's advancement and inventions also become seasoned by man's wisdom to suit even the taste of the world. The world embraces it, and claims it as something respectable to belong to. Why, and for what reason We read that the spirit of anti Christ was prophesied of by the Apostle John, who save it is even now in the world This spirit has found its way into the pulpit, and we find more or less of it in many of the religious periodicals of the day. The narrow way, by many, is denied, if not by words, by actions, which speak louder than words. Fashions can have their full away. Men of fashion, who encourage fashion, occupy the pulpit! Men who encourage blood shed and war occupy the pulpit, though the Scriptures plainly say, "Thou shait not kill," and enjoin, returning good for evil, love to enemies, and if smitten upon one cheek, to turn the other also. Christian professors, unbelievers, nonprofessors, form their secret organizations behind hoited doors, and blnd themselves together by awful oaths; vet our blessed Lord said, though the Son of God, "In secret I have said

God commands us to let our light shine before the world. Again we read, "Be not unequally voked together with unhelievers." The Bible has no secrets; where the Spirit of God is, there is liberty. This spirit has secrets, and allows not its free flow of liberty, showing that it is not the Spirit of God, but the spirit of anti-Christ. God says, "Swear not all." but Christian professors are now deceived by blind leaders, who use the influence of their own swear." whereby the majority of the professing churches allow and defend tian professors who are carried away by politics, who devour the contents of a daily or a weekly more eagerly than the Word of God. Men who are more concerned about the welfare of their country than about their own souls, or the souls of fellow travelers. The devil, in all who would not deny Christ and His teachings were doomed to the horrors of a martyr's death; they were sawn asunder, and died by the sword, at the stake, rack, etc.; wandered about clothed in sheepskins, dwelt in dens. caves, etc., of whom God's word says. "The world was not worthy." Not being very successful, he now transforms himself into an angel of light, of whom the Scriptures tell us that he comes in the form of false teachers. who preach to please those having itch ing ears, who will not endure sound doctrine, but are turned unto fables. God's word tells us, From such turn away. Man in his own wisdom tries to explain away the word, but the theology of a poor, sinful worm will never change the word of the great Creator, who rides upon the storm, speaks in tones or thunder, holds the ocean in the palm of llis hands, and whose lifetime is eternity. ilis word bears no improvement. though Satan spread his black wings and cries: "Progression," But dear Christian friend, be not carried away by faise alarms; have your eyes centered alone upon the Lamb of God. denying the flesh and the lust thereof. especially the wisdom of the world

having Christ alone as your all in all.

We should never go in the way of and this out of love, and through obedtemptation for the purpose of trying lence to Jesus Christ our Lord and the strength of our virtues. If Achan handles the golden wedge, his next work will be to steal it.

For the Herald of Truth.

CLEAVING TO CHRIST.

BY LIZZIE M. WENGER.

Let us rejoice that Christ came into the world to save sinners and lead them to heaven. The more we cling to Christ, the more power He gives us to overcome the world.

Christians! Let us not be discour aged when things go not as we think they should go. For we know that "all things work together for good to them that love God." Only let us cleave to Christ for we have the promise that we are kept by His powor through faith unto salvation ready to he revealed in the last time.

Deut. 18: i3, we read: "Thou shalt be perfect with the Lord thy God." We have to work out "our own saivation with fear and trembling," according to the words of the apostle Paul. but according to Phil. 2:13, "It is God which worketh in you both to will and to do of his good pleasure."

Beloved, if we cling to the world, or, we might just as well say, if we do not give up evil habits and ways, it clearly shows that we have not the jove of God in our hearts, but the love of the world. Mark what the Apostle John says, "Love not the world, neither the things that are in the world. If any man love fleshiy mind and say, "It is right to the world, the love of the Father is not in him. For all that is in the world. the just of the flesh, and the just of the the swearing of oaths. We find Chrise eyes, and the pride of life, is not of the Father, but is of the world. And the world passetb away, and the lust thereof: but he that doeth the will of God abideth forever, 1 John 2:15-"Be not deceived; God is not mocked." But the enemy tries bls best to make us believe that it does not times past, came as a roaring lion and matter how we live in this world; he is on the way like "a roaring lion" to tempt us to sin, therefore let us "resist

hlm and he will flee," By the words of Paul, we understand that God graciously operates on the minds of men, by the preaching of the Word, the influence of the Holy Spirit to produce in them a willingness, with out any restraint, to come to the Saylor. and seek their soul's salvation. In Phil. 2:12 and 16 the apostle says, "Wherefore, my beloved, as ye havalways obeyed, not as in my presence only, but now much more in my ab sence, work out your own salvation with fear and trembling." "Holding forth the word of life: that I may re joice in the day of Christ, that I have not run in vain, neither labored in valn '

Oh! let us "lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us" ileb i2 . 1. for our life is compared to a race. "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain," i

Let us strive more earnestly to die

Savior. We live, but no more unto ourselves, Christ lives in us. Temporal death, which only destroys "our earthly house of this tabernacle," can be no longer terrible to us, for it is the entrance into eternal life. Read 2 Cor. 5.

To be worldly minded is to he at enmity with God. We cannot be Hls children if we do not humble ourselves under His mighty hand, "For the time is come that judgment must begin at the house of God: and if it first be gin at us, what shall the end be of them that obey not the gospel of God "

"And if the righteous scarcely he saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." 1 Pet. 4:17-19.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the clty." Rev. 22:14.

"Yet, if any man suffer as a Christlan, let him not be ashamed; but let him giorify God on this behalf," 1 Pet, 4:16

"By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments; and His commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:2-4.

Our Saylor was a good man in the full sense of the word, "who did no sin, neither was gulle found in his mouth." Now if we abhor that which is evil, and cleave to that which is good, the goodness of the Lord will follow us all day along the journey of life. "The steps of a good man are ordered by the Lord.

Oh! let us consider where we are standing. Every child of God has a work to perform, and we should work against the evils that are ever creeping into the church. Many Christian professors do not get the idea that they are made humble by assuming the plain garb, etc.; of course not If they are not already humble in spirit, Wolves may sometimes wear sheep's clothing, but I do not believe that sheep will be found wearing wolves' clothing, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7: 15,

It is distressing to see parents come to church or Sunday school, dressed in plain, modest apparel so that they cannot be censured, but the innocenchild is dressed in the fashion of the world. Beware, let us not hang out such signs for the public to gaze at, but rather let us hang out our sign of good example, and let us consider, for now the time. Ob! let us not wait until we hear a voice saying, "Depart from me cursed, into everlasting fire prepared for the devil and his angels." Matt. 25:41.

Scripture always shows us what to do. There is only one way to heaven. Let us not miss it through failing to examine that which is taught by our unto all sin, the world and our evil religious instructors. Dearly beloved, lusts during the time that God grants do not open your mouth and shut your no religion in plain apparel. Of course

anything that may be given you, but search for yourself, and pray the Holy Spirlt to enlighten you lest you should be hurrying to destruction, when you thought you were speeding to heaven Let us not be afraid to warn the peo ple against the evils, but consider that our words will be of none effect, unless we have fervent charity among our selves: "for charlty covereth a multi tude of sine "

"Beloved, think it not strange con cerning the fiery trial which is to try you, as though some strange thing bappened unto you, but rejoice lnas much as we are partakers of Christ's sufferings; that when his glory shall he revealed, ye may be glad also with exceeding joy."

O! Father within me. I hallow Thy name Let Thy goodness in me be ever the sam O! give to me daily that silence within, Which is from Thy bounty forever. Amen Farmersville, Pa.

> For the Herald of Truth SEPARATION

BY SISTER J. R.

"Come out from amongst them and be ye separate, salth the Lord, and touch not the unclean thing and will receive you, and will Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. 6:17, 18. Christ tells us that we as His children are to be a peculiar people zeaious of good works that we should not be unequally voked together with unbelievers, for what fellowship hath righteousness with un righteousness, and what communion hath light with darkness? Being a separate people means something.

If we come to Christ and follow Him we will be a separate people, not only by outward appearance, but we will have this desire in our hearts, out of love to God for Christ's sake, to follow Him Our love for Him takes all desire for these worldly amusements out of us. A true Christian has no desire to serve idols, but his desire is to serve the llying God from whence cometh ali our heip. We cannot serve two masters, and still many so-called Christian pro fessors are trying to do so, joining church, taking communion, etc. If that is all they do it will never save them We must be born again, and if we are born of God we will have no desire to serve the world. Many just join church and then do as if they thought the re mainder of life were, rest, ease and pleasure in this present world, instead of its being the very beginning of earnest work for Christ. We are labor ers in Christ's vineyard, but we do not work for nothing. It pays to serve the Lord if we serve Him in spirit and in truth, as loving children serve their parents. The children do not suffer: all their wants are supplied; they share the benefits of their father's home and wealth and are his lawful helrs. Into this position God, through the merits of Christ, has placed us.

Dear sisters, do we acknowledge and profess before the world and the church that we have entered into this sacred relation with God and His Son ? Some, as soon as they are out of doors. are not known as sisters. It is sad. in deed, but it is true. Some say there is us grace to repentance before we die, eyes and stand prepared to swallow then the apostles did not know what they were talking about; for although there is no religion in plain clothing itself there must be a great deal of it in gandy attlre, according to the evidence of "signs" as hung out and on by many, who excuse their vanity hy saying that there is no religion in plain clothes. The Lord bas given us definite commandments, why will we not take them as they are?

1900

Why do we want to choose one and reject another? He who gave us the command, "Take, eat, this is my body, etc., aiso sald, "If I then, your Lord and Master, wash your feet, ye ought also to wash one another's feet." We are not to go half-way, but all the way. We are to wear what is becoming to Christians, not what the latest fashion demands. "Our adorning, let it not be that outward adorning of plaiting the halr, and of wearing of gold, or of putting on of apparel, but let lt be the hidden man of the beart in that which ls not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price," 1 Pet.

Let us examine ourselves with the word of God and see whether we are pleasing in His sight. Some say they do not feel condemned about these things, but if their ideas and feelings disagree with the word of God they are condemned already. We do not need to wait for feeling. Paul says, Rom. 12: i 2 "I beseech von therefore, brethren, by the mercles of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reseasable service. And be not conformed to this world, but be ye trans formed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Rom. 12:1, 2. When Christ tells us to deny self and forsake the world and its evils for Him, then He means just what He says and no iess. To map out a different way to heaven is sin and they who try to do so are no more than thieves and robbers that want to climb in some other way. Can a true Christlan go to dances, festivals, card or other similar parties, or any other worldly amusement and pray, "(), for a closer walk with God, a caim and beavenly frame," or could he go expecting and hoping that Christ would be in the midst and that to bless?

Never. According to the word of God, Christ would not take any part in dancing, or any other folly.

Many are being rocked to sleep by delusive preaching. They are made to believe that they can do anything if only they have their names written in a church book. Let us get our names written in the Lamh's Book of Life. That is worth more than enrollment In the church book. O, may they be awakened to a sense of their danger God is not mocked; for whatsoever a man soweth, that shall he also reap."

Let us not deceive ourselves. Let us not be afraid to appear and be out among the world what we profess to be in church and at home. Let Sunday and Monday in this respect be the same to us. Let us be bold and say with Paul, "I am not ashamed of the gospe of Christ; for It Is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, Rom. 1:16. We ought much more to be ashamed to confess Christ If we follow after the fashlons of this we see that many who profess to be

world knowing at the same time that God is not pleased with such things. Do not be ashamed of Christ but rather be ashamed of this world and "come out from among them and be separate "

This separation is not only for women but for men also. If we come to Christ He will separate us. We do not need to do it of ourselves, for we ourselves can do nothing, but Christ ls the great burden bearer. He will help us. If we become willing and give our selves unto His will, then His yoke is easy and His burden is light. Let us work while it is yet day; for the night cometh when no man can work. Some say, "If I do right in everything else, the outward appearance, I believe, will not keep me out of heaven." We must bave that blessed assurance in our hearts and know that His Spirit gives witness with our spirit that we are the children of God for "Whospever shall keep the whole law, and yet offend in one point, be is guitty of ail." Jas. 2:11. "Let us not grow weary in well doing, for in due season we shall reap if we faint not."

Let us take up the cross and follow Him who dled for us, and live holy lives that we may be found without spot or wrinkle when He comes. Let us handle the word of God that it may cut like a two-edged sword, that souls may be saved and believers edified. May we not make pillows for people to rest upon. We cannot go through this world without having people talk about us. Persecutions will sometimes come, but we are not more than Christ. They persecuted Him and said all manner of evil against Him faisely.

He says to us (Matt. 5:44): "Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you;" and again in Matt. 5:11, 12, "Blessed are ye when men shail revlie you, and persecute you, and shall say all manner of evil against you false for my sake. Rejolce and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

Many want to be more than Christ was. They want to get to heaven with no persecutions. They want the crown, but are not willing to take up their cross. If we take up the cross and foilow Christ dally, we are sure of the crown. We are to let our lights shine, not make them shine; Christ will make them shine if we let Him. May we let our lights so shine that men may see our good works and giorify the Father which is in heaven. Let us fill our vessels with oil and have our lamps trimmed and burning when He comes.

Silverdale, Pa.

MISCELLANEOUS.

For the Herald of Truth THE OBJECT OF LIFE.

BY D. J. STUTZMAN.

Many times has my mind been drawn this subject. The thought that only a few, ("according to the number of humanity,") know why God has set us in this world, brings sadness, hecause

and its god than for Christ, Yes-Money is more the object of some Christian professors to day than Is Christ, Many a man tolis and labors hard day by day-why? "For money," and when he has it he does not use it in a right way. Instead of lending it to the Lord by giving some to the poor, he perhaps puts it into the bank, and saves it till he has enough to buy a big farm, or else puts it out in big sums at usurious rates, for which he receiveth unearned money. (Read Paalms 15:5.) Yes, he is so busy through the week that he has bardly time to pray or even think of God who has created him. He eats many a meal ungratefully just because he thinks it not worth while to offer thanks to God for it. When Sunday comes he may go to church and hear the word of God, but does not keep or fulfill it through the week, so that the word of Christ la fulfilled in him when He says that "He also that received seed among the thorns, is he that heareth the word; and the cares of this world, and the de-

13:22. They that will be rich, fall into temp tation, and a snare, and into many foollsh and hurtful lusts, which drown men in destruction and perdition, i Tim.

ceitfulness of riches choke the word.

and he becometh unfruitful. Matt.

All such life is not for Christ, but for the devil who is walking about as a roaring lion, seeking whom he may de your, 1 l'et. 5 : 8. Let us spend our time in work for Christ, for His cause should be the uppermost subject in our mind, the first object of all our efforts. I do not mean for a Christian not to labor at ail, but according to the word of l'aul. Eph. 5 : 28, working with his own hands the thing which is good,that he may have to give to bim that needeth; and having food and raiment us be therewith content. i Tim. 6 · 8 And let us know that we are here to work out our soul's salvation through faith, and to help others along in the good works of our Lord.

If we have committed sins, let us be honest to confess them all, and if we confess our sins He Is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. But if we say we have not sinned, we make Ilim a liar, and His word is not in us.

> For the Hevald of Truth DEATH.

BY EMMA J. BLOUGH.

The news that death has taken away from us one or another of our loved ones, neighbors or friends, brings sad ness. We never get over being sad on such occasions. Why do we not rejulce when we know that death will only hasten those who through living faith are prepared, to the delights of a better world? If we are prepared we certainly rejoice to know that death is the portal to a home, a condition that is free from all earthly cares and woes, Rev. 21:4 fills with joy every earthly wanderer whose face is set Zionward. Come what will on earth, we auticloste with joy the time when God shall wipe away all tears from our eyes, "and there shall be no more death, neither sorrow, nor than death. Snatched almost from

Christians are living more for the world crying, neither shall there be any more pain, for the former things are passed away.

Let us be faithful. Christ's follow ers are they who observe "ail things whatsoever" He has commanded Christ's followers follow where He leads; they follow His precepts, they follow Ills very footsteps, carefully conscientlously, continually, cheerfully Fame or shame is all the same to those who love His holy name. They know that the road He took ends not le death but in life not in disgrace and obscurity, but in bonor and glory, not in pain, but in bliss, so they follow care fully every step, lest they miss the way and the crown.

Physical death may be painful to the hody but it frees the soul. There is another death that may be painful distressing to the flesh, but it frees the Inner man which after God is made in righteousness and true holiness, Is thereby rejeased into the larger aphere of the life in Christ. Into this baptism of death to the man of flesh, the body of sin, every Christian goes with the Master, to come forth with Him in newness of life, and henceforth they are a separate people from the world for hetween them and the world lies this guif of death through which they have passed. They are in the world but not of the world. There are those who by their actions, their life, canno be distinguished from the world Those who have passed from death unto life show it; men see it and know lt. Their lights shine, they are allve in, with, and for Christ. They just naturally put the proud worldling to shame. They are honest, kind to the poor and distressed, lovely toward even the unloyely, forbearing, charitable, patient, cheerful, joyful, because they are saved, and therefore they try in every word and thought and deed to please God. To them the second death has no meaning, for them it has no terror because over them it has no power. The sting of death, sin, has heen removed, its polson has been made ineffective by the blood of Christ and hell has been robbed of victory May we be ready when Jesus comes to call ilis children home to the mansions ahove.

"The time is short ere all that live Shall be called their field to meet; and each a strict account must give At Jesus' a wful judgmen! seat.

Nor squander these brief hours away Oh tien to Christ by fallh and prayer

The time is short, let us rejoice. Our Savior Judge will quickly com Soon we shall hear the bridegroom's voice invite us to His heavenly home."- A

For the Heraid of Truti

WHAT BOOKS AND PAPERS DO VOUR ROVE AND GIRLS READ?

Many of our older readers remember the disappearance of little Charley Ross. All over the land the hearts of fond and affectionate parents did not cease to grieve in sympathy with that afflicted father and mother in I'hila delphia, who mourned the loss of thei dear child by a bereavement worse their sight, but secreted from detection the direct results of the perversion of people are fond of reading descriptions from some recent teachings, it has be they for years searched all over the the imagination and of the whole land for their darling boy, following moral nature through the corrupting clew after clew only to be disappointed and worn out with anxiety and appre hension until the assured knowledge that he was dead or even murdered would have been a relief. The fate of the kidnapped Charley Ross has rested with depressing gloom in many homes, brightened with the sunny smiles and the bewitching merriment of boys as beloved as he, when it was realized that the sanctity of those homes was not any more secure than bis.

Not parents alone but the whole community would demand protection against such an outrage. Public sentiment would compel the extinction of an organized association for the stealing of innocent and beautiful children from their parental homes, were such a firm known to exist. The bodies and lives of our children are dear and preclous to us, and no care or sacrifice for protecting and preserving them is deemed unreasonable to parental affec

"But as the 'life is more than meat and the body than raiment,' should not greater care be exercised to protect the minds and hearts of our innocent and unsuspecting youth from those who are worse than kidnappers, inasmuch as they deliberately plan to corrupt and destroy the soul with the body? And yet such associations exist and flourisb, and parents proud and confident in their fancied security are Indifferent to the perils and pitfalls that beset their children. Nay more, with strange infatuation many open the door that leads to the snares set to entrap the unwary. With sedulous care they pro tect their children from all needless physical exposure, and are particular as to their clothing and food, but never think that greater care and vigilance are needful over their mental food, lest their minds and hearts should be honelessly poisoned. Perhaps the only thought is one of satisfaction and pride at the interest manifested in reading; and the thrilling tale or the exciting paper is cheerfully provided that will keep the boy at home and away from all the dangers of the street or the field. Publishers are ready to provide the tale and the paper that shall min ister to the unhealthy appetite for the thrilling and the sensational, and the fortunes they make testify to the demand they create and supply. Alas they do not testify to the fortunes they wreck, the hopes they blast, the characters they ruin for time and eternity "Thoughtful observers of the times

are compelled to recognize the fact of the great increase of depravity and crime among our youth. The class of juvenile offenders against law and order is fearfully large. They constitute an alarming proportion of the lnmates of our penitentiaries and of the rank and tile of the dangerous classes of our cities. For this discouraging fact there must be a justifying cause, and that cause can without doubt he traced to the highly sessoned literature, unnat ural and sensational, that is filled with daring and improbable adventure, that exalts criminals to heroes, excites dissatisfaction with everyday humdrum prosaic duties, and encourages Insubordination against needed restraint. Many of the fearful crimes that from time to time startle the community are

and depraying influence of the dime novel class of books and periodicals Jesse Pomerov, the boy murderer of Boston, was a close reader of these per nicious publications; and the lad who but a few days ago in that same city deliberately shot himself after being detected in robbing his mother of money with which to purchase and provision a sail-boat in which be had started for a long cruise, was undoubtedly a reader of "boy's papers," from which, as a dally paper infers, he had "breathed an atmosphere of six-shooters and pistol-balls,"

"We commend to loving but careless parents, who do not sufficiently scrutin ize the reading in which their boys indulge and are absorbed, the wise words of the New York "Evening Mall" upon this point. The alarm should be sounded, and our children should be protected from the seductive and dangerous influences to which too many of them are exposed:

"'A certain kind of juvenile literature abounds in this day which to our mind is a sufficient cause not only for uncounted mora! disorders but for even such crimes at the hands of boys as robhery, murder and suicide. Let any intelligent person buy, to-day, two or three of the boys-and-girls' weeklies which he will find upon any news-stand their number giving evidence of their extended circulation-and say, after perusing them, whether he would expect mental health, moral sanity, true courage, and genuine manliness to flourish upon such food. The tales and romance there spread forth are a hundred fold worse than the old "yellow-covered literature,' for the poison is administered directly and in potions for more seductive than in those tinsel histories. Dick Turpin is not the bero, but a boy-even a lad of thirteen, who can sail a cat-boat. The boys' story of to-day is tame unless its chief character is a chap scarcely out of dresses, who asserts his right to his property, turns the tables on his wilv and miserable uncle, goes forth to conquer the world, kills tigers, defies pirates, rescues damsels, compels man and nature to yield before his wonderful power. The lie is industriously told, and illustrated in all conceivable ways, that a boy is a man, and the inference is almost forced upon the youthful reader that there is something absurdly wrong about the conditions, of a lad's life if his superiority to his elders is not acknowledged, or if he is in any wise kept out of a career in which 'cruises, pirates, thieves, pistols, imperilled maldens and elephants abound. This of course, is not all, but this is what has particular application to the juven ile crimes and foilies which we are considering."

> For the Heraid of Truth. TWO THINGS.

BY A. D. WENGER.

Often the question is asked me, "Are you going to write a book of your travels?" Many have requested me to do so and I have undertaken it. It may be near the close of the year interrupted in the work. Many of our erable foothold in many minds, and

of things seen by the traveler abroad, especially in Blble lands. There are some who are earnestly pushing their books of travel containing erroneous doctrines into every home possible My object is to produce an interesting and spiritually edifying work especially adapted to the young and to make it as cheap as possible that it may find its way into many of our homes. Another thing is the India famine.

A brother has suggested in the HER-

ALD that I travel and present the great need of the Indian sufferers to our congregations. Letters in the HEBALD from our missionaries describe it much better than I can for it has grown much worse since my departure from India. One might travel and travel and not reach as far as their letters do Believe me I am tired of travei. Wherever I have gone of late I find our ministers have each received one or two letters from H. S. Jenanyan of Philadelphia whom I met severai weeks ago. You will also see bis article on "Forgotten Armenia" In the HERALD of June 1st. I think he is undnly pressing our people for help. It is all right to help Armenia some but let us not forget that there are at least twenty five times as many suf ferers in India as there are in Armenla. I met and talked with a number of Armenians and heard very little if anything about their sufferings now. Of course many of them have a very scanty living as is the case in many foreign countries. It is my opinion that his object is largely to get money to carry on mission work and especially for a certain Protestant denomination which he represents. There is no famine in Armenia at present and the destitute ones have survived several years since the massacres and are likely to live several years longer, but in India there is an awful famine and the people are dying of hunger now and multitudes more will die within the next few months if they are not given something to eat. Money sent to our missionaries, with whom many of the readers are well acquainted, at Dhamtari, India, I assure you will not only save the lives of the starving but will also be a means of spreading the gospel as we believe and practice it.

Millersville, Pa.

For the Herald of Truth GOOD ENOUGH.

BY B. P. B

The writer once heard a Mennonite minister say to bis people, "Our young people are doing well; they are good enough." I was amazed to hear this from a minister and especially from a Mennonite minister. I had the impresslon that the Mennonite people believed in Christian progress, and that they taught this idea very distinctly, and from all that I could learn of their teachings. I was so sure my idea in this direction was right, that it made a very marked impression on my mind. Recently this thought was again brought up fresh in my mind, and I began to question what an influence it might have had on the minds of the congregation where this was said, and whether before it is completed as I am often that idea has not gained a very consid-

come a question to me, whether some of the ministers of this denomination are not tainted with a poison of this kind, as well as others.

The idea that people in the world ever become good enough is a most mischievous one, and will lead souls to destruction The Pharises who prayed in the temple, of whom Jesus speaks was good enough in his own mind, hut not in the sight of God. The tharisees in general were good enough in their own estimation, but not in the sight of God and of Christ. Paul was good enough while his name was Saul, but never when he became Paul, Jesus sald to the Young Ruler, Why callest thon me good; there is but one that is good and that is God.

No one who has formed a true esti mate of the dlyine life can say that he is good enough. No one who has learned to know Christ and himself will assume that he is good enough. True humility would not dare to venture upon such an assumption. To assume such a position would be the very essence of pride and self righteousness. While we must be saved through a Mediator. while our own righteousness is pure conceit and filthy rags, let none say he is "good enough." With the publican let us rather say, "God be merciful to me a sinner." With the prodigai iet us confess, "I have sinned, I am no more worthy to be called thy son: make me as one of the hired servants," and in a deep sense of our unworthiness, our weakness and our many short coming and imperfections, let us go on toward perfection with the consciousness Paul had when he says, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are be fore, I press towards the mark, of the prize, of the bigh calling of God, in Christ Jesus. Let us therefore as many as be perfect, be thus minded and if in anything ye be otherwise minded. God shall reveal even this unto you.'

A GREAT SCIENTIST'S MESSAGE TO THE AGE

Sir J. William Dawson bas written the following impressive words: "At the age of seventy eight, and

resting on the bank of the river of death, I may perhaps venture to send a few encouraging words to younger pilgrims on the King's highway. "It may be well to begin with the

familiar admonition of our Savior which He Himself places in the first rank: 'Seek ye first the kingdom of God and his righteousness and ail things (worldly and temporal needs) shall be added unto you.' Matt. 6:33. Here we have reference in the first place to that righteousness of Christ, by faith in which we are saved but we have still more explicit reference to that high and bold Christian character which by God's grace we can build up on our faith in Christ into a godly and holy life, lead ing to heavenly and everlasting glory, This should be the great object and am bition of every child of God and especially of every Christian young man; and it does not exclude but pro motes the highest success in any honorable and useful pursuit of a secular

"At the close of life you may, bowever, have to say as I now say, after a life largely spent in scientific and educational work: If I have any good cause for regret, it is that I have been able to do so little directly for Christ; if I have any cause for joy, it is that He all my infirmities He bas enabled me to do even a little for His glory and for the good of others, though in looking back it seems all too little. In the words of Mlss Havergal's beautiful bymn:

1900.

"Thou Lord, hast brought to me Down from Thy throne above Salvation full and free, Thy pardon and Thy love! Great gifts Thou broughtest me What have I brought to Thee?

MISSIONS.

HOME MISSION, CHICAGO.

Dear HERALD Readers: - May the Master's presence be very real to you, and may you ever be so near Hlm. that He can give yon His own fulness of

It has been a jong time since it has been my privilege to pen these notes, but in all this time God has very tenderly led me in His own way, hard to nnderstand at times, but ever drawing near to Himself and teaching His will and His own lessons more fully.

The work here too has been blessed and very sweetly owned of Him.

The moving into the new hail and living rooms was a long and rather trying work, but we are getting pretty well settled and appreciate very much indeed the new bome.

Friends who have visited us since we are here seem pleased with the move, and in every way we are persuaded that our heavenly Father over ruled and directed the move; and the great desire of our hearts is that He make this very specially a place of help and blessing to thousands of lost and discouraged ones.

During moving some of the visitation, etc had to be neglected, but since we are again settled we hope to work along those lines more faithfully.

The work goes along well. The at tendance at the meetings is perhaps a little larger than at the old hall.

The Snnday school is about as usual, with, however, the falling off that we always have to contend with when the bright warm days come. We have long wished for a remedy for this, but as yet have found none that was entirely satisfactory, for the days are warm and the air is heavy and of course when there is a way to get out on Sunday the children like to go.

Last week we took one of our S. S. classes for an outing at Lincoln l'ark and we had a very nice time. Most of those who went have work and could leave it only on a holiday, so we took advantage of "Decoration Day." At noon we took our lunch baskets to a shady spot and gathered in a circle to eat our lnnch.

We sang "Teli It to Jesus," and then every head was bowed as we thanked God for the beautiful day, and its blessings. We think the day was heipful to the dear ones.

Quite a number of friends have visited us lately and all seemed pleased with the change in location.

visiting and resting.

our force of workers is rather small. fered for sale at a very low figure, the but God is with us and so the service Board bought it, and on Monday, April still is sweet.

A sbort trip to Elkhart June 5 was a

The heavens declare the glory of God sion. and the firmament showeth his handiwork.

The other day Bro. Lapp found a home where two helpless old people were in great distress because they were about to be thrown out of the house in which they were living. They did not know where to go as all their earnings consisted of 75 cts. a week which the that account. Then there were others old man earns picking rags out of the

Bro. Lapp interceded for them and secured the promise that they might remain, much to their delight.

Bro. John Drange's family expect to go to Cullom this week.

Bro. D- bas been there for some time and now desires to have the family with him as arrangements have been made for a home for them.

We will miss the family in the work here, but of course want them to do what is best and we believe God willi bless them in their new home.

God uses and blesses day by day, and many of the things in which He uses us are little things to comfort and help and cheer, but we praise Him for His guidance and for the privilege of service.

In His name. THE WORKERS Per Lina Zook

BACK IN THE OLD HOME

We have stored away in memory many cheering recollections of life in the city of Chicago. A ten-years' resi dence there afforded many advantages for a varied religious experience.

Since the second effort of our people to sow the seed of gospei truth in the fields of vice of that great city was put forth and materialized in the establish ing of the Home Mission, many hearts have been cheered, encouraged, and directed to the better life, and still our faithful workers there are laboring on,

"Sowing the seed by the daylight fair, Sowing the seed by the noonday glare Sowing the seed by the fading light, Sowing the seed in the solemn night; Sowing the seed by the wayside high, wing the seed on the rocks to die; Sowing the seed where the thorns will spoil Sowing the seed in the fertile soil; O! what shall the harvest be?"

But we remember that the prophet says, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, either this or that, or whether they both shall be alike good."

From recent lasues of the HERALD. our readers have learned that a change has again been made in the location of the Mission in Chicago. Saloon Interests wanted the building, No. 168, where for about four years our workers labored for the upbuilding of the Master's cause, and as the time to vacate was short, the Board began to look about earnestly for another home for the Mission. The first floor of the Kohler building, No. 145 W. 18th street, where the Mission had been first opened by Bro. M.S. Steiner and others six or seven years Wherever collections for charltable purgood health,

Sister Amanda Eby is at her bome ago, had not been occupied since the Mission bad moved out four years ago. Bro. Leaman too has gone home, so and the lot, with the huilding, being of-30th, the workers moved in. On the evening of the same day was the reguhas done so much for me and that with rest and a delight and God's earth never lar appointment for German services, seemed so beautiful or the air so pure and it was our privilege to be present and conduct the services on this occa-

This meeting marked an epoch in the history of the Mission. A number were present who were with the Mission when first organized in this room, and they (as dld also the writer) felt as one returning to his home after a long absence. It was to them the o'd homethe first home-and they rejoiced on who had been connected with the Mission only since it had been removed to the other building, and they felt that they were transferred to better and more commodious quarters, and rejoiced in this fact.

It seemed as though all were glad, all hearts rejoiced; aii felt glad and ready to give thanks and praise to God for His mercy and goodness in giving us again the old Home Mission building. Many were the expressions of joy and gladness for the privilege of meeting. there again for the first time on this evening. Many confessions were made by those who had found the dear Savior precious to their souls, both in this building and the other, and it was a matter of much encouragement and re joicing to realize that the Lord had blessed these efforts to the saivation of

We used on the occasion the text, John 1:29: "Behold the Lamb of God, which taketh away the sins of the world," dwelling on the atonement for sin through our Lord Jesus Christ. We look forward to the work of the

Mission with the hope and the prayer that God will abundantly bless these labors to the salvation of many souls. JOHN F. FUNK.

For the Horald of Truth.

THE LORD LOVETH THE CHEER-FUL GIVER.

BY A. C. KOLB.

When the poor widow cast her mite into the treasury, it was but an act which she felt it her privileged duty to perform. We may reasonably suppose that it gave her more joy to part with the "last cent" she had in this way, even though she was conscious that her gift was seemingly insignificant when compared with what others gave, than if she had used that money to purchase food. Her simple, devoted conduct showed to all the world that she loved the Lord's cause, not in word only, like so many showed it then and still show lt, but in deed and in truth. The Lord's commendation of her simple act has placed her upon a higher plane of worthiness than any of the others who cast much more into the same treasury box. Inst why her mite was "more than ail" the others gave, as the Saylor says, is easily understood, because no other gift was attended with so rich a blesslng.

poses are held, the poorer people almost invariably give much more liber ally in proportion to what they have than those who possess more means This would aimost seem to indicate that the rich love their money more than the poor do theirs. If that be true it surely cannot be because they really need it more. On the other hand, taking the poor woman for an example and also the proportionate amount which poor people now a days give for religious and charitable work, may it not be assumed that the poor people as a rule love the Lord Jesus Christ and Ills cause in all its various branches more than the rich do? If not, why does the larger proportion (compara tively speaking), of financial support come from the poorer classes?

If people everywhere, who profess to be true followers of the Lord, would give to the Lord's work as they bave been prospered, this would indeed be a much brighter world than it is. More rich blessings from heaven would be enjoyed because there would be more poured out. While there are millions of starving people in India now, and while there is much done now in their behalf still if Christians everywhere would do what they easily could afford to do (and the Lord would bountifully repay them if they only would do it there could be enough money raised to furnish enough food for those poor heathen in India and all other needs people everywhere else. Looking at the matter in its full light, and taking into consideration all possibilities, there should not be such great distress in India and it is hoped that those who have not yet contributed to the rellet fund will not delay their glfts, since the famine will soon reach its most acute stage. Money for the starving in India is continually coming in and the report of the Home and Foreign Relief Commission, Eikhart, Ind., in the last issue of the HERALD shows that the money is properly forwarded. The receipt of all money sent to the 11. and F. R. C., or the Mennonite Evangelizing and Benevolent Board for the starving in India, or the thousands of orphans and widows in Armenia, or any other purpose in the line of render ing relief, will be promptly acknowl-

Elkhart, Ind

DHAMTARI TO RAIPUR

Bro. J. A. Ressier, in speaking of the sketch in the ilegal p of April 1st of our new mission station at Dhamtari India states that the distance from Dhamtari to Raipur is 48 miles by the new solld road used by vehicles, but that the shortest distance is but 36 miles. There is an old road, almost direct, making the distance about 35 of 40 miles, good enough for travel by horseback or country carts. This ex plains why some of the recent letters from India have been glvlng the dis tunce between Raipur and Dhamtari as being 40 miles instead of 48. Bro. Page and family have moved into their new house while Bro. Ressirr was, at the date of writing. May 2, still rooming in the hospital beside the doctor's office Bro. Ressier closes with: "We are well but the climate is telling on us to some Her example, however, still lives. extent." The Lord preserve them in

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SUNDAY SCHOOL LESSONS.

LESSON XIII .- JUNE 24.

TER.-1900. GOLDEN TEXT. - Thy kingdom come,-Matt. 6:10.

TIME,-Summer of A. D. 28 to spring of A. D. 29.

as a writer of temperance and religious naum. Nain. Southern Galilee, shore the same hour. These disciples were

works. It is a synopsis of the life and of the Sea of Galilee, Macherns, a des-

PERSONS .- Jesus, the twelve Apostles, Jairus, the damsel, the centurion, centurion's servant, two disciples of John, Herod, Herodias, John the Bantist Salome

During this quarter we have studied the greater part of His second year's ministry. The first year of His ministry is called the year of obscurity, while His second year's work was of wide range and of great popularity. Christ taught both privately and publicly. His preaching and teaching was with boldness, power and authority. The Sermon on the Mount is the greatest on record, directed to the disciples and all believers The Restitudes "form an ascending line, in which the new life is traced from its commencement to its completion." The many miracles wrought by our Lord among the sick. famishing, and dylng, prove beyond any doubt that He is God manifest in the flesh. The raising of the dead, healing the sick, and feeding the multitudes, are overwhelming testimonies to His Messiahship. The kingdom of heaven, in all its phases is beautifully and vividly pictured to us in the many parables spoken by our Lord.

LESSON L.-THE BEATITUDES. This lesson gleaned from the Sermon on the Mount, is the embodiment of all the blessings of earth and heaven The poor in spirit, mourners, meek hungry, thirsty, merciful, pure in heart peacemakers, and the persecuted, are severally blessed by onr Lord with beaven's choicest blessings.

LESSON H.-PRECEPTS AND PROM ISES. We here have a picture of the mote hunter in all his bypocritical colors: by his nefarious business, he brings condemnation and judgment upon his own head. If we ask seek knock, we shall receive, find, gain admittance. God's willingness to give good gifts is illustrated by the father and son. The two ways are also clearly defined.

LESSON III -THE DAUGHTER OF JAIRUS RAISED. The daughter of Jairus is at the point of death. He sends a messenger to urge Jesus to come and heal bis daughter, but ere Jesus could reach his home, the dames! had died. He speaks words of encouragement to Jairus. With Peter, James, and John He enters the bouse of mourning, thence with the parents they enter the death chamber; at the word of the Lord, the damsel arises in perfect health.

LESSON IV .- THE CENTURION'S SERVANT HEALED. This miracle occurred immediately after the Sermon on the Mount. This centurion bad great faith in Christ as a physician. He sent the elders of the Jews to entreat Him to come and heal his servant. He felt himself too unworthy to go personally into His presence. Jesus honored his faith both by healing his servant, and commending him for his wonderful faith

LESSON V .- JESUS AND JOHN THE BAPTIST. John being confined in the prison at Macherus, sends two of his 18. M.-The Beatitudes. disciples about eighty miles distant to inquire whether Jesus was the Christ, 19. T .- Precepts and Promises. or whether they were to look for an-PLACES. - Mount Hattin, Caper other. Jesus wrought many miracles 20. W. - The daughter of Jairus

commanded to report to John the things they had heard and seen.

June 15

LESSON VI.-JESUS WARNING AND Inviting. Jesus pronounces woe upon the cities of Chorazin, Bethsaida, and Capernaum. In these cities He had wrought great miracles, and they were blessed with His personal pres the life and work of Christ, covering ence and teaching; yet they repented not of their sins.

LESSON VII.-JESUS AT THE PHAR ISEE'S HOUSE. Simon, a Pharisee, in vited Jesus to dine with him. A slnful woman came in and washed, wiped, klased and anointed Jesus' feet. The Pharisee found fault: Jesus reproved him for his lack of bospitality and love, and by a parable He proved to Simon that he that hath much for given, lovetb much,

LESSON VIII.—PARABLE OF THE SOWER. Jesus left Peter's bouse and a great multitude followed Him, and by nature of the Kingdom of Heaven in parables. This first one represents Christ as the sower the Word as the seed, and the four kinds of ground as four classes of people.

LESSON IX. - PARABLES OF THE KINGDOM. The three parables of this lesson represent the Church of Christ militant, the growth of which is more or less hindered by the tares sown by the enemy. (the devil.) The wheat (the saints.) shall be separated from the tares.at the time of barvest. The parables of the mustard seed and the leaven represent the hidden, silent, and gradual growth of the gospel kingdom, lestined to fill the whole earth

LESSON X - THE TWELVE SENT FORTH. The multitudes throng around Christ. He is moved with sympathy because of their ignorance, afflic tion, and sin. He sees the great need of more laborers: He sends forth the twelve with authority to preach the Gospel of the Kingdom, and power to heat the sick and cast out devils

LESSON XI.- DEATH OF JOHN THE BAPTIST. Herod's conscience was made uneasy when he heard of the mighty works of Jesus, he thought that John had risen from the dead. John, as a faithful preacher, bad de nounced the sins of the king and his unlawful wife. Herodias was very angry and determined to kill John The king, on his birthday, through the influence of wine and an immoral dance, makes a rash oath, which led him to kill John, whom he feared.

LESSON XIL-FEEDING THE FIVE THOUSAND. Jesus with His disciples. were in a desert place. A multitude of five thousand men, beside women and children, bad thronged about Him to see and hear Him. Knowing their famishing condition, He discusses the situation with Philip and Andrew. With a meagre supply, (for which He returns thanks,) the great multitude are fed. after which twelve baskets of fragments are gathered up. The Lord maketh even the desert to yield rich supplies.

JUNE DAILY READINGS.

- Matt. 4:25 to 5:12
- raised. Mark 5: 22-24, 35-43

21. Th.-Jesus warning and inviting. rounding circumstances or difficulties, bis way. May God's Spirit attend him Matt. 11:2-30 22. F .- Jesus at the Pharisee's house.

Luke 7:36-50 23. S .- Parable of the sower.

Matt. 13: 1-8, 18-23 24. S .- The twelve sent forth.

LESSON L.-JULY 1.

Read Mark 6:45-56. Memory verses 26. T.—The Blessings of Prayer. 25, 27,1

the Son of God,-Matt. 14:33. INTRODUCTION.

TIME.-In the spring of A. D. 29. The evening and night following the feeding of the five thousand, in our last lesson.

PLACE.-Near and on the sea of Galilee. The disciples cross over toward Capernaum from the plain of

PERSONS.-Jesus, the disciples, the multitude.

CONNECTION AND SURVEY OF LESson. The feeding of the five thousand was a miracle, that produced a profound impression upon the multitude. Jesus perceived that the people intended to take Him by force and make Him a temporal king, and that His disciples needed to learn the Important lesson of toiling in the face of difficulties in the absence of their Master. Consequently He constrains the disciples to embark and launch out for deed a time of refreshing, when so Capernaum, while He dismisses the many could join in commemorating the multitude, after which He retires to the mountain to pray. The interesting incidents recorded in our to-day's lesson, like all Scriptnre, "is profitable for Lancaster Co., Pa. officiated. In the instruction" and suggest to ns very valuable lessons. 1. Our Lord frequently constrains His children to ren. These meetings were all well at ndertake tasks that are beset with dangers and surrounded with difficulties: evidently the way of duty is not always easy. Let any one set out to do anything either positive or aggressive for Christ, and before he has gone far he will have to face and row against Hesston, Kansas. He arrived on the a "contrary wind." It is no evidence 5th of May and remained till the 16th that one is out of divine order if the wind is "contrary." The Apostles and the early church fathers and reformers sown spring up and bear fruit to the labored hard for the Master in the face honor and glory of God. of the bitterest opposition and "contrary winds." The adverse winds were but the means of scattering the good seed, increasing the harvest, and extending the borders of the Kingdom. The "contrary winds" frequently keep Mar. 5 Bro. J. B. Smith came into our us out of some subtle temptation, midst and remained several weeks. usually they are the means of keeping

us near the mercy seat and at the foot of the cross. 2. Christ's willingness and readiness to resone Peter while sinking has been the means of inspiring faith in many who since that memorable night have been walking s nid the boisterous waves, while traveling over life's tempestuous sea. There are various causes through which believers, like Peter, begin to sink. Through self exaltation. Through dependence on self. Through mental depression or reaction of the emotions. Through neglect of prayer and feeding on God's word. Through yielding to temptation or some besetting sin. Through losing sight of Christ and looking to sur- expects to stop at different places on

Through doubt and dishonoring fear, that his efforts may be blessed. etc., etc. There is but one escape. Turn away from every wind that home on a short visit several different blows, and every wave that beats, look away from the gulfs that yawn, and the depths into which you have been Matt. 9:35 to 10:8 sinking, turn away from your own vices. May God bless His people everyguilty self, and look in faith to Jesus where. the mighty to save.

JESUS WALKING ON THE SEA. 25. M.—Jesus Walking on the Sea. Matt. 14:22-33

Ps. 55:16-23 GOLDEN TEXT. - Of a truth thou art 27. W .- Divine Protection.

Рв. 34:15-22 28. Th.-Good Effect of Sorrow, 2 Cor. 7:5-15

29. F.—Faith and works, Jas. 2:17-26 30. S .- Jesus the Son of God. Jobn 1:12-18 July

S.—A Rough Sea. John 6: 15-21

CORRESPONDENCE.

STRASBURG, FRANKLIN Co., PA .-Wednesday May 23 we bad preparatory and baptismal services when three precious souls were added to the church by water haptism. We wish them the grace of God and that they might be shining lights to the world that by their walk many more may be brought to the Lord. On the 24th (Ascension Day) we had communion services at which time many joined in partaking of the Lord's supper. It was indeath of our Lord and Savior. Bishop Jacob N. Brubacher of Mount Joy, and John L. Landis of Binkleys Ridge, evening there was an appointment at the Chambersburg M. H. for the bretbtended and deep interest was manifested.

FROM ROSELAND, NEB .- The church at Roseiand, Neb., was recently favored by a visit from J. M. R. Weaver of during which time he preached ten impressive sermons. May the seed Cor.

FROM MT. ZION CONG., VERSAILLES, Mo.-Since we last wrote we have had great reasons for rejoicing for the blessing God has permitted us to enjoy. During his stay he labored very earnestly in God's service. As the result of his efforts all who had started on the Christian life were awakened to the condition of their spiritual welfare and also two precious young souls hecame willing to leave the life of sin and befaithful and ever he bright and shining

lights for His kingdom. April 13, Bro. Geo. Brunk of Canton. Kans, arrived here and remained unfour very interesting and profitable ser that we are living in the last days "when mons containing messages and warn-Brunk is on his way to Virginia and Greetings to all the brethren.

Bro. Dan'l Kauffman has also been at times since we last wrote. We always appreciate his short short stays with us. April 22d we had communion ser-

FROM VINELAND, ONT .- The congregation at this place has had especial reasons to feel encouraged by reason of the recent visits of the ministers and brethren and sisters from other congregations who were present during the conference sessions, and also on account of the special grace of God on Sunday, received our cards have overlooked re-May 20th, when communion services were held here. We rejoice that there was manifested a deep spirit of love and harmony. One person was received into church fellowship by water baptism

Friday morning Bro. Samuel Wideman administered communion to Bro. and sister Joseph Fretz whose health did not permit of their leaving their home. On Sunday P. M. the brethren Amos Cressman, Daniel Wismer and Elias Weber administered com munion to three other members who have been afflicted for some time: sister Hipple who has passed her elghtieth year. Bro. Henry Mover who has been confined a number of years with rheumatic troubles and Bro Cyrus Sumner who was unable to attend

meeting at the meeting house. Tuesday the 22d, our ministering brother, J. F. Rittenhouse, left home for a visit with friends in Pennsylvania. May be regain health and strength for all his duties Brother Daniel Wismer left here on the 23d going to Clarence Centre, N. Y. to hold communion services with the congregation there. Brother Isaac A Wamhold and family who had spent several days visiting friends here, returned to their home at Bresian Ont. on the 22d.

The Wednesday evening Bible Readings for studying the S. S. lessons are quite well attended and are instructive Young people's meeting is held every other Sunday evening, alternating with preaching service. Remember our work in prayer. Con

SOUTH ENGLISH, IOWA, MAY 26, 1900. Our little band of worshipers at this piace met in council May 16 and decided to ordain a deacon among us. Accordingly on May 19 hrother W. T. Lineweaver by the unanimous voice of Hilty also took part in our communion our little band was called to fill this office, Bro. Daniel Kauffman officiating. God bless our brother in his calling. COR.

PLEASANT VIEW CONG., HOLDEN. Mo., MAY 22, 1900.-Last Sunday May 20, the lot was cast in our number for a minister, and it fell on Bro. Paniel B. Raber who was accordingly ordained. gin a life in Christ's service. Our Indeed it is miraculous the way God reprayer to God is that they may hold out veals, leads and speaks to His people

when we give Him an opportunity. May God continue to guide the dear brother and be a word and life unto him, that he may teach His word in ail til Tuesday following. He preached its purity, truth and power, realizing they will not endure sound doctrine.' ings for both saint and sinner. Bro. Bish. Hartzler of Cass Co., officiated.

ROARING SPRING, PA., JUNE 5, 1900. Since writing you last the church at Roaring Spring has been wonderfully blessed by the Lord in the generous responses made by the brethren and sisters to our appeal for funds to liberate onr church from its load of deht.

Verily the Lord loveth a cheerful giver, and we know He loveth and is loved by all those who so generously gave of their abundance to assist this needy church, and on behalf of the congregation of God's people here I extend thanks to all of them. The debt of the church is paid off, and some repairing has been done, but there is still some to do, and if any of the brethren who bave turning them I would say to them, that any amount they bave collected will be gratefully received by our secretary, Miss Mellie Snyder. We can report an increased interest in our meetings of all kinds. Our Sunday school has an average attendance of 50, but we need some experienced teachers, on which account we are extremely anxious to induce some of our younger brethren and sisters from other places to make their homes in our midst.

We can at almost any time locate either young men or women in some of our industries at good wages, and would be glad to have any such write to us and we will furnish full particulars of employment.

There are a number of desirable forms for sale in this vicinity. We will be glad to have brethren who may be passing through Altoona on the l'enna. Ruilroad on their way East or West stop off and visit us, and such as are ministers preach for us, and help us with their prayers and counsels.

We expect a sister who has been living in Altoona for some time, to make this her home after the 15th of May, as she desires to be near to the ministra tions of the word. We hope to see many follow her example. Who will be the next? We will gladly render any assistance to all who may desire to come in the way of getting them pleas antiv located amongst us.

Your brother in Christ,

recently had the pleasure of a visit by Bro. Hilty and wife of West Liberty, Ohio. Bro. Hilty preached four very interesting sermons at the Hopewell M. H. east of Hubbard. Bro. and sister last Sunday, the 27th, east of Hubbard where peace and union prevailed. Ac companied by some of their friends they left this morning for the south part of Marion Co., in the vicinity of Salem, to visit some of their friends and acquaint ances. They expect to stop with us again when they come back a few days before starting on their journey homeward and probably hold a few meetings again. Our people are now engaged in getting material ready for the new Mennonite M. H. which will be built after harvest, God willing. Our Bible reading is progressing nicely; next Sun day it will be held at Bro. L. l' Hersh berger's. We hold it every two weeks at private houses. We are in need of a good singing teacher in our church. Is there not some good young brother in the Fast that is willing and that under stands music that will help us out? If so piesse let us hear from you and we ontown Mennonite congregation, rewill correspond with you. Pray for us, brethren. Your humble servant.

J. D. MISHLER.

HARRISONBURG, VA., MAY 29, 1900.-On the 15th of April the church assembled at the Bank meeting house and after a very appropriate sermon by Bishop L. J. Hestwole nine precious sonis sealed their yows in baptism and were received in the church militant One who had been received a few days before could not on account of sickness come to the meeting house to be received. We have been much encour aged by ministers from abroad, On the 19th of April we were giaddened when Bishop George R. Brunk of Canton, Kansas came into our midst, He came in the demonstration and power of the Spirit and has been laboring faithfully day and night for a month. The work is great that has been done; thirty one were awakened to see theawfulness of sin and turned to God. On May 26, (Saturday) at Weaver's M. H. at the preparatory meeting thirty-one precious souls were added to the church by baptism, and on Snndsy the 27th the communion was held. Many partook of the emblems of Christ's body and shed blood. There have indeed been "showers of blessing" on the church here and much has been done. Vet we know the work is just begun. Many more are yet unsayed, and may vet he gathered into the fold of God.

P. S. HARTMAN.

SPRING CITY, CHESTER CO., PA. JUNE 5, 1900.—It may be interesting to the readers of the HERALD OF TRUTH to hear again of the little flock in this part of God's vineyard. We had our communion on Ascension Day this year, Bro. Isasc Eby officisted. On Msy 27 and June 3 votes were taken in order to ordsin a brother to the ministry as a helper. June 4, st sn early hour peopie hegan to assemble at the Vincent M house until a goodly number had assembled.

Bro. Isaac Eby of Kinzer, Pa. conducted the ordination services. Four hrethren had been nominated. John F. Kolh and son, J. Clayton Koih, Amos Koth and Solomon Good.

The lot was cast and fell upon J. Clayton Kolb, a noble and worthy young brother in whom the church now feels a special interest. Although the load seems very beavy for him to bear yet we have the promise that whatever we pray for in faith, believing, it shail be done for us. May aii God's people everywhere that see this note remember our brother at the Throne of Grace that he may be a useful instrument in God's hand wherever he goes.

SUNDAY SCHOOL ITEMS.

FROM MCSHERRYSTOWN, PA.-Sunday the 22d of April a Sunday school was organized at the Hostetter M. H. Although it is a new school the pros pects are very good. Bro. J. C. Miller was elected superindent; J. E. Hostatter is secretary and J. II. Hostetter is treasurer. God grant that this effort. though made in great weakness, may he richiv blessed

FROM WOODSIDE, FAYETTE CO., PA. -Our congregation, known as the Mas-

opened the Snnday school March 18, 1900 with the following officers: Sunt Charley Honsaker; Asst., J. B. Bare; Lizzie May Honsaker; Treas., Secv. David J. Johnson; chorlster, Annie L. Ewart and Edw. Miller of Tub. Somerset Co. May the Lord prosper us in this work that much good may be done and that souis may be gathered into the fold of Christ

JUSTUS B. BARE.

CONFERENCE REPORT.

The Mennonite Sunday school Conference of Illinois met at the church near Culiom, Ili., on May 23 and 24, 1900. The session opened Wednesday morning at 9.00 A. M.

The devotional exercises were conducted by John Nice. He earnestly exhorted all to examine their motives of attending the S. S. Conference and reminded those in attendance that it was a spiritual feast instead of a natural one, or a place of amusement that they were attending.

Benj. Herner acted as temporary chalrman in organization. The result of the election was as follows: Moderator, Daniel Kauffman: Asst. Moder stor. J. S. Shoemaker; Secretary, C. K. Hostetler: Asst. Secretary, Jacob Smith; Treasurer, Peter Haun.

A warm weicome was extended to all visitors by Renjamin Herner in the address of welcome, which was responded to by Daniel Kauffman.

Some time was spent in giving the reports of the various Sunday schools represented at the conference.

"The Sunday school and its Foundstlon" was discussed by J. S. Shoemaker. The principles taught in the Bible are the foundation of the church Jesus being the chief corner stone These same principles and this same corner stone must be the foundation of sil true Sunday schools. This foundstion never changes. It must not be changed for policy's sake.

The teachings must be in harmony with the fundamental teachings and doctrines of the church. We must be esreful not to build along side of the foundation to suit the popular ideas of the world. General discussion followed in which a number of brethren particlpsted. Many practical points were brought out after which the forenoon session closed.

After an inspiring song service the afternoon session was opened by prayer led by Peter Sommers. The topic, "The Christian Culture of Childhood" was discussed by S. R. Good and Benj.

The Christian training we receive in childhood wiil go with us through life. Temptations will be avoided duties met and difficuities overcome that the one thus trained can only account for because of the teaching he got at his mother's knee. If the true Christian principles would be incuicated in the mind of the child as a rule all would accept Christ before they have arrived at the age of maturity. There is a grave responsibility resting upon parents because the salvation of their children depends largely upon the training their children receive in their homes. Prov. 22:6. Childhood is the time to prepare for life's duties. Parents, beware of the character of your

hired servents. Teach your children punctuality. It is a principle forcibly taught and practiced by Christ Fa. thers and mothers should not neglect to pray with their children; teach them obedience, love for the Sunday school. respect for God's house.

Jonathan Kurtz and Joseph Wert next tslked on the subject, "The Influence of Mothers." We become iargely like those with whom we assoclate; the mother is most intimately associated with the child in its tender years, consequently the infinence of the mother will largely shape the character of the chlid. Mothers often weep over the harvest, the seed of which they themselves have sown in the child's early life. Mothers like those of Moses, Samuel, and Timothy are needed to day. A mother's love, her prayers, her counsels have been the means of staving many a young man's feet from wandering into sln and wlckedness, o If one has gone astray, of bringing him back into the paths of righteousness. The memory and influence of mother brought the tears to many eyes and the subject was a very impressive one

The subject, "Power and Possibilities of the Young," was next discussed by Alvin Ropp and Frank Kornhaus. Ali have a work to do and the Lord gives us opportunities to do that work. All have power but the only power that does the world any good is the power that comes from above. Great Inteliectual accomplishments do not avail and oftentimes the Lord uses the ignorant and nucultured to carry on His work. As young people we have possibilities of doing good in the home, in the Sunday school and in the mission fleid. The power of example is a great one and Christians should be carefui that their lives correspond with their profession

Wednesday evening.—Song services and devotional exercises were led by Jacob Burkhart. The joys of salvation and Christian service were clearly brought out by the testimonies and admonitions given by a number of brethren and sisters.

"Incentives to Bible study" was disussed.by C. S. Hauder and J. B. Smith. In Bible study we must examine our motives, and be willing to obey its commandments and observe its teachings. We should not study the Bibie simply as a book but as God's revealed word. There never was any law to compare with the Law of Moses, no litersture like that of Job, Psalms and other books, no oratory like that of Issish and Pani.

We can study mathematics, architecture, botany, astronomy, zociogy and other arts and sciences in the

The Bible tells us that we are jost and also how to be saved. It is the Christian's sword, lamp, food, and source of power. The need of thorough, systematic Bible study was clearly set forth and plans for studying the Bible were discussed.

"Wasted energies" was discussed by J. C. Landis and Jacob Bixler. Many ways were mentioned in which energy wasted by pupils, teachers, and Christian workers. A love for the work and a desire to see sonis saved are necessary to properly direct our energies

The exercises were opened on Thursday morning with devotional exercises led by I F Fnnk

"Humliity, how attained and its fruits" were the subjects discussed by Philip Nice and John McCullough.

The Christlan should be clothed with humility. If we have the baptism of the Holy Spirlt we will have true humility and will not need to seek for it. God can use only those who are truly humbie. If a man boasts of his humility it is a proof that he has but little if any hamility to hoast of The kingdom of heaven can only be entered through humility. Humility is an inward principle, but it will manifest itseif outwardly-in our dealings, our actions and our appearance. True hnmility means, "None of seif and ali of Thee

H. T. Nice and Daniel Kauffman

next enoke on the subject "What constitutes Pride?" Pride is one of the greatest evils in the world: it is of the devil; it rebels at the thought of humiliation and seeks the exaitation of seif. Some people Imagine they are possessed of humility when they are ssessed of the greatest pride. There is often pride in deeds of charity, in pretended labor for Christ, in the position men hold in church and Sun day school work. People possessed of pride in this direction want to be seen of men and do little in secret because they know they will not secure the plaudits of men. If we exalt ourselves we shall be humilisted. Let us be willing to suffer for Christ's sake if need be. Let the Christlan glory in the exaltation that He will receive hereafter at God's right hand. Many men are not confessing their slns because it would require humiliation and in consequence their lives are unblessed. Pride says, "Ali of self and none of Thee." Let parents beware of pride In their children if they are more favorably taiented than others.

"The Power of Infinence." Essay by Lewis Apple followed by an address by C. K. Hostetler. As the essay entire will appear in print, the thoughts here given will be confined to those of the iast brother. In the beginning God established laws, one of which is that every atom in the world affects every other atom. The same law exists in the moral and intellectual world. Our present civilization is the result of counter influences of nations through out the ages. Our language, our customs, our attainments in the arts, sciences, etc., sre the outgrowth of the influences of one nation upon the other. Men like Napoleon, Caesar, Charle magne and Alexander have had great influence in the world. They have furthered their interests by means of war and bloodshed: the result is their kingdoms have failen. Jesus Christ founded His kingdom upon love and His kingdom is an everlasting king dom. Men like Waldo, Huss, Menno Simons, and others still have a great influence in the world for good to day So the works of God's people to-day

will follow them. After a short song service the after noon session was opened with prayer ied by Peter Zimmerman. John Summer and Jacob Bixler then discussed the subject. Why and How Temper ance should be taught to chlidren. Temperance should be taught to children because "prevention is better than cure." Because of the great evils that

follow intemperance With reference to tobacco, liquor, etc., to be temperate means to abstain. Drunkards come from moderate drinkers, never from abstainers. Clder barrels have proved a curse to many a home. Of the whole animate creation only man drinks liquor, should not he, the crowning work of creation, use also the purest iquid to slake his thirst-water. Tem perance should be taught by example as well as by precept.

1900.

The next subject, "Prayer" was disussed by L. J. Lehman and Jacob Burkhart Prayer must be backed with faith. The publican prayed, the Phari see simply "said his prayers." Prayers may con-ist of idle words which will he recorded against those who utter

Prayer is the balm for the wesry soul and the means whereby we get acquainted with God through speaking with Him. God's withholdings are oftentimes our highest blessings.

Proper le a wish sent God-ward. Christ often spent a whole night in prayer. The prayers of the church effected the deliverance of Peter. Fervent prayers will move souis to accept Christ. A mother's prayers will often determine the future for her children. The choice of an occupation should be made the subject of earnest prayer.

"The use and nower of faith" was considered by Peter Unzleker and John

The great Bible characters were men of faith. Christ's greatest miracles were the result of an exercise of faith In those who came to Him to be healed.

Rible truths must be taught in such a way that our pupils and hearers can see that we truly believe what we tesch. Our teaching must be backed up with the word of God.

A wesk faith leads to conformity with the world. We should show to the world that we delight in God's

General discussion followed after which some time was spent in spswerlng queries and attending to miscelsneous business.

On Thursday evening a Mission service was conducted by brother and sister Burkhart. The service was opened with an earnest admonition and prayer by Jonsthan Kurtz.

The need of mission work, what it means to go, and self-denisl were thoroughly discussed.

It is worth a lifetime of work if one soul can be reached and saved through missionary endeavor. Self-denial and sscrifice aiways brings biessings. We should deny ourselves of many of the unnecessary things around us so that those who are in heathendom may have the gospel brought to them. An earnest plea was made for the prayers of ail who are interested in mission work.

The Lord will reward us not ac cording to the amount of work we do but according to our faithfulness. No service gives more real joy than to serve our dear Master. One day spent in His service gives more true pleasure than a lifetime spent in the pursult of worldly pleasures.

The evening service was closed with an earnest appeal to the unsaved and an invitation to turn from sin and accept the Savior.

A collection was taken for foreign non-resistance, etc., if we do not possess mission work. Closing prayer was offered by J. F.

L'amb C. K. HOSTETLER, Secrets ries.

REPORT OF OHIO CONFERENCE.

The annual conference of Ohio was held at the Oberholtzer M. H., May 17 and 18, 1900. The forenoon of the first day was spent by hishons in council and by short inspiring talks by the ministering brethren.

Afternoon session was opened by song, scripture reading and prayer. P V Lehman was elected assistant moderator: M. S. Steiner, assistant secretsry, sfter which an address of welcome was given by Allen Rickert, responded to by M. S. Stelner.

Conference address by P. Y. Lehman from Enh. 2:10. We as Mennonite people do not meditate on our lives as we ought. In reading we do not meditate on what we read. God is a God of order and has been from the beginning. and chose His people for the work. Isrsel did not fully understand even after God had three times proven Moses to be their leader; the same thing is true in the young and rising generation of the present day.

Our time is not long until we make a change: have we done our work and fulfilled our csliing? Many are going out to teach that are as the spostie says false teachers making no distinction or separation from the world.

As faithful servants, we sometimes reslize that God csiis us into pisces that may seem dark and hurdenseme to the flesh. After all let us fulfili our esiting, knowing that God knows our heart and purpose. Let us bring our children and young people to the readlng and meditation of the gospel. Unless we are dead to the world we can not fill our calling. Let the younger be teachshle and not exalted over the older and more experienced.

Address continued by J. M. Shenk We have met together to know what it is to stand on the Rock Christ Jesus. Conferences were held in the apostles' times and are necessary for all and in this time that ministers may be fuily established in the principles of the religion of Jesus Christ. There are certainly multitudes of professors in this time mistaken.

One of the fundamental principles s repentance toward God and faith in the Lord Jesus Christ to bring us into a condition that God can own, receive and hiess. To remind us let us remember that we are to be the habitation of God. The Old Testament with the New, prophets and apostles agree. We must possess the principles and doc trines presented by the prophets and apostles

We should study to understand the very condition of our members that we may know whether or not they are really in the faith.

There is a possibility of teaching and professing, but not possessing, the principles of non-resistance. The outward, literal things are worth nothing if we do not possess inwardly these great principles. The evidence that we possess is shown by these externsis, How can we teach non-conformity,

Our teachings become effective only as we teach them by our practical life before the world

Testimony and report of church by John Burkhoider of E. Lewistown, O. Was glad for the principles presented, wished to emphasize the subject of marriage with the unconverted and with those of other beliefs, which often bring trouble. Report of church, those present at council meeting expressed peace, yet some things are not as we

Michael Horst avenued himself hecause of feebleness.

Irs Buchwalter, Daiton, Ohio, Much presching from the pulpit is not gospel. Let us preach the unadulterated word. We must repest doctrine again and agsin. Report, with some little exceptions peace was expressed.

Allen Rickert, Columbians, Ohio. I wish to express my willingness to observe the doctrines of the Lord Jesus Christ.

Jos Zeigier Zelienople, Pa. Am willing to continue in the service of the Master

Moses Brenneman, Eiids, Ohlo, Msy God show us what is wrong that world liness continues to grow in the church. Report from Clark Co. One died, one left and one added.

J. M. Shenk Report: On account of disease no communion held, council meeting encouraging. West Liberty, all in peace except one. Twenty-five converts at Elida during the efforts by Noah Metzier, followed by a few others since that time.

M. Van Buren Shoup, Mt. Eaton, O., reports three accessions, two by baptism, one by letter. Communion held, generally peace expressed, but some difficulty.

John Biosser, New Stark, Ohio. Reports five accessions, no communion or counsel. David Hochstetler, Weilersville, Ohio

Preach more salvation and doctrine wiff follow David Lehman, Columbiana, Ohio.

Am in harmony with faith and princinies as presented to us. J. M. Kreider, Wadsworth, Ohio, re-

ports five accessions, and peace expressed in general. M. S. Steiner reports council, some

difficulty but not much, generally peace. No special effort for ingathering. S. S. and services on the Ridge. Testimonies by N. O. Blosser, New Stark, Obio, Deacon John Hackman.

North Lawrence, Descon Bro, Eyman North Lima, Deacon John Yoder, Columbiana, followed by testimony from the congregation by rising to their feet. Closing prayer by Moses experience in which self and not Christ Brenneman.

Friday morning session was opened with song, scripture reading and vive the work at Canton, Ohio? prayer.

Report and testimony by Aaron Loucks of Scottdale, l'a. God's blessing is upon us, peace is expressed. Testimony by Martin i.eatherman

from Wadsworth, O.io, after which the minutes of the previous conference were read and approved.

Report of state evangelists Eastern district Ry David Lehman: I have some scrupies with regard to giving a report of the work, as we are inclined to give a poll-hed report which some and act in conjunction with committees times is a hindrance to the cause.

When the apostles returned to give a report and felt elsted, Christ said, "In this rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven."

Conference can not make an evangelist. It can only enjoin that duty upon

We have been looking for new fields of labor and the more we look the more we see. The humblest servant of Christ can do good work when the brethren give the proper encouragement. We began preaching in one new field and this spring have proceeded to organize S. S. and church.

David Hochstetler from the Middle district. We would always be glad to give a good report. Some congregations lack interest ministers as waii as mem. hers. . Tuscarawas not very encourag ing, not prospering as we would like to see it. A lack of spiritual interest Some effort need he put forth.

The Hunter S. H. has been sban doned, but we have taken up work at Waiter chapel. The chapel has been closed for five years. And now we ex pect to have services there every two weeks in the evening. The S. S. is in a prosperous condition. I can see the point Christ made, the fields are white but the laborers are few.

Bro. Daniel Brunk, of Western district, was not present on account of sickness in the family. Bro. J. M. Shenk gave report as follows: There are a number of weak places. All seem to hold shout their own. It seems we must locate ministers at these places if they shall prosper. We believe good results might come from the distribu-

tion of special tracts at such places At this point the president of the Mennonite Book and Tract Society made an appeal to the different congre gations represented to solicit funds for the printing of some special tracts that are yet in manuscript form. Funds to be sent to John W. Weaver

General Sec., Spring Grove, Pa J. M. Sheuk suggested that our state evangelists be elected by bailot.

The following were elected state evangelists for the ensuing year: Eastern district, David Lehman; Central district David Hochstetier: Western district, N. O. Blosser.

The following questions were sub mitted and discussed.

1.—Does this conference consider it edifying for ministers to grant privi lege to members of the congregation to give their experience during public

worship i Ans -Resulted. That we encourage our brethren to admonish one another Coi. 3:16, to edification when in order but that we discourage the giving of

is exaited. 2-What effort shall we make to re

2. Changed as follows: What shall do with the church at Canton Ohio?

Ans. - Resolved, That the state evanelists act as a committee to look after the Canton church.

3. - Would this conference favor the compiling of a new llymn and Tune Book to be used in church and S. S. worship?

Ans. Resolved, That a committee of three be appointed to confer with appointed by other conferences in the

kind.

compiling of a new Hymn and Tune

The following committee was appointed: J. M. Shenk, Elida, Ohio; N. O. Blosser, New Stark, Ohio; M. S. Steiner, Pandora, Ohlo.

Afternoon session was opened with devotional exercises by J. M. Krelder. 4.- Is it consistent with the nonresistant doctrine to impound according to law our neighbor's cattle where

trespassing? Ans .- Resolved. That it is not consistent to impound and demand pay for release, that hoth the Golden Rule and the gospel forhid actions of that

5.—Do we favor the ordination of a minister in Medina Co.?

Ans .- Resolved. The answer he ves. pending the counsel of the church in Medina Co., and the elders and ministers in charge.

6 -Does this conference approve of the holding of local S. S. conferences? After a general discussion this question was tabled and the following resolutions were submitted.

1. Resolved, That we as visiting brethren tender a vote of thanks to the hrethren in this congregation for their kindness shown us while in their midst.

2. Resolved, That we the home congregation tender a vote of thanks to the visiting brethren for their visit and words of encouragement.

John Blosser was then elected moderator for the ensulng year hy hailot.

Some vital questions were not considered by the conference hecause they were not first submitted to the church council.

Conference then adjourned to meet at Martin's M. H., Wayne Co., Ohio, on the third Thursday in May 1901

N. O. BLOSSER, Sec'v. M. S. STEINER, Assist. Secv.

REPORT OF THE ILLINOIS CONFERENCE

Conference convened at 9 o'clock A. M. on Friday, May 25, 1900, at the M. H. near Cullom, Ill. Opened by singing hymn 431, H. & T. Devotional exercises were conducted by Daniel Kauffman, reading for an opening lesson 1 Cor. 3d chapter.

J. F. Funk was elected moderator and John Nice assistant moderator

Daniel Kauffman was appointed assistant secretary. Minutes of the last conference were

next read by the secretary, and adopted by the conference. J. F. Funk gave the conference ad-

dress, founding his remarks on 1 Cor 3:10, "But let every man take heed how he buildeth thereon." We herewith give a few outlines of the address:

1. The church of Christ is represented as a huilding, with the workers in the church as builders; we should he cautious how we hulld so that the building may he put upon the true foundation.

2. When we preach, we should be careful that we preach the pure word of God, regardless of popular opinions.

3. Our ministers as a rule teach the right principles on the doctrines of falth, repentance and conversion. But we must be careful not to preach these essentrial doctrines to the exclusion of other principles equally important.

4. Bantism is the visible ceremony harmony with the Gospel, in sympathy by which we receive members into fellowship with the church.

5. Following haptism there are other things that should be taught and ob served, such as the communion, feetwashing, non-conformity, non-resist ance, non-swearing, etc., etc.

6. Every officer in the church has his particular work. The work of the bishop is to haptize, hold communion, perform marriage ceremonies, and to exercise general supervision of the church. He is, however, under restrictions inst as well as other members are

7. Conference decisions are often ignored and forgotten. In order to he true to God and loyal to the church, we must be careful not to Ignore the decisions of conference

8. Worldliness with all its attending evils should be laid aside. The wearlng of gold, costly array, ruffles, high collars, etc., etc., are glaring evidences of worldliness, and should he put away for Christ's sake

9. Ministers must needs be true and faithful in discharge of their duty, by preaching and teaching in season and out of season, warning against sin of every form. We are the servants of the living God, are we true to our calling? If so we shall not lose our reward.

At the conclusion of Bro. Funk's address all the hishops, ministers, and deacons present expressed their desire and determination to labor faithfully on in the Master's service, for the extension of Ills kingdom and the promotion of His cause. Many valuable thoughts were brought out in these testimonies, but space forhlds that they be ahronialed

The following bishops, ministers and deacons were present;

BISHOPS. John F. Funk, Elkhart, Ind. Jonathan Kurtz, Topeka, Ind. John Nice, Morrison, Ill. Daniel Kauffman, Versallles, Mo. MINISTERS.

E. M. Shellenherger, Freeport, III. C. 9. Hauder, Garden City, Mo. Peter Unzicker, Cullom, Ill. L. J. Lehman, Cullom, Ill. Philip Nice, Sterling, Ill. J. B. Smith, Garden City, Mo. John McColloh, Morrison, Ill. Peter Sommer, Washington, Ill. Peter Zimmerman, Roanoke, Ill.

J. S. Shoemaker, Dakota, Ill. DEACONS. Henry Nice Morrison III J. V. Fortner, Dakota, Ill

Peter Haun, Cullom, Ill. Forenoon session closed with prayer by Philip Nice and singing hymn 206,

AFTERNOON SESSION

Opened hy singing. Prayer by John

The following questions were next discussed and acted upon as follows: No. 1. What are the characteristics of an ideal church?

Answer 1. A hody of members who have experienced an evangelical conversion, helng versed in the Bible, and hound together in the ties of love.

2. A confession of faith in harmony with and subject to all the Christian doctrines and principles taught in the

3. Ministers who are able to exponed and to defend the true doctrine, in

with the church filled with the Spirit. and of good report with both those who are within and without,

4. A hearty co-operation among all who are connected with the church.

5. A readiness to grapple with the living questions affecting the spiritual welfare of souls 6. A burning desire for the salvation

of the lost at home and abroad. 7. A religion which is felt in the church, in the home, in society, in huslness, and in every avenue of life.

No. 2. Should our ministering brethren make a practice of holding union services with those who do not uphold the doctrines of non-resistance and nonconformity to the world?

Ans. Our ministers can exert a greater influence by working in harmony with those who are in harmony with us on the vital principles of the Gospel. We do not wish to make any restrictions which would interfere with the work of our ministers for the salvation of human souls, yet they should be careful not to engage in work which would in any way he compromising to any Gospel principles.

No. 3. Is it consistent with the spirit of the Gospel and the practice of the church, for a brother who is not an ordained minister to fill the pulpit of any congregation in regular services without being properly authorized?

Ane No No. 4. Have we any scriptural authority that the deacon should be one of a committee to bring about reconcliation between dissatisfied members? Ans. There is no scripture against

It is perfectly in order provided he has tact in this kind of work. No. 5. Would this conference encourage the holding of open examina-

tion meetings? Ans. Open examination meetings may he held, provided the congregation unanimously favor it.

No. 6. What should he done with members who make a practice of patronizing saloons?

Ans. They should first he admonished as to the error of their way. After all Christian efforts have falled to persuade such to gult this evil habit the church should deal with them according to their sin.

No. 7. Is it right for memhers of the church to have their fortunes told?

Ans. No. It is positively unscriptural, and any soher minded person has no time for such foolishness. No. 8. Is it right to deliver milk on

the Lord's day?

Ans. It is the sense of this conference that it is not right to deliver milk or do any other kind of work on the Lord's day that is not absolutely necessary, or interferes with our communion with God, and retards our spiritual growth.

No. 9. How should hollness be taught?

Ans. It should be taught as one of the essentials of Christian life (Heb. 12:14). We should teach as one of the vital doctrines of the scripture that every one professing to be a child of God should lead a life consecrated to the cause of Christ, separated from the world and worldliness, ohedient to the will of God, and blameless in His sight (Rom, 12:1, 2: Eph. 4:1-4: Tlt. 2: 12, 14). Insisting upon these things as the true standard of holiness we should

be slow to question the sincerity of those who hold what appear to us pecullar ideas of how hollness is attalnad

The following resolutions were next adopted:

1. Resolved. That hereafter the church conference he held on the first Friday In June and the S. S. conference Immediately before.

2. Resolved. That John Nice be appointed a member of the committee on arrangements for General Conference. 3. Resolved, That three delegates be

appointed to represent this conference in the General Conference. 4. Bro John Nice was authorized to

appoint these delegates. The names of those appointed are Peter Unzicker. Philip Nice and J. S. Shoemaker.

5. Resolved. That this conference make arrangements to secure a brother to fill the appointments once every four weeks at the Union church in Tazewell county. Ill.

6. Bro. John Nice was authorized to make provision to have said appointments filled.

7. Resolved. That our next conference he held at Sterling, Ill., on the first Friday in June, 190i. The S. S. conference to be held in connection with the church conference. The following were appointed as a

committee to arrange programme, etc.: John Nice, Philip Nice, L. J. Lehman, John Smith and J. S. Shoemaker

Conference closed with song and J. S. SHOEMAKER, DANIEL KATIFFMAN

Secretaries.

For the Herald of Truth

THE SECOND ANNUAL REPORT OF THE MENNONITE BOARD OF CHARITABLE HOMES.

The meeting was called to order at 10 A. M., May 22, at the home of Bro. and Sister D. C. Amstutz, and the needs and conditions of the Old People's Home considered at some length. The reports of the hullding committee and other agents of the Board were favor ahly received. We herewith submit a general report, and in case any one wishes to have an itemized report the Secretary or Treasurer will furnish it

Total

Paid for freight on building material, printing, incorporation, printing, incorporation, paid of the printing, incorporation, paid for labor, including also well, cisterns, drainage, teaming, board bills, coal and soliciting, Paid for main building. 1,928 56 5,262 17

Total paid, Balance in treasury, \$8,663 SQ 204 66

demand. 400 00 per share), One share of Elkhart Institute Stock,

The hullding committee was ordered to begin work on the Old People's Home, Monday, (May 28), and if sufficient means are furnished, to complete the huilding without further delay. Measures were taken to solicit among those churches who have not yet con tributed and raise if possible what will be needed. One brother who was present at the meeting gave cheerfully \$500.00, while another gave \$10.00, for which we praise the Lord. Many more will he glad to help, once their attention is called to the need of such a home.

We have good hopes of completing the nullding this summer. We shall at least alm to do so, but will go on with the work only so fast as the means justify. The first story is completed except painting; the basement and second floor is ready for the casing and stair ways. We do not know the exact amount that will be required to finish for occupation, but, counting in furniture, hath-room outfit, lights, etc.

\$1500 will not be too much. The Orphans' Home question was taken up in the afternoon. The O. H. was moved from near Orrville. Ohlo, to West Liberty, Ohlo, When Bro. A. Metzler took charge of the Home, Nov. 10, 1899, there was in the treasury of the superlutendent \$47.60.

In treasury of superintendent, Received by donations Total, \$ 519 15 Paid for living expenses, Moving to West Liberty, Sewing machine, Secretary, \$ 406 03 56 75 21 00 26 00 Total. \$ 509.78 8 9 97

Balance iu treasury May 22d— Vith A. Metzler, Vith A. Burkholder, Treas. M. B. of C. H., With G. L. Bender, Financial Sec., Total. \$1.671 63

One share Institute Stock, One note coming due April 1, 1901,

997 79 664 47

The property at West Liberty was considered and the location discussed. The Board unanimously ordered the trustees to purchase the same-huildings and eight acres of ground-for the amount pald by the hrethren who hold it subject to the action of the church \$1,985,00 plus the entry fees, etc., which may amount to \$35.00. Bro. Metzler. with the advisory committee, consisting of Levi Hooley, D. S. Yoder and Samuel Algaver, were instructed to repair the harn and make such changes in the house as will he necessary, the amount to he expended for the present not to exceed \$400.00. Bro C Z Voder was named to solicit that more land may be purchased. A number of acres could he used to very good advantage. The directors were also asked to call the attention of the hrotherhood to the needs of the Homes. We have reasons to helleve the Lord is with us. One brother gave \$1,000,00 for the Orphans' Home,

those who know not where to go or what to do. The brethren Levi Hooley and Martly Senger were added to the list of directors. All the old directors were reelected, and also the officers. Lord bless all who have so faithfully and liberally remembered the Homes in the past.

and several have offered to lend a help

ing hand unsolicited. They take a de

light in doing something for the Homes.

The new quarters of the Orphans' Home

are well sulted to such an institution,

and the confidence of the church is

calmiy settling itself in a llying faith

and blessed hope for practical service to

M. S. STEINER, Pres. of B. Pandora, Ohio.

A WORD TO THE AGED.

"Let thine eyes look right on."-Prov. 4:25.

Aged piigrim, nearing home, Words like these all whisper, "Come: As thine outward man decays t thine eyes look on, right on,

Let uot thoughts that flii thy mind Linger round the things behind Lift them iar away from time, Upward to a brighter clime; Let them look before thee straight Ou to heaven's golden gate.

Theu beyond the gate, and see All that Christ bath done for thee-How for thee He entered in Having paid the debt of sin; Fix thy gaze upon Him now; See the crown upon His brow!

Hark! the courts with trinmph ring; isten, as the angels sing; "Christ hath conquered, thou art free-Saved for all eternity! Aged pilgrim, hither come; Jesus hids thee welcome home - Charlotte Murray

For the Herald of Truth.

INTEMPERANCE.

BY JAMES N. KAUFMAN.

Look not thou upon the wine when ii is red, when it giveth his color is the cup, when it moveth itself arigin At the last it biteth like a serpeut and stingeth like an adder. Prov. 28: 31. 32

Why dld Solomon speak these words or give this command? Was It because the wine that he mentioned disgraces the human family? Yes, and more.

There is so much indulgence in this dangerous drink that a few words of

warning would not be out of place. More money is spent in this country for liquor than for bread, regardless of the many homes ruined by alcohol, and vet men will say that the liquor traffic should be kept up. Think of the many in famine stricken India who would be thankful for the food which could be bought with the money thus wasted, yea worse than wasted, in this danger ous heverage.

What is the source by which this evil is prospering? It is the young man, who has all the chance in the future prosperity of this world's goods, and that thinks he will have a sociable time hy visiting saloons and taking "only a few drinks." This kind of people is the most dangerous of ruining themselves, as well as others, if they keep

After Noah received the covenant from God concerning the great flood, he hegan to be a hushandman. Not long after, he drank of the wine from hls garden and was drunken, which resulted in his nakedness.

How many men are rendered naked and homeless because they drink of the "wine of the garden." It is not because of the joy and happiness which follows that men will drink it, for if they would depend upon it, I doubt whether the saloons would exist for any length of time, but because it creates such a great appetite for itself hence the necessity of leaving it aione.

There is a class of people who call themselves Christians but will occasionly visit the saloons and take a drink, claiming that it will not hurt them. If it does not hurt you then stop anyway for the sake of others who are foll wing your example. These people will take a drink in the summer to make them cool and in the winter to make them warm! The very idea!

Then there is a class of people who hut will, sometimes secretly, sometimes

unconsciously, keep up the evil by hav- from the pulpit. To hulld up and ining a variety of wines, ciders, and sometimes whiskey in their own cellars.

Think of it, fathers, that every time you allow your hoys to partake of the demon in that form, you are consenting to their going down the broad road to destruction.

Oh the woes of intemperance! Would to God that every one would arise and think about these things,

Young men, beware of the temtner! For he is busy night and day seeking whom he may devour.

Fathers, he careful that you lead a life worthy of imitation. Think whether our loving Savior would or would not have entered a saloon, think and then profit by the same.

"At the last It hiteth like a serpent and stingeth like an adder."

Davidsville, Pa.

ADAM CLARKE ON DANCING.

"I learned to dance; I grew passion ately fond of it. Would scarcely walk but in measured time, and was tripping and shuffling in all times and places. grew impatient of control, was fond of company, and wished to mingie more than I had ever done with young people. I also got a passion for hetter clothing than that which fell to my lot in life, and was discontented when I found a neighbor's son dressed better than myself. I lost the spirit of suh ordination: did not love work: imbibed the spirit of idleness; and, in short, drank in all the brain sickening effluyis of pleasure. The authority of my parents was feared, but not respected. and few serious impressions could prevail in a mind lmhued now with frivoiity.

Dancing was to me a perverting influence, an unmixed moral evil. It drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. And I can testify that I have known it to produce in others the same evils lt produced in me. I consider it, therefore, as a hranch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it who will, I know it to be evil, and that only. They who bring up their children in this way, or send them to schools where dancing to taught are consecrating them to the service of Moloch. 'No man in his senses will dance,' said Clcero, a heathen. Shame on those Christians who advocate a cause by which many sons have become profligate and many daughters have been ruined."

PASTOR AND CHURCH.

Whatever duties and privileges may devolve upon others in feeding and caring for the flock of God, it is clearly apparent that a pastor's proper position is that of "overseer." Not only is he to preach to the people, but to "take heed to the flock over which the Holy Chost hath made him overseer," "taking the oversight thereof, not by constraint but willingly." In the economy of God's are opposed to going into the saloon grace, the fullness of the pastor's mission, is not alone to teach the people

crease the spiritual interests of the chnrch and properly feed the flock of God, requires something more than mere pulpit theology. First of all, the minister should know

and feel a deep sense of a call from God, He should understand that necessity is laid upon him to preach the gospel. He should come to realize such deep and abilding love for his Master, such fidelity to the truth, such love for souls, such heart consecration to the work, as to be able to take the oversight not by con straint, nor for filthy lucre, but willingly He should first deeply feel the claims of God upon himself. He should have such all-absorbing views of the claims of hollness upon himself, as to earnestly seek experimental and practical purlty of Christian life. The conviction should be deeply burned into his soul that mere profession is hut an empty show; that nominal religion is a mockery: that doctrines without practice are valueless; that forms without life are dead and without power. Until he comes to feel in his own son! the neces. sity of connection between doctrine and life, profession and possession, he will never lead the church up to the possession of its inheritance. He can not lead his people to a higher knowl edge of experience and practice than what he enjoys. A minister should then be a man of deep experience and godly life. He should be moulded and fashioned in the image of Him to whom he would point the people. He should he able to convince his hearers hy an exhibition of his own life that the Gos nel of Christ is the power of God unto saivation. He should live and act so that he can say to his church, "follow me as I follow Christ." He should shun the very appearance of evil. The influence of a pastor for good, grows not out of his official position in the church alone, nor from his shility as an orator in the puipit, but from what he is and does as a man and a citizen. It may be a desirable thing to be an orator but it is far hetter to be a real, true, eneryday Christian. it is unfortunate for a church to have for its pastor s man of little experience and unsancti fied life. Limited as his influence may he he nevertheless will in a measure mould his church in likeness to himself A pastor should be situated so as to

give himself to much study. If he is to instruct and edify the people, he must he a man of wisdom and knowledge He must know and comprehend doc tring and he able to divide the word aright. He can not impart knowledge, comfort or strength, unless tirst in possession of it. In order to teach others In divine things he must himself first he taught. He can not pour out knowl edge to his congregation unless he has first been filled. To feed a congrega tion from an empty storehouse is im possible. To be able to instruct unto edification, he must be able to handle the word of God skijifully, wisely, and understandingly. However, no minis ter should depend on his book knowl edge to fit him to preach the gospel. Man's first and greatest need to make him an efficient minister is the unction haptism and thre of the Holy Spirit Without this, his orations are but sound ing brass, and a tinkling cymbal; at best, but a literary entertainment. A preparation in the closet, is better than a course in a theological coilege to fit a

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A pastor should be a man of confidence and yet of great humility, never setting himself up as a kind of "high priest." to jord it over the heritage. He should show by his life and conduct that he understands himself to be a man, a feilow-worker and feliow-citlzen, and yet called to a life of virtue and holiness. He should be ever ready to rebuke sin, but patient in bis reproofs, manifesting the spirit of meekness and love. His rebukes should be steadily supported by a life of harmony therewith. He may have the spirit of zeal to lead the people, but every principle of faith or method of work which he may seek to inaugurate may not be accepted by the church. Then if he be wise he will hear with them and in all things manifest a spirit of meekness and charity towards them. A wise leader may often find it best to give up his own notions and plans in deference to others, knowing that men will lead better than they will drive.

The minister may instruct and entertain from nature, philosophy, history or the many sciences that human wisdom affords, but he should not forget that it is only the "word of God" that is "quick and nowerful," and that cuts like a two edged sword-that it is the Gospei that is the "nower of God unto salvation"that Jesus alone is the Bread of Life. Then preach Christ, preach the Gospel, preach the word, with its "thus saith God "- Morning Star

PASS IT ON

Once, when I was a schoolboy, going home from the far away little town in which I dwelt. I arrived at Bristol. and got on board the steamer with just enough money to pay my fare; and that being settled, I thought in my innocence that I had paid for every thing in the way of meals. I had what I wanted as long as we were in smooth water. Then came the rough Atlantic. and the need of nothing more. I had been lying in my berth for hours, wretchedly lil and past caring for any thing, when there came the steward

and stood beside me. "Your bill, sir," said he, holding out a piece of paper.

"I have no money," said 1 in my wretchedness.

"Then I shall keep your luggage. What is your name and address? I told him.

Instantiy he took off the cap he wore, with the gift about it, and held out his hand. "I should like to shake

hands with you." he said. I gave him my hand and shook his as

well as 1 could.

Then came the explanation-how that some years before some little kindness had been shown his mother by my father in the sorrow of her widowhood.

"I never thought the chance would come for me to repay it," said he, pleasantiv. "but I am glad it has."

As soon as I got ashore I told my father what had happened.

ness lives! Now he has passed it on to you. Remember, if you meet anybody that needs a friendly hand, you must ness it on to them."

Years had gone by. I had grown up and quite forgotten it all, until one day I had gone to the station of one of our main lines. I was just going to take my ticket, when I saw a little lad crying -a thorough gentieman he was, trying to keep back the troublesome tears as he pleaded with the booking

"What's the matter, my iad?" I asked.

"If you please, sir, I haven't money enough to pay my fare. I have all but a few pence, and I tell the clerk if he will trust me I will be sure to pay

Instantly it flashed upon me the forgotten story of long ago. Here, then, was my chance to pass it on. I gave him the sum needed, and then got into the carriage with him. Then I told the little fellow the story of long ago and of the steward's kindness to me, "Now, to-day," I said, I pass it on to you; and, remember, if you meet anyone who needs a kindly hand you must pass it on to them."

"I will sir, I will!" cried the lad, as he took my hand, and his eyes flashed with earnestness

"I am sure you will," I answered.

I reached my destination and left my little friend. The last sign I had from him was the handkerchlef fluttering from the window of the carriage, as if to say: "It's all right: I will pass it on."-Home and School Visitor.

"For just one step and only one Hls promise we may claim Until 'the way clears for the next'-'Tls evermore the same. And thus He makes as hold His hand-

He's but a step away—
And keeps us looking nnto Him
That so we may not stray. Oh! let us listen as we walk, To hear what He may say!"

CULTIVATE RESOURCES.

[The following item contains a practical hint, especially for the younger readers, although older ones may gain much by following the suggestions.

A lad of fifteen was laid up with a sprained ankie. The injury, though severe enough to make quiet an absoiute necessity, did not cause him any especial pain, and yet the days of his enforced invaildism will be long remembered in that household.

He had never cared for reading. He was fond only of those games which demanded physical exertion. He was an indifferent student, and he rejected impatiently the suggestion that he should spend a part of his undesired leignre upon his school work He passed his time in complaints which actually retarded his own recovery, to say nothing of the discomfort he pro duced in the home.

A consin about his own age, who was confined to the house for an equal time hy a slight indisposition, had a very different experience. "I have done so many of the things I've been putting off ever so long," she said. "What with reading and writing letters and heiping with some sewing and

the days fairly flew."

The contrast between these two young folks illustrates a point we need to emphasize. It does not do to be without resources. Perhaps your favorite enjoyment is bleycle-riding, but if you cannot be content unless you are engaged in that pastime, you are likely to pass a large part of your year quite unhapplly. We have all known people to whom a rainy day seemed a disaster. and who could not face a two hours' wait in a railway station with any degree of equanimity. Cultivate more than one faculty of your mind. Find pleasure, if possible, in things widely diverse, which can be enjoyed unde totally different circumstances. Have resources, so that if one road is blocked, another will be open to you. It is a sort of siavery to be so depend ent on circumstances that our comfort is destroyed by a rainy day or a week of enforced inactivity.

ONLY tow boats are disturbed by everp wavelet of change.

TO LIVE IS CHRIST: TO DIE IS GAIN.

"To live is Christ: Abl Pani, full wel I love thee in thy prison cell; For thon didst never find e'en there An idle moment for despair; But in thy dangeon chains didst dare To live for Christ,

"For me to live is Christ:" Ah! yes Though sorrows wound and burdened press The patient soul may bear its load, Along life's heaven-appointed road, And following where the Master trod, May live for Christ.

"To live is Christ." O may I show His love in all my life below, And pray for those by whom reviled, And conquer wrath hy answers mild, And thus approved His faithful child. Still live for Christ

"To live is Christ:" May I but guide Lost wanderers hack to Calvary's tide, And hear them sing redemption's song, In accents meet for heavenly throng Though life were dearer I would ion

"To live is Christ:" O. rapturons lovi To spend a life in such employ: Lo! Christ is mine, and I am Hisl Can there be purer joy than this? Is there for those a sweeter hilss? Who live for Christ:

To live is Christ: to die is gain!" The living serve, the dying reigni 'Tis best to serve e'en sorrowing here; More blest to reign where falls no tear; Heaven's portal gates, how sure, how near And death is gain.

"To die is gain:" How youth grows old Its bloom decays, its fires grow cold; But heavenly youth knows no decay, And heavenly flowers ne'er fade away! To deathless joy death opens the way To die is gain!

"To live is Christ:" O. Christ. come in Lord, while I live, I would be Thines And when I die if Thou art mine. Death will be gain.

NO PLACE FOR CRITICISM

Sensible ministers hold that the puipit is no place for criticism, literary or otherwise. The puipit is to preach the gospei, not criticism. Nothing could be more disgusting or inappropriate than for a young man to get up in the pulpit and debate the question as to whether Abraham was or was not. It

"Ah!" said he, "see how a bit of kind- talking with the people who came in, Is a sign that they are half fledged. It may be taken up in an earnest, thoughtful Blbie class, but never in the pulpit. Don't come into the pulpit reeking with criticism. A man had far better receive the orthodox view and stick to it forever than without lovestigation to receive the results of criticism, whatever they may be,

Many are trying to save the Bible, forgetting that the Bible is intended to save them. The human race is in peril. but never the truth. The suggestions of God have found their expression through human voices and are not liable to the accidents of life. The ark of the covenant rests no longer upon the shoulders of men. God's Spirit is the custodian of His revelation. The words that Jesus said were recailed to the memory of His apostles by the Spirit Himself. He has become the Guardian of all inspiration. The words of Christ cannot pass away. They are more enduring than the earth or the stars.

DEATHS.

MILLER.-On the 5th of March 1900, in —, Jacoh Milier, aged 22 years, 4 months, 8 days. He leaves a mother five brothers and two sisters. He was sick about five weeks. He was a son of Jesse and Meivlna Miller,

SHANTZ .- On the 25th of May 1900. near Berlin, Ont., Vernon, Infant son of Ailen and Katie Shantz, aged 11 days. "So fades the lovely, blooming flower

Frail, smiling solace of an hour. Services at the house by E. S. Hall-Text. Luke 18: 16, thence to the C. Ehy burying ground, Berlin, for in

NAFZIGER. - Elizabeth Zehr. widow of the late Bish. Christian Nafziger, departed this life April 28, 1900, aged 71 years, 5 months, 27 days. She lived in matrimony nearly 48 years and leaves marimony nearly 40 years and leaves two sons and nine grandchildren. Buried on the 29th in the A. M. burying ground. Funeral services by Daniel Grieser of Dewey, Ill., and Samuel Ger-ber of Groveland, Ill. She was a fathful member of the church and enjoyed the love and esteem of all who knew her. We mourn not as those who have

SNYDER .- On the 14th of April 1900 SNYDER.—On the 14th of April 1990, in Woolwich Twp, Waterloo Co., Ont., David S. Snyder, aged 79 years, 8 days. Buried on the 16th in the West Woolwich cemetery. Funeral services by Ahraham Martin from 2 Cor. 5:1, and Paul Martin from 2 Kings 20:1. Deceased leaves his aged companion an eight children. HIRAM WEBER,

SNYDER .- On the 30th of April 1900 SNYDER.—On the 30th of April 1900, in Wool with Twp., Waterloo Co., Ont., sister Maria, wife of Bro. Daniel Snyder, aged 59 years, 8 months, 4 days. Buried on the 2d of May in the Snyder cemetery. Funeral services by Enoch Bowman from Rev. 20:6, and by Jonas Snyder from Matt.—: 31, 32. Deceased had been sillicited with rhenmatism for many years, but he bore her. tism for many years, but she bore her afflictions patiently. She leaves he husband and eight children HIDAM WEDER

UNZICKER.—Widow Magdaiena Unzicker, nee Nafziger, was born on the 9th of Jannary, 1835, near Augsburg, Bayaris, died on the 12th of February, Bavaris, died on the 12th or February, 1900, and was haried at Groveland, Hi, on the 14th. Funeral services by Samuel Gerber and Joseph Springer. She was a memher of the Amish Mennonite Church.

YODER.—Near Bellevile, Pa., May 2. 1900, Maiinda Yoder, aged 49 years, 10 months, and 1 day.

BYLER.-Near Mc Veytown, Pa., May 16, 1900 Leah, wife of Emanuel Byler, aged 71 years, 3 months and 15 days

LOUCKS .- Warren Adam Louks wa horn Oct. 13, 1898, died near Wakarusa, Ind., June 4, 1900, aged 1 year, 7 months, 21 days. Funeral services by J. S. man and I're. Grubb.

QUIER .- James Michael, son of Wiliiam E. and Alice Quier, was horn March I. 1899: died in Eikhart. Ind., May 11, 1900, aged 1 year, 2 months, and 11 days. Buried on the 13th in the S. Prairie street cemetery. Funeral ser

THOMAS.-On the 25th of May, 1900, THOMAS.—On the 20th of May, only in Somerset Co., Pa., (of whooping cough), Dora May, only child of Bro. Nelson and sister Ellen Thomas, aged year, 9 months, 25 days. Burled on the 27th at the Thomas Mennonite M. Funeral services were conducted hy Jonas Blauch, L. A. Blongh and Samuel Gindlesperger. Text, John 20: 13, "Why weepest thou?" May God hiess and comfort the sorrowing parents.

SCHOFIELD. - On the 17th of May SCHOFFEID.—On the 17th of May 1900, at Rockton, Clearfield Co, Pa., Joseph Schoffeld, aged 87 years, 7 months, 11 days. Funeral services by S. G. Shetler, J. N. Durr and J. A. Brilinart. Text. Eccl. 12:5.

Good,-Sister Soloma S., daughter of brother and sister Lorenzo and Sarah Good (Dec.) after a lingering illness of consumption and heart trouble, died at the home of Bro. Samnel Hartman near Daie Enterprise, Va., on April 30, 1900, aged 22 years, 21 days. During her aged 22 years, 21 days. During her sickness she still cherished a hope of getting well until a few hours before her death she suddenly changed her mind and said I am willing to die and want to go this evening yet. After arranging for her funeral she repeated the Lord's prayer, then she said "I am now ready to go," hade all farewell saying to her aunt "Come and see me." Then in a few moments her spirit took its flight. Funeral services at the Weaver M. H. on May 2, 1900, conducted by the brethren George R. Brunk and A. B. Burkholder,

MILLER.-On the 19th of May, 1900. at her home near the mouth of Seneca. Pendleton Co., W. Va., sister Phebe Catharine wite of Bro Samuel Miller aged 38 years, I month, 2 days. She leaves a deeply bereaved husband and two chil-dren (one an infant). Sister Miller was a great sufferer for several weeks, hut ore her afflictions patiently until death came and she passed quietly and peace-fully away. Funeral services at the Miller meeting house on the 29th by C. Good from John 11:25, 26.

BIEFCUER -On the 26th of April 1900, near Strasburg, Lancaster Co., I'a., of heart failure, Elvin G., son of Elmer M. and Annie M. Bleecher, aged 4 years, 10 months and 23 days. Little Elvin was a very affectionate child and loved by all who knew him. Why God cailed him so soon we do not know. He was bnried on the 28th. Services were con-ducted at the house and church by G. W. McClanaham, pastor of the Lutheran church of Strashurg, where interment was made. Deceased leaves be reaved parents, one joving sister and

YODER,-Near Beileville, Mifflin Co., Pa. from a complication of diseases from which she had been suffering sev real months, Melinda, daughter of Chris-tian and Salome Yoder, aged 49 years, 10 months and I day. She was a faith-ful member of the Amish Mennonite Chnrch from her youth. She leaves behind a sorrowing mother, four sisters, one hrother, and a number of friends to nourn their loss, which we helieve was her eternal gain. Funeral services were held at the Locust Grove M. H., May 3, by J. S. Yoder and A. D. Zook

ROSENBERGER. — Sister Mary R. Rosenberger departed this life May 17, 1900, aged 65 years, 10 months. Functal

HERALD OF TRUTH. assisted by Jacob Horning. Text, Job screams coming from a shed already

3:17, latter part. On Wednesday morning, May 15, Mrs. Samuel Rosenberger engaged in making a fire was engaged in making a nre in the cook stove at her home near Benton Ridge, Hancock Co., O., and in order to facilitate things used some gasoline. The result was that her clothing was The result was that her clothing was quickly enveloped in flames, and but for the presence of her husband would have burned to a crisp on the spot. He smothered the flames with the property of the flames with the flames wi smothered the flames with his hands but she was horribly burned about the hody and hips. Medical assistance was called as speedily as possible, and every thing done to relieve the pain the up fortunate woman suffered, but all was of no avail, she died at 1 o'clock Friday morning, after having suffered agoniz-ing torture. She leaves a husband, three daughters and one son to mourn her ioss; but they do not mourn as those that have no hope. She was a member of the Mennonite Church. Peace to

CULP .- On the 27th of May, 1900, in Harrison Twp., Eikhart Co., ind., of in-ilammation of the stomach and bowels, Sister Susannah Biyler widow of the late Anthony Culp, aged 78 years, 5 months, 2 days. She was born in Fay ette Co., Pa., Dec. 25, 1821. She united with the Mennonite Church about sixty with the Mennonite Church about sixty years ago and was a faisthful member to the time of her death, She was married to Anthony Culp (who died about eight years ago) in 1839, and in 1843 they moved to Mahoning Co., Ohlo, where they lived until 1855, when they moved to Elkbart Co., Ind., on the farm on which both she and her husband died, she having lived on the place forty live. she having lived on the place forty five years. She was the mother of twelve children, ten of whom are still living. There are also lifty-three grandchildren, forty five of whom are still living; and twenty-eight great grandchildren of whom twenty are living. Her hus-band was born in Beaver Co., Pa., and died at the age of 78 years and 1 day. Sister Culp at the time of her death was just five months and one day older than her hushand and died, to the than her hushand and died, to the minute, at the same hour of the day. Funeral services were held at the Yel-iow Creek M. H. by John F. Funk and Henry Weldy from Matt. 21:44. The funeral was largely attended. All the children, with a large number of friends are they that mourn for they shall be

MILLER.-On the 23d of May, 1900, mear Fisher, Champaign Co., Ill., of typhoid fever, Noah Y. Miller, aged 54 years, 7 months and 9 days. Bro. Miller years, 7 months and 9 days. Bro. Miller was a faithful member of the A. M. Church was married to Susannah Miller Church, was married to Susannah Miller in 1870, who, with the nine children that were born to this union, is now deeply feeling the loss of a kind husband anfather, but they have the confidence that their loss is his eternal gain. Buried on the 26th. Services by D. J. Johne, of Goshen, Ind., assisted by Peter Zehr and Daniel Grieser, from Heb. 9:27, 28.

MAURER.-On the 2d of May, 1900, ear Goshen, Ind., Susanna, wife of near Goshen, Ind., Susanna, wife of Jacob Maurer, aged 38 years, 8 months, 28 days. Her trouble seemed to be so complicated that it befiled the skill of the physicians and she had to suffer the phy much for a number of years, hut she hore it all with Christian fortitude and had a longing desire to depart this life and he with Christ. She leaves a hus-band and four children to mourn her early departure, but not without hope. Bried in the Clinton (Brick) graveyard. Services by D. D. Troyer and D. J

ZOOK.—Near Belleville, Pa., May 14, 1900, Annie Zook, daughter of John 1'. Zook, aged 4 years, 3 months and 20 days. About 4 o'clock on the day of this little girl's death, she, with a few companions, was playing about the straw stack near the harn of her grand-father, Jonathan S. Zook. As the children were playing, the mother saw a fire starting. She quickly gave the alarm by ringing the dinner bell and ran to the harn, and there heard her daughter's

enveloped in flames, making it impossi-ble to save the little one's life. As soon as possible, after the fire, the charred remains were gathered up and were buried with the usual funeral exercises The harn with its contents, which in cluded a steam threshing machine, was totally destroyed. Bus, as may be sup-posed, to the grief-stricken parents and grandparents, great as is the loss in dollars and cents, all that is nothing in comparison to the sad death of their precious little daughter.

YODER,-Fannie F. Stutzman

born in Champaign Co., Ohio, Dec. 4, 1870, departed this life May 6, 1900, aged 29 years, 5 months and 2 days. She was married to Eli D. Yoder, Dec. 24, 1591. To this union were horn three children. She leaves a sorrowing husband, three children, parents, four sis ters, one brother and many friends to ters, one brother and many friends to mourn her departure. One sister pre-ceded her to the spirit world. She ac-cepted Christ as her Savior while yet young, in which faith she departed, and has gone to the home beyond. Her til-ness, consumption, was very protracted and no doubt she had many trying hours, but death relieved her of all her sufferire and trible and the holfsee has suffering and trials, and we believe she is resting with her Savior Her place in the Sunday school and church services was seidom vacant when health would permit. She will he missed in her home by her husband and children, as a joy ing companion and mother, and in the house of God and community in which she lived, hy all who knew her. We she lived, hy all who knew her. We feel sad, and yet rejoice to know that she is at rest. Funeral took place on the 8th of May, conducted by N. O. Blosser. Lizzie T. Detweiler.

FINANCIAL REPORT

OF WELSH MOUNTAIN INDUSTRIAL

MISSION, FOR THE MONT	III OF M	A1.
RECEIPTS.		
Contributions of Ca	sh.	
J. W. Weaver, Mattle Rutt, Elias Stauffer, H. S. Stauffer, Two mission friends,	\$ 1.50 1.00 2.00 5.00 30.00	
Total,	-	\$39 50
Income on Missio	m.	
Potatoes, Sewing machine, Shirt factory work, Wood and brooms, Cash sales in store,	8 8 75 2 65 69 90 4 25 18 27	5103 82

EXPENDITURES Bills Paid. N. H. Mack, cash to laborers, provisions. Worst & Shertz, groceries, " and hdw, Work & Shertz, groceras, Manda, M. Escheberger, blacks and hdw. M. Escheberger, blacks mithing Worst & Shertz, gro. & stationer Martin Uner, blacks mithing. S. H. Musselman, groceries and harden and the state of t

Worst & Shertz, gro. & hdw., etc., 2692 "hardware, 4648 970 G. A. Wallace, feed, A. W. Marlin, flour, 217 E. M. Wallace, cover seed & gro., 445 Ad. Gelst & Bon, groceries,
Atlantic Refining Co., gas,
P. E. Shirk, beaming frame,
Jos. A. Seflarian & Co., carpet
Warp,
Freight.

Previous bills and deficit, Orders paid, Previous orders, \$ 8 00 93 66 \$101 66 Total \$967.68 Gratefully acknowledged, NOAH H. MACK, Trea SUPERINTENDENT'S REPORT.

Goods Contributed. Paradise Sewing Circle, clothes, \$ 373 Jacob Mellinger, provisions, 1 11 Ren Hershey

John Flickinger, ciothes, Lydia Hershey, " Bareville Sewing, " Henry Metzler, " Anna Musselman, " John Sauder, "

Total. \$ 13.77 The Board of the Weish Monntain Indus trial Mission has decided to erect a dwelling house with store room in it. The erection of this building is an ntmost necessity, as onr this building is an utmost necessity, as our present quarters are entirely too small. But a small part of the funds towards this build-ing have been also. ing have been raised. Any one prompted to help us by contributes.
Noah H. Mack,
iug to our address.
Noah H. Mack,
Vinola, Lancaster Co., Pa. elp us by contribution can do so by forward

FREEWILL OFFERINGS RECEIVED FOR MENNONITE ORPHANS! HOME FOR MAY 1900

Bro. W., Urbana, O., 3½, dozen eggs, 1 gallon lard, maple syrup and schleken. A Brother, Deforaff, O., sack dozen. Bro. Y., Urbana, O., canned fruit and 2 pair laister suits.
Bro. F., West Liberty, O., hen with chicks.
Gratefully acknowledged, A. MEYZLER, Shpt., A. MEYZLER, Shpt., Control of the chick o Total. \$15.00

ADVERTISEMENTS.

The Simple Story

of the life and miracles of our Savior as narrated in a captivating manner by a maid to her mistress, to assnage the terrible grief of a wronged wife of an Eastern prince, forms the contents of the new hook entitled "The Prince Messiah," by Mrs. E. J. Richmond, "whose writings are all characterized by a high moral tone, and are especially directed against the vice of intemperance and depicting its fearful conse quences." (Sydney, N. Y., Record.)
It is extremely fascinating, ever holding up the Savior's life as a faultless ideal and ranks with such books as "Titus A Comrade of the Cross," "The Wrest ier of Philippi," and others. It is bound attractively in strong paper cover, 25 cents: in fine cloth binding, 50 cents and promises to have a large sale. For liberal terms to agents, address Menno nite Publishing Co., Elkhart, 1nd.

There's a Great Difference Between pitfails and safeguards, although a great many young people fail to detect the former, hence the great need of the latter. Many a promising young life has been wrecked by pitfalls because the necessary safeguards were un known. "Pitfalls and Safeguards" carries with it a strong and convincing argument, which loses none of its nower and fascination as one reads along. It is a necessary book in every family library. It points out clearly the many allurements which are so harmful to young people, and is an invaluable help to them in developing a strong, noble character. Board bind ing 50 cents; cloth binding 65 cents haif morocco hinding, \$5 cents. We offer liberal terms to agents who mean business. It is a good seller Mennonite Publishing Co., Elkbart,

Every Church Member Wants

1nd.

his church to prosper and to become a greater power for good in the world There's nothing wrong in wanting that, but unfortunately wrong methods are often applied to accomplish this

greatly desired result. A very practical solution may be found in "A Talk with Church Members," because it is the church members who are re sponsible for the condition of the church. This book offers no compromise with the world, but it cements church members together. That's its STRONG FEATURE. It tells in a plain, logical, convincing way, every church member's sacred duty. It is very profitable to read a book of this kind. board binding, 35 cents; in cloth binding 50 cents. We want agents to push the sale of this book and place it into every Christian family. Our terms are liberal. Mennonite Publishing Co., Elkhart Ind.

This Will Convince You

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gan.
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HERALDOFTRUTH

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Sami Monthly

ELKHART IND JULY 1 1900

VOL. XXXVII. No. 13.

ARRAM B. KOLB Editor.

second class mall matter

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Aome Conference.
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Sent Ones.
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EDITORIAL NOTES.

There are two kinds of conversion conversion to the Gospei of Jesus and conversion to heresy. The former leads in the way of regeneration, the latter in the way of degeneration.

Send articles for publication and editorial communications to Abram B. Kolb. Box 311, Elkhart, ind. Send subscriptions and business communications to Mennonite Publishing Co., Elk hart, Ind.

Change of Address. - The corres pondents and friends of Bro. M. ses Brenneman, of Elida, Onio, will please note that he has changed his address to Lima Ohio. He lives at the same place but in order to get the advantage of free delivery, which has been iustltuted from the Lima post office, he has changed his address to that place.

Self sacrifice .- From Newton, Kan., we receive for the India sufferers the sum of \$16.75 from Sunday school pupils of the l'ennsylvania congregation in Harvey Co., who were willing to fast over one meal and from what they saved in this way they made up this nice little sum, which may bring food to some hungry little Iudian and save his life.

mission is still going on in the good troubles are dying away, a more exten arises there, our contributions should is exhausted, and then give to the fund

so, and it will be promptly turned over have not yet contributed to this fund will find here a worthy cause. F.

What is Truth?- We are told by the blessed Word that "God is Truth," and If God is truth, and we are the children. of God, we are the children of Truth, and if we are the children of truth we must be truthful and not given to tell-Ing falsehoods, or circulating talse reports. This is not becoming to people who profess godliness, and a so called professor cannot in any way manifest his ungodly hypocrisy better than by circulating false reports or telling di rect lies. The apostle says: "Lie not one to another seeing ve have out off the old man with his deeds" and again we are told that "all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death " Rev. 21:18.

The Boer and Briti-h War. The war which has for some months been waged between England and the Trans vaal, in South Africa, seems to be nearing the end. The English Army has been gradually getting possession of all the important citles and the Boers will probably in a short time be compelled to give up the unequal contest. We shall be glad when the difficulty is settled and peace shall be preclaimed. England had better send missionaries and Bibles instead of implements of to have gained currency that the war. England might say, f.et the United States learn the same lesson. We say, "Amen." Let peace have her perfect work, and let the Gospel, that is given to save men's lives, and not to destroy them, be carried to those who know not the true God, rather than that which hriugs destruction to body and soul.

true Christian looks forward with eager desire and prayer to the time when war

work of collecting means for the stary- sive and louder cry of war, bloodshed go to them, and that all the orphans ing people of India and other benevo- and murder comes to us from China; in supported by Mennonite people should lent objects that come in its line of which a number of the most prominent work. Any persons who find it more nations, as England, United States, convenient to send their donations to Russia, Germany, France, Jajan and on account of the different dialects of the Mennonite 1 ublishing Co., may do others are taking part. What the out-language spoken in different localities. come will be remains to be seen. Truly to the Treasurer of the Relief Commis- this is a time when wars and rumors of slon and acknowledged. Those who wars, are heard of all about us. Let us work or for missionary purposes has. pray that the time may speedily come, since our missionaries have been estab when "swords shall be beaten into lished, been sent to Bro. Ressler, and ploughshares and spears into pruning every dollar collected for India (unless hooks, and the nations shall learn the otherwise ordered by the donor), will be arts of war no more"

> large amount outstanding for subscript and to the very best advantage. The tions on the HERALD and some are back for two or three years, and a few for even longer than that. These amounts are small, and many may think that because they are so small it does any doubts about this may readily con not make much difference, but 1000 bills of one dollar each make \$1000, which is quite a large sum if one man had to pay it. So we make an appeal to all who owe us to kindly send us the amount as soon as they can. Do not be offended when we send you a statement and ask you to pay. Do not compel us to write three or four times about it, if CONSISTINT the account is correct. If you find your account not correct write us and we will make it right. Mistakes sometimes are made, but we are always ready to correct them. You need not be afraid to ask the Mennonite Pubg. Co to correct a mistake. They do not want a penny that does not rightfully belong to the n. Honesty and fair deal.

A Wrong Report $-\Delta$ report seems Home and Foreign Relief Commission was sent to be distributed by and sus tain the institutions of other denomi-Wars and Rumors of Wars. - Every sioffaries were in India, arrangements The Home and Foreign Relief Com vail. But as the painful echoes of these soon as we should have our own mirston ways see which fund is then and which

be taken to the Mennonite Mission, This latter however could not be done But all the money that has been collected for India, whether for relief sent to our own missionaries and to no one else, so that our people may have To those in Arrears - As we men the assurance that their money will be tioned in our last number, we have a applied, by our brethren there, honestly acknowledgements sent by Bro. Ressler. and published in the Herald will always show where the money has been sent and how analyed and those having vince themselves by examining these

We felt that it was due to the brethren of the Home and Foreign Rellet Commission and to all inter-sted to give this explanation.

to what Bro. A. D. Wen ger told the readers of the HERALD in his article, ou page 182 of the June 15th number. We think Bro. Wenger's estimate of the needs of Armenia as compared with those of Indla is correct and likewise that the Armenian cause is pressed more strongly than the needs of the case demand, that is, so far as it concerns our Mennonite people especially when we consider that our Evangelizing funds are exhausted. There is at pres money contributed for the relief of the ent no money in the treasury to carry india sufferers and forwarded by the on Home Missionary work, and we would kindly ask some of our generous givers to not forget the Home Evangelists. We often get carried away with nations. This report induced some of the cause that is most urgently pre our people not to send their contri- sented and forget others. The needs of butlons for fear that they might not the India famine has been pressed upon be properly applied. Before our unis- the people, and their whole attention has been directed in this way and we were made with those of other denomi- have lost sight of other pressing needs nations to distribute our contributions. Perhaps it was a mistake that the re on the Philippines and in the Transvaal but from the very beginning of this ports of the Evangelizing Board were iu South Africa shall end and peace pre- relief work, it was always said, that as not given so that the people could al

hand. We think it would be a great satisfaction to the people, and would the uecessities of the case would de-

For the benefit of our readers who may not be aware of all the charitable than even Ingersoll. He was low down objects that now directly claim the at in his belief, but he did not sail under tention of our people, we will here give them a list, as far as we are able.

- The famine sufferers lu India.
- 2. The Missionary Work in India.
- 3. The Evangelizing or Home mis
- 4. The Old People's Home.
- 5. The Orphans' Home,
- 6. Support of Orphans in India. 7. Chicago Mission.
- 8 Philadelphia Mission

9. Armenian Orphans.

All of these are worthy objects and our people are nrged to give as they may feel they can to all of these objects. But those most important are lirst, the starving people of India, many of whom are dying for want of food and the Evangelizing fund from which the expenses of our ministers, who visit and labor among the different congregations in our own country.

WHAT THINK People do and say all VI " kinds of kind and unkind things when they do not know, and when they do not care to know the truth. Both in doing and saying things, we ought first to inquire whether these things are so whether we have learned the truth-whether we have the real facts in the case, and whether we cau say or do what we have, to the glory of God and the welfare of men. Whether. what we intend to say or do, will improve society or make others better. There is even a redeeming quality in what a man says and does, when he says and does it for his own personal benefit, or when by it he can secure some advantage for himself; but when a mau or a woman is intent upon saying or doing a mean thing that can only bring loss and shame to himself and to every one else, - that man is certainly to he pitied. He has got down to a very low stage of manhoud. Selfishness is one of the most degrading characteristics of the human miud, and many unkind and mean things are done from this motive, but when men get below sellishness they are low down indeed. Such a man is a curse to society, because he destroys good impulses Taster than the good teaching and the good examples of God's people can implant them. And if unfortunately such a one should be in the church, and called a professor, he would certainly

suggest that a full report of each fund There would be the only place where tithes to Moloch in rivers of blood, in ment one valuable lesson. Through would from time to time be given by such a character could be endured. the treasurer, with the balances on Some one might say, Why that just fits Ingersoll; at least I would not know where else to apply it. Ah! my friends, help the Board to keep up each fund as there are many Ingersolis in society; there are many of them in the church, and there are to day hundreds in the church that are lower down in manhood false colora. Everybody knew who and what he was. But the man who goes about as an augel of light, seeking to heap infamy and disgrace on his fellows with no ben-fit to himself aud only injury to others, and then hide away under the cloak of piety and the church, is worse than even Robert Iugersoll.

HERALD OF TRUTH.

THE SWORD A. F. Irvine, formerly a OR THE WORD. member of the British Royal Marine Infantry, in which he took part in several battles in Egypt in 1884, is now a minister of the gospel iu New Haven, Conn. In a recent sermou he said:

"'Christian war' is impossible, paradovical and absurd. Imagine Jesus giving His sanction to recruiting the foul human scum of the earth, decking them gaily and sending them out to get square with a nation whose symbol was the idolized cross on which He died! Imagine Him saying, 'Well done, good and faithful servants, when they had annihilated a force infinitely inferior! Imagine a God who is never a God of the lighter battalious! Imagine a God who would condone the wholesale plunder of the indians and enslavement of the colored race, only because the plunderer and the despot was an Angle Saxon! Yet this is exactly the situation. Men, religious men, have called it 'civilization, 'progress,' 'expansiou,' and 'im-

"If an omulpotent God has no better methods of settling disputes between nations and men than having them butcher each other and blow each other worship John Bright or Whittier. But world's greatest myths. There is no ing. The church is being aroused. Out prejudice we are going back to Christ. away from among you that wicked per- when they see-really see-that mill- districts succumb to the fell destroyer. ity. The apostle teaches us in all

fountains of tears and in cold cash,when they see this, they will sweep the war gods from thrones and offices and demand peacel The advent of Demos Is not yet. As the Christianity of the New Testament becomes the law of men's lives, they will see the absurdity of brute force as argument or reason. As the church grows in the likeness of her founder, she will cease to pander to practical, earnest way are doing all in the passions and hate of men. Her their power to make the funds and other love for men will cast out all fear of them and she will declare the whole far as possible for the relief of suffercounsel of God. She is not doing that ing. God bless and keep them.

A member of the Mission-

ary Committee which met in Bombay in May stated that an ollicial's estimate for one part of Guzerat was that not more than twenty-two out of every hundred of the people would survive. These figures imply a horrible intensity, especially when it is remembered what re markable efforts have been made to af ford relief. It is hard to understand the conditions, or the reason why there should be such fearful mortality when such heroic work has been done by government and missionaries. One reason is, no doubt, that as the mon soons are very regular in some parts of Iudia, rarely varying even a week in their advent, and ou these the people depend for their crops. In some localities they do not seem to realize that it is possible for these monsoonal rains to fail and they make no provision for emergency. The people live from haud to mouth, then, if the rains fail, want stares them lu the face. We cannot imagine the anxiety with which these people watch for the signs of the coming rain when it is a little later than usual. But if it fails entirely, if the season passes, day after day, and there is no rain, a period of two weeks may be enough to change a community from also well known, red cloth was and is its normal condition to one of extreme waut. The government as well as and infuriate the poor brutes to be to atoms, I, for one, would prefer some many a mission station has been other kind of a God. I would rather charged by ignorant ones with undue indifference and want of proper pre- would ever venture to appear in red colwe are not driven to such extremes. caution, but when the conditions are ored apparel. Probably our people have We have the words of Jesus as au better known it will be manifest that not been taught in this line, as we see eternal authority. We must stand by both government and still more the some of our strictest old people array His teaching or count Him among the missionaries have really done wonders their children in the brightest red. Conwith the means immediately at hand in sistency and the true spirit of gospel middle course on this question of war. staying the famine's ravages and miti- modesty will always avoid anything of The outlook is bright. Men are awak- gating its horrors, until a general system this kind. Dudeishness and an inclinaof relief could be established. But in tion to high style and the extremes of of the dense forests of ignorance and a country where the population aver- fashion, in whatever way they may ages fully 150 to the square mile, where When the federated labor unlous, the means of reaching outlying districts eral style or high flashy colors, are great army of toilers, shall cease their are poor, where caste and religion milligreatly out of place in those professing faction lights and nuive on a bond of tate against the simplest and most dl- godliness, and manifest bad taste, to commou weal, when they cease to be rect methods of rendering relief, it is say the least, if not indeed, bad judghumbugged and led blindfolded to the not so strange that hundreds and even ment and a shallow brain, or else an be one of whom l'ant would say: "I'nt poils by the always patriotic politicians, thousands in some comparatively small inexcusable desire to worldly conform-

where it is most needed. We would son," "deliver such a one over to Satan." tarism enslaves them, that they pay The famines have taught the governthese visitations the government has changed its attitude toward mission arles from positive antagonism and later, indifference, to one of high re gard; for the government has repeatedly realized that these formed by far the most effectual means through which to carry on relief work, and none more than our own, who in their unselfish, means placed in their hands to go as

> Three little girls who RED GARMENTS had gone into a field DANGEROUS. to play, near Belle wood, Ill., were dangerously hurt by an infuriated bull which was grazing iu the field. One of the girls were a red jacket, and when the vicious animal saw the children coming in, he became lufuriated and rushed upon them. He caught up one of the children on his borns and hurled her into the air, and then another. The last one was the girl with the red jacket, and so furious was the onslaught that the child was carried fully twenty five feet by the impact of the brute's head and horns. He was so infuriated that he ran about the field, tossing his head and pawing the ground in a furious manner, and had lt not been for the timely arrival of some farm hands the children might all have been killed. The vicious animal was promptly killed.

The writer well remembers the teachings of our Mennouite people in former years. Bright, flashy colors, the most prominent among which was red, were always to be avoided in wearing apparel, as it was not considered concictent with simplicity, would attract undue attention, was a color used largely in military uniforms, and as is used in the Spanish bull fights to excite more fierce and savage in the fight. No consistent Quaker or Menuonite manifest themselves, whether in genteaching of the fashionably plain peo- tors must necessarily have, and the very far from St. Petersburg, has in all return. ple is, that persons whose desire is to senior editor is almost superannuated, about 4000 members, and that after 1903 dress in Christian modesty should not and at best hardly able to keep up with they will be subject to military duty, wear anything that will in any way at the progressive ideas of the age, and and that they all want to come to tract undue attention, or that would be some think anyway (as our hameless the U. S.; that his only son is with looked upon as unduly aingular; in brother or sister, from Illinois, wrote us Bishop Rosen in Hamburg. He has other words, dress as other people do, a little while ago), he had better retire a large and valuable library containing dress according to your caste, which is altogether, and let some better man do some very old books, which he will by no means the scriptural rule, and the work, which he indeed would be bring with him. He is able to preach yet it is better, much better, than that very glad to do if circumstances per- in English, but is better versed in followed by some of the fashionable. would-be-plain people; besides under certain circumstances it is dangerous. assistance of the brethren and sisters in also at the head of a missionary so-Of course not every person that wears putting their talent to usury and help- ciety. Was about out of money; says a red coat or a red jacket need to expose themselves to infuriated cattle, and most edifying matter that can that the letter was confiscated and his but If God has placed an instinct in the be obtained, will be very highly appredumb brute to hate a gay color, the clated. intelligence of men should at least give

1900

avoid it.

TO OUR CORREsummer days are not all out on a ises will kindly pardon us for saying vacation. Many of the city churches, It openly), that those who have made we know, close up during the summer; the best promises have done least in the pastors go on a vacation and the fulfilling them, but we have a forgiving hurt by him if he is a deceiver. people give church services and religiou in general a rest, a holiday; but we shortcomings, only we felt that, with have not yet heard that any of the good grace, we could and ought to papers, whether secular or religious, remind them of it, bearing in mind have suspended four or six weeks for a that our best friends are those who tell vacation. Editors are not of the fa- us of our faults. All we ask, brethren, vored class, it seems. They toil on is that you redeem your promises and their fifty two weeks every year to help — be faithful in the future. the rest of mankind enjoy (or possibly amuse?) themselves in reading what they write. If strikes were right, we claim to a strike.

of correspondents for whom we must from Reval, a seaport on the Baltic, in say a good word. They are faithful. Russia, where he is the bishop of a They think of the HERALD often, large Mennonite congregation, that They send items and articles, and are a he had also a church in Norway and great help to us, and we thank them Sweden, that he had to leave Russia for their kind help and encouragement. on account of not being willing to God bless them. But we need the help comply with the requirements of the of others, and we ask all our readers to government in regard to military servdo so. If anything occurs in your ice, that other Mennonite churches congregation or in your neighborhood, complied, etc. It is also stated that he write it and send it. There are "Sun- is not recognized by our Russian breth day school items," "church news," ren in the N. W. He is said to be "personal mention," that should not be an able speaker and a good physician, forgotten. If anything takes place, etc. just think of the HERALD OF TRUTH, and send it at once while it is fresh Co., in Nebraska, under date of June on your mind. A postal card often is 19th, says: "Last week a man named sufficient, and the editor during these. John Peterson came into our midst, warm months will be so glad to get having a certilicate from a certain them. And If you have time and inclination to write an article, send that is a bishop in Russia, that his wife is too; we need just so much to lill each dead, etc. He practices Immersion and paper and we cannot send you the footwashing. Says he was exiled from paper without filling it full; your help will always be appreciated. You all know that the editor is not very strong is his uncle. He landed at Galveston, lu body; he has suffered a good deal Texas, shout four months ago, has wife, for a two weeks visit with rela-

mitted.

We have had some very good prom-

us a sullicient degree of wisdom to lses from a number of our prominent We hope that our present year and some of them have another place. Is a good speaker and kind correspondents done well, but we are sorry to say (and during these hot those who have not fulfilled their promheart and will, in love, overlook these

From East Lynne, Mo. WHO IS HE? we have a letter under believe editors would have the best date of May 21st 4:00, stating that a person, representing himself as John The Herald has quite a little army Van Rosen, born in Holland, but now

Another correspondent from Adams bishop. Certificate sets forth that he Russia on account of his faith, that Bishop Rosen of Hamburg (Germany) Manager of our Publishing House, left, from nervous prostration, caused by been to Oklahoma and Missouri; says tives in their old home in Lancaster Co.,

German He also sneaks Swedish. In consideration of these things the Danish and Norwegian, etc., etc. Is ing to fill the paper with the very best one of his brethren sent him 200 rubles, brother fined 500 rubles for trying to send this money. Says he is going to Idaho to look for a location, has been to South Africa, where they have and well educated workers to ald in a mission; been to Jerusalem, that they supplying us with articles during the have missions in Smyrna, Nazareth and

> preaches well, etc., etc. want to hurt him if he is what he represents himself to be. But we do uot want our people to be deceived and

and has been to too many different places to be one of our modest, plain Mennonites. There are no Menuonites friends, near Wuerzburg, Bavaria, Gerin the vicinity from whence he claims many, where he expects to spend about to come. There are no Mennonites in Sweden or Norway. It is not likely by Richard Denzig, another of our that a little persecuted church of faithful stand by's, as foreman of the 1000 or 5000 members should have bindery department of the publishing missionary stations in Africa and not house, which position he has held, and less than three in Palestine. If all faithfully filled, for many years. these things that he says were true some of our Russian brethren would know something about it. We have we wish them a prosperous voyage, a several times before heard similar stories, and met one Russian bishop of the same type, that had just about the same plaus, and talked much in the same way and he too had a l'un to his name, and he was an arch deceiver This may be the same man.

It might however be possible that he was one of the "Stundists" and we would be sorry to injure his work if In is all right. We would be glad to help him in that case. But we have grave suspicions that this man is not what he claims. We at any rate advise our brethren to be very careful and ask for better proofs than he has yet given of his true identity.

PERSONAL MENTION.

BRO. C. C. SHOEMAKER, Business on the 15th ult. In company with his

things moderation and in personal aphard work and close application, and that he is bishop of sixteen congrega. Pa. The editor, and entire office force pearance, especially, modesty. The the constant mental strain which editions in Russia, near the Baitic, not wish them a pleasant trip and safe

> BRO, C. C. EGLI of the "Egli" Cong. at on the 8th of June. On the 9th he left for a visit in Michigan.

BRO, BENJAMIN B, STAUFFER WAS ordained to the ministry at Kauffman's M. H., Lancaster Co., Pa. on the 14th of June. Four brethren were presented. of whom Bro. Stauffer was selected by lot Bish J. N. Brubacher of Mount Joy. Pa. officiated, assisted by brethren Abram Herr of New Danville, Pa, Chr Risser of Brunnerville, Pa. and Martin Rutt of Maytown.

BRO, N. E. BYERS and wife, at the close of the school year at the Elkhart Institute, of which school Bro. B. is Principal, left for their former home at Sterling. Ill. to spend part of their summer vacation. Later he will take up post graduate work for a short term at Now who is this man? We do not Chicago University, and will return to Elkhart to resume his duties at school.

BRO. MICHAEL LANDES, who has been one of our faithful employees iu It looks very much as if these two the press room of the Mennonite l'ubg. names belonged to the same person. Co., for a number of years, will sail and he is altogether too great a man, from New York on Tuesday July 3rd, on the steam ship, Kaiser Wilhelm der three months. He will be accompanied

> The Kaiser Wilhelm is one of the largest and tipest steamers alloat, and pleasant visit and a safe return.

MISCELLANEOUS.

For the Herald of Truth. THOUGHTS ON THE GENERAL CONFERENCE.

BY J. S. SHORMAKER

The time for holding our next lien eral Conference is fast approaching For some time we have with eager eves been scauping the columns of the HEL ALD in expectation of finding some eucouraging thoughts in reference to the work of the General Conference, but for some cause our brethren both favor ing and opposing the General Confer ence have been keeping themselve modestly in the background

After considering the present situa tion conditions and needs of our church, and then considering the atti tude that some of our brethren have taken in reference to the General l'on ference, we are constrained to give a few thoughts for careful perusal and HERALD.

We are well aware of the fact that some of our brethren, especially in some of the eastern districts, are look ing upon the General Conference with small degree of suspicion, fearing that the same may bring about serious

it might be well at this time to notice a few of the objections offered by some of our cautions and well meaning brethren. We shall aim to state facts as we see them, and not censure those who may differ with us in opinion, yet we wish to speak so as to be understood.

i. Some say that the General Conference may interfere with our district conference work. This certainly is a mistaken idea; for it is a recognized and settled fact that the General Conference shall not interfere with the work and affairs of any local or district conference. It shall only advise and legislate in such matters that concern the welfare of the church in general. It shall not assume any authority over the local affairs of the church, unless any local conference should appeal to General Conference for the adjustment of its affairs; in such cases it would have authority to act, and not other-

2. Others say, we have got along quite well in the past with only the aid of the district conference, and why the need of a General Conference?

We admit that in the past we have got along fairly well in our church work without the aid of a General Conference, yet we might have made greater progress in the Christian work had we met occasionally in General Conference and mutually discussed and taken action on questions that were of vital interest to the church in general.

There never was a time in the history of the world, that our beloved church was so much exposed to danger from foes without and within her pales. Never was there greater need of more earnest effort, more prevailing prayer, more diligent search of the Scriptures, more constant vigilance, with singleness of purpose and concentration of forces, than at present. Constant warfare should be waged against the wiles of the devil, who to a great extent has found his way into many of our congregations in the form of an angel of light. Many of our young people, and older ones, too, are being carried away in the whirlpool of worldliness. Organizations of various kinds are using their influence under the garh of re ligion to draw many of our people away from the plain, peaceable and self-deny ing principles of the Bible. Extreme formalism on the one hand, and extraine liberalism on the other, are threatening the spiritual life of many of our people in various places. Erroneous teaching on the Millennium and the so called second work of grace have also distracted the minds of some of our people. The relentless war that is being waged against us from without, and the constant agitation of turbulent waters within, with many grave questions confronting us on every hand, makes it a time in the history of the church in which it is pre-eminently necessary that our ministering brethren from every conference district in the United States and Canada meet in General Conference, and confer with

methods by which we may more successfully carry on the work of the church to the giory of God, and to the salvation of souls, and unite our forces n fighting against the strongholds of Satan, and spiritual wickedness in high places, thus being prepared to do more aggressive work in the spreading of the gospel. 'Tis true that in all questions relative to the essential principles and doctrines of the Bible, we as a rule stand united; justification by grace through faith; baptism on confession of faith; communion with those who are of like faith; washing of the saints' feet; salutation of the holy klss; the sisters' prayer headcovering, and opposwearing of oaths, secret societies, worldly conformity, etc. These doctrines are recognized and accepted by people everywhere (at least they should be) as the cardinal principles and teachings of the Bible, because they are founded on a "Thus saith the Lord." But there are many other mo mentous questions for which we have no "Thus saith the Lord," that need to he decided for or against, according to the spirit of the gospel; questions that concern our heloved church both East and West, and such as need our prayerful candid, careful and united consideration; questions that in the mind of some seem very insignificant, yet they are sufficiently great, that if not properly met and acted upon, may cause serious trouble. To meet and dispense with questions of this nature to the hest interest of the church in general, it is absolutely necessary that every conference district be represented in

General Conference, by delegates who have the spiritual welfare of the church 3. Still others object to the General Conference for fear that it may cause division in the church.

The fact that the General Conference does not interfere with the rules and regulations laid down hy any local conference should be sufficient evidence that it does not gender division. Those who do not wish to unite in the work of the General Conference are in no way molested in their local work, conse quently there is no offense given on the part of the General Conference that would lead to division. Neither do divisions originate in the concentration of forces, but as a rule they originate with those who are more ready to stand at a distance and offer severe criticism instead of lending their assistance by nutting their shoulder to the wheel. In the General Conference we are brought in close touch with each other, and if filled with the spirit of charity, we will be bound closer together with the honds of love; even though we may differ in opinion in some minor points, by exchanging ideas and thoughts we become better acquainted with each other's work and the nature of the difficulties we are obliged to meet in our various fields of labor, and, having a knowledge of these things will tend to make us more char itable. We who in the West are ishor ing as the Lord gives grace to spread the glorious gospel in the face of opposition, are longing to meet our East ern hrethren in General Conference, and receive from them their much needed help and encouragement in the Master's

4. Others have intimated, in no uncertain tones, that It is the purpose of rather than by a part of it. We need

the Eikhart Institute as its child. Such statements are more imaginary than real. It has been the writer's privilege to be conversant with many of our ministering brethren through the West during the past eight months, and we have the first intimation to hear to that effect, even those who are in sympathy with the school have failed to mention anything of the kind in our hearing. 'Tis true that a committee was appointed at our last General Conference to investigate all institutions wishing to be recognized as church institutions, the same to make a report of their in vestigations at the next General Con ference, not with the expectation that sition to the principles of war, the the conference will adopt or take under their jurisdiction said institutions. if, however, it should he a fact that an effort would be made on the part of some to have the General Conference adopt said institution, it certainly would be more Christian-like, and undoubtedly more effective if those opposing would be present at the General Conference to help vote down such proposition if perchance it came up, instead of standing afar off and offering barsh criticisms. 5. There are those who argue that

the district conference has no authority or right to appoint delegates to the General Conference without first taking the church counsel in the matter. It is obvious that this stand is taken by some of our brethren, simply to counteract the work of the General Confer ence. The district conference is a legislative body, yested with power and authority to advise and legislate to the hest interest of the church in all local matters without first taking the church counsel in the various congregations. The representatives of the various congregations who take part in the conference work, are supposed to voice the sentiments of the congregation they represent in all matters affecting the weifare of the church. If, however, the opinion should prevail that the church counsel should be taken, in districts where the local conferences have not been held, we would advise to take the counsel in time that the appointments of delegates may not be prevented.

Great responsibilities are resting upon us, and we need seriously consider the importance of our calling. We should avail ourseives of every opportunity of doing good to all the people we can The great need of more earnest and effectual work in home and foreign fields should hurden us continually. We should aspire to more godliness, a more thorough knowledge of God's word, a deeper work of grace in the heart that will qualify us to do more effective work for our blessed Master. As one interested in the spiritual welfare of our beloved church we appeal to our hrethren in the ministry. Let us help one another, and seek to be bound more closely in the honds of love. Instead of vieing with one another at a dis tance and offering criticism after criti cism, let us come in closer touch with each other by meeting in General Con ference, as did the Apostles at Jerusa lem to settle the question of circum cision. We cannot ignore the fact that there are questions confronting us as momentous as the circumcision question was in the apostolic age, the same need to he solved by the whole church,

meditation of the readers of the one another, and devise means and the next General Conference to adopt to stand together as one solid army of Christian soldiers fighting against the encroachments of self, the wiles of the devil and the allurements of the world Having on the whole armor of God, let us go on to victory. May this matter have our prayerful consideration, and may we have no other motive in view than the advancement of Christ's king dom, the salvation of souls, the spread ing of the gospel and the promulgation of the true principles of the Bible in the hearts and minds of all men. Dakota, Ill.

A CHRISTIAN'S ORNAMENTS.

For the Herald of Truth

BY CHARLES W. MCCLINTIC.

God loves to see lils children all adorned With ornaments and gems of highest worth. E'en though the wearers of these gems be scorped By those who've never known the second

birth,

Yet must they never cherish The gew-gaws that will perish
When fervent heat shall melt the very earth.

Gold, sapphires, pearls, and dazzling diamonds bright, Or emeralds green, or rarest rubles red,

re not the gems in which God takes delight. And would disgrace a Christian's hand or

head, How can God's child take pleasure In earthly gem or treasure While many children die for want of bread? The ornaments well-pleasing in God's sight Are spirits that are patient, quiet, meek, Good works, kind words, and courage for the

right. These are the gems that Christlans ought

To have in their possession ~ To agree with their profession; Without such ornaments faith soon grows weak.

For the Herald of Truth.

GRE NOT HIGH MINDED." (Rom. 11:20.1

BY F. B P.

To this text the apostle adds a very significant admonition, "But fear, Be not high minded, but fear."

The point in the apostle's teaching is humilit, a proper appreciation of our real condition, a proper understanding of whence we are and how we obtain what we have.

The apostle fears that like some people now, these Gentile Israelites might despise the Jews, through whom, aiter all, salvation came to the Gentiles; and exalt themselves above them, while they owed all they had and all they were to that despised people.

We have an illustration of a rich merchant who took in a poor, helpless, broken down young man, gave him employment, and helped him up in life, and when he afterwards seemed to prove himself worthy, he gave him an excellent start in husiness. The once poor young man prospered and hecame wealthy. His benefactor met with mis fortunes, and hy and hy lost all he had his protege even hought the heautiful home in which he, when a worthless tramp, had enjoyed the charities of its former owner. The unfortunate mer chant went to foreign countries to retrieve, if possible, his lost fortune, and in years returned to his former home. unsuccessfui, roorer now than ever, broken down in body, discouraged in

mind, only a wreck of his former self. He went to his oid home, and from the servant desired an interview with the present owner. He was refused and riven from the door like a common beggar, and so friendless, and without means, he went to the poor house to spend the remnant of his days, while the miserable fellow whom he had lifted out of the gutter, clothed, fed and set up in husiness with his own means, reveiled in iuxury in the house he himself once owned, and refused to give him even a meal of victuals, or a few paitry doilars to help him to a respectahie livelihood.

If this lesson was necessary in the days of the apostle, it is much more so

The apostle is very intent in his pur pose to make it plain and impress his teaching deeply into the minds of the Roman brethren. He does not want them, and he does not want us, to assume a character, or a position, which does not properly belong to us. Above all, he does not want us to hoast of what we have.

These people whom he addresses are Centile converts. He tells them that they should not boast or exait themselves because they were led to believe and in this way added to the spiritual israel, while the temporal Israel was cast off because of unheijef.

Do not exalt yourselves, he would say, hecause you have obtained grace and the Jews have not. Do not boast that the natural branches were cut off and cast aside, and you were grafted in. You, too, are only a branch on the great parent tree, and you stand there only hy faith; you might also make a mistake. Your falth might fail you, and then God would not spare you any more than He did unhelieving Israel, and you would be east off too: for if God would not spare the natural branches, the Jews, He would not spare you; you stand by faith, and if you lose your faith God will deal with you just as He dealt with the Jews. God loves a faith ful helieving Jew just as much as ile loves a faithful belleving Gentile. We are all one in Christ. Therefore, "Be not high-minded, but fear."

We have many people at the present time who profess to be very sincere, very devoted Christians, who need to study this lesson of "lowliness of heart" very thoroughly, for we find them all the time talking about themselves, and their spiritual acquirements, hoasting, trying to lift themseives up, and in various ways, showing to the truly humbie mind that they are high-minded and even non-Christians see and under-

stand their most prominent weakness. These people often conceive the idea that their convictions, their views, their judgment, their ways of doing things are right, and that all who differ with them are wrong; they even let their exalted ideas run to such an extreme that they are provoked and "put out" and offended when some one else suggests or proposes anything if it even accords with their way of thinking; so jealous are they of their rights as leaders in their society. Their high mindedness steps out and shows itself whenever the slight

est difference crosses their path. In this state of mind selfishness, self righteousness and envy come to their support, and they begin to accuse others, especially those who differ with them, as heing mean, aelfish, ahusive,

have everything their own way without any regard to the rights and privileges of others; and all the time the whole trouble iles with them; they are measuring others with their own "neck measure," they are looking away from home instead of towards home. They ought to behold themselves in the good faithful old looking glass of God's word, and there they would behold just what they are charging upon others.

They are manifesting not the spirit

of charity, not the spirit of forhearance, not the spirit of meekness, hut on the contrary, the spirit of insubmission, an unwillingness to do unto others as they desire others to do to them: an unwillingness to grant to others the same privilege they want to enjoy themseives. They want not only the largest haif of the orange, but they want the whole orange. It is not others that are highminded and self-concelted and selfrighteous, and that want to rule all around them; it is they themselves that have all these ugly characteristics and want to impose them on others. It is not they that are called to suffer from the unkind treatment of their neighbors: it is the neighbors that are compelled to suffer all the time from their unkind treatment. The homely old adage, "Look at home," meets the case exactly An introduction to ourselves is eminent ly practical in cases of this kind. This is placed before us in bright colors by our Savior when He says, "i'ull out first the beam in thine own eye, and then shalt thou see clearly to pull the mote out of thy brother's eye."

People of this class are like spoiled children, whose parents left them have their own way so long that they have grown altogether beyond their control, and now they must have their own way, no matter what it costs.

Such children, when they grow up to manhood and womanhood, are like the old German preacher once said. "A burden to the family, a burden to the burden to the country, a burden to the church, and 'no good' anywhere

They assume that everything and everybody must yield to their will and wishes. If they cannot bring this about they cause trouble. They stir up contention and dissatisfaction; they become disturbers of the peace and cause strife and dissention, and often rather than yield their pet notions, they will see a whole congregation broken up, torn to pieces and scattered.

The Word of God teaches us to be kind, gentie, meek, submissive, easily entreated, charitable, in honor prefer ring one another, looking not only to our own things or to our own benefits, hut also to the things of others, seeking for peace, seeking to promote the comforts and happiness of others also; to be content with the things and the positions that we have, seeking first the kingdom of God and His righteousness, and in all things laboring diligently to glorify God and to promote the cause of

> For the Herald of Truth WORLDLINESS.

> > BV S. E.

"And be not conformed to this world, hut be ye transformed by the renewing of your mind, that ye may prove what

wiii of God." Rom. 12:2.

Paul here, in his epistle to the Romans, exhorts them to resist all worldiy justs, and prove what is that good and acceptable and perfect will of God. One of the greatest stumbling-blocks in the Christian Church of to day is worldli ness. Many of our brethren do not jay aside all lusts of the fiesh, and pride of life, but rather seek after the flesh pots of Egypt, as the Israelites did when traveling through the wilderness.

Worldiy amusements, such as the circus, theatre, card parties, and all kinds of entertainments that have a tendency to draw us down ward, and to places where the name of the Lord is used in vain-these things are not for the professed Christlan. "Be not conformed to this world," to its sinful spirit, customs and habits, "but be ye transformed by the renewing of your mind." Some people say it does not hurt any one to to to such amusements. Ah! what is the henefit? Does it make you more spiritually minded, as Christ would have you be? I think not, but rather leads you into naths of darkness. Having a desire to go to such places is just the kind of a hold Satan likes to have. Do not yield to these desires, but hy earnest prayer endeavor to enter into a closer communion with Christ our Redeemer, who died that we might live.

itemember an ungodly man reads the Christian more than he does his Bible. Christians going to these amusements set a very poor example to the unconverted. They will say, "If that person, who is a Christian, goes to such places, I'm as good as he is." So by this we can keep more people out of the church than we can ever draw into it. May our influence ever be to draw the jost

ones to Christ. These amusements may seem to be a pleasure to the flesh. They may seem to be enjoyed for awhile, but they do not satisfy the soul. Oh that we might live a more Spirit filled life, and know neighborhood, a burden to society, a that the soul needs to be nourished with purer things than worldly amusements Be faithful and obedient and there shall be a glorious convocation in the skies.

Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. 2 Cor. 6:17.

For the Herald of Truth. THIS NEW LIFE IS OF GOD.

BY A. K. D.

"And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them." Ezekiel 36 : 27. These words were spoken by God through Ezekiel. Why do so many turn back or falter? Is it not because they do not make themselves acquainted with the word of God? Suppose you were traveling through a strange country, could you get along without consulting your map?

Would it not be of great service to study the book of the roads? liow can you expect to make progress on the way to Heaven, without studying your Bible, which is the map of the way to (Jessen? ()r suppose you were in some difficulty and some friends would give you written directions how to free yourself from your troubles and also. He pardoneth all their sins, accepteth

overhearing, cruel, unkind, who will is that good and acceptable and perfect how to gain wealth, what would you do? Would you set out on a great hus tle to gain the promised advantage No. if you were wise you would say, "I must first study my friend's directions, for my success depends upon my know iedge of the written directions of my friend" Then why is it not equally important for you to be acquainted with the subject of religion for knowledge is indispensable to all things.

The amount of your knowledge of God depends on the amount of religion. for God is a Spirit, He is aimighty and omnipresent, searching the hearts and trying the reins of the chlidren of men. and as to His nature, God is Love, and God is light by which we know that lie is henevolent and holy.

You must understand the Law of

God or the Ten Commandments. You

must know that it demands the obediance of the heart and mind. God sees and searches the mind and demands perfect obedience of the heart and forblds its evil disposition. You must understand God looks at sin differently from the way men look. Adam and Eve committed one sin and were turned out of l'aradise. Sin was the cause of the Deluge, sin causes disease, toil, care, war, pestilence and famine in the world. This was not the original con dition of man, God created Adam in ilis own image, pure and holy. It is of great importance for us to know that we are of a corrupt nature so that we will not he taken up with a mere outward form of religion. Our bearts must be renewed or we cannot perform a good work. Christ died to deliver us from the power of sin. His name is Jesus, "for He shall save His people from their sins," not in them. He gave Himself for us that He might redeem us from all iniquity and purify to Himself a peculiar people, zealous of good works. Christ loved the Church and gave itimself for it so that He might sanctify and cleanse it with the washing of water by the word that He might pre sent it to Himself a glorious Church. not having spot or wrinkle or any such thing, but that it should be holy and without blemlsh. Eph, 5 : 25-27 Therefore it is said to be the profession of believers in their baptism to be under obligation to a conformity to the ends and designs of Christ's death, Rom, 6:1-7. You must look to Christ for salvation; salvation is not pardon only, not only being freed from punishment or the eternal damnation, these blessings are only a part.

Salvation means putting off the old man and putting on the new man in Christ, created after righteonsness and true boliness, and putting off the carnal nature of the flesh with its affec tions and lusts. The salvation which Christ offers in the Cosnel is not only freedom from sln. but is also a restora tion to the favor of God and His holy lmage. In connection with this comes the important subject of the justification of a singer in the Spirit of God. You must soon be at the bar of God for judgment; if you are not justified you are "condemned already, and the wrath of God abideth on him." John 3: 18, 36 Justification is the opposite of condem nation. Who shall lay any thing to the charge of God's elect? It is God that justifies, who is he that condemns; Rom 8:33. Justification is an act of God's free grace unto sinners in which

Hagerstown, Md.

THE CHRISTIAN.

that people shall feel the magnetic in

fluence of his presence wherever he

goes and the children feel that there is

a man of God near them, and the poor

and the helpless feel there is a source

of counsel and wisdom, and help, and

this great world given over so much to

dust and noise and discord, be made a

brighter place, sweeter, simpler, more

the time of brotherhood and of peace.

typical of heaven, more prophetic of

May every child of God seek to pos

sess that degree of Christlan grace need

ful to exert such holy influence, then

will the careless and unbelieving be

ion Christians profess to enjoy; they

will see all is not mere profession, but

the enjoyment of an inner life they do

not possess, a peace of mind the world

can neither give nor take away. Happy

is the man who has entered into that

rest of faith which remains for the peo-

ple of God even here in this world of

IN GOOD STANDING.

The Ice cold Christian may be a mem-

Yes, and a contributing member too

He attends church quite regularly, and

sings in the choir; when he gets his

'Sunday hest" on, he looks quite like a

No Blble instruction for the children.

No religious conversation in the home.

No private prayer or attendance of

No attendance at the Sunday school.

No Christ in choice of reading matter.

And very little of Christ in his head

If he should suddenly die he would

be given a Christian burlal and because

he belonged to the church, and paid for

a new which he occasionally occupied

and pald his subscription for church

support, it would be supposed be had

MISSIONS.

Dear Uncle, and Bro. in Christ Jesus

I come to you with greetings in Jesus'

Bro. Cress was sick with fever for 28

days. Mother Engle also was sick for

making our situation a very serious one

week with fever and chills, thus

J. S. Lehman, Elkhart, Ind.

From Matoppo, So. Africa

gone straight to glory. Sel. L. M. J.

No Christ in his favorite amus

Christian, but how does he live?

No blessing asked at the table.

No daily Bible reading.

No family prayers.

week day service.

ber of the church, "In good and regular

standing."

Sel. L. M. J.

convinced there is a reality in the religious

July 1.

and accounteth their persons righteous heart and hand of woman effectual in in Ilis sight, not for any thing done by them, but only for the perfect ohedlance and full satisfaction of Christ by God Imputed to them, and received by Faith alone. Justification is pardon connected with a title to eternal life. Institication takes place only once; l'ardon may be often repeated. Justification is the change made in the sinner to that work? I fear the responsibility in relation toward God. when he is made free from sin and is brought from being an emeny and an alien to he a child. But how can a righterus God might often be encouraged to be more who has respect for HIs holy law jnstiffy a sinner? Only through Christ's righteousness. Thus the law is honored ecause justification proceeds out of righteonsness, which meets and satis-See its demand. This is what is meant by the imputed righteonsness of Christ the bodily wants of others. that a sinner is accepted to the divine favor, and of regard to what Christ did and suffered on his behalf. Justification is the result of Christ's work for us, while sanctification is the Holy Spirit's work in ns.

THE SISTERS' WORK IN THE CHURCH

For the Hevald of Truth.

BY IDA E. BENDER.

Two extreme views are often taken by different people concerning the sisters' work in the church. The one is that they are to do no direct church work at all and the other that they have the right to do the same work under all circumstances that the brethren have.

But in searching the Scriptures we find a "colden mean" which gives the sisters abundant opportunity to work in the Master's vineyard without taking them out of their sphere or Interfering in any way with the work of the brethren. i'aul in reproving the Corinthiaus for their disorder and confusion save: "Let your women keep silence in the churches * * * and if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." So we need to be careful that we do not immodestly oversten the privileges belonging to us in the church.

But we have an account of Anna, a widow and prophetess, who was in the temple continually serving God and who gave thanks when Jesus was lirst brought in and "spoke of Ilim to all them that looked for redemption in Jerusalem." And we also have the daughters of Philip the evangelist who prophesied or taught the Word of God. and Phebe, who was a servant of the church at Cenchrea, and who carried the letter or epistle, written by Paul to the Romans. While we do not know just what her office in the church was, yet we believe that she had some special work assigned to her, for Paul, in the letter, tells the Romans that they shall assist her in any business in which she has need of them

By these examples we see that the sisters may directly teach the Scriptures. And much good has been done and is being done by consecrated sisters who are sowing the good seed personally, in their homes, in the church and in the mission fields.

Especially among the sick and poor and down-cast is the sympathizing

raising and leading the soul into the light of the Gospel. But If we are not qualified or in position to go out and do direct Gospel work, can we not so let the Lord direct our hearts that we will sacrifice our own interests and send and encourage those of our friends and brethren who are qualified and called resting on us in this direction is greater than we often realize. If our hearts were more in the work the hrethren zealous and much good would be done that is otherwise not done. What will be the result if we regard this opportunity lightly? There are still other phases of work that we can engage in, and not the least of them is that of relieving

We have many examples of holy women who ministered to Jesus when He was on earth, and He says: "Inasmuch as ye have done it unto one of the least of these my hrethren, ye have done it unto me." So in helping the needy we are doing it as to Christ and He will certainly reward us for it.

Dear sisters: are we doing what we can in this work? Will we be mourned by the poor like Dorcas was, because of the kindness we have shown them, or the garments we have made for them?

We do not know what it is to suffer for the want of food or clothing and must we be made to experience such a condition before we cau sympathize with others?

Let us think of the comforts and blessings we are enjoying and then of the millions who are starving in the lands of famine. And not only think but do what we can to relieve suffering in our own and foreign lands. But with all this we must remember that the ears of the Lord are open to the prayers of the righteons, and that we must "continue in prayer and watch in the same with thanksgiving."

For the Herald of Truth. FASTING.

BY GEORGE DINTAMAN.

The first appointment made for the people of God to fast, we find in Lev. 16. on the day of atonement, which was a great day of national humiliation, and the only one commanded in the Mosiac law The mode of its observance is described in the 16th chapter of Leviticus, and the conduct of the people in observing the fast, or afflicting their souls as is stated there, we find described in

On the first day of the seventh month there was a national reconciliation made, by Aaron laying his hands on the head of a living goat and confessing the sins and iniquities of the people, and the goat was to hear them away into the wilderness. Lev. 16: 21-22. This day was kept by the people as a high and solemn day. Samuel gathered the people together at Mispeh and prayed and fasted for the slus of the people and for deliverance from the hands of the Phillstines, and the Lord looked upon their works and delivered

them from their enemies. 1 Sam. 7. Public fasts were occasionally proclaimed to express national humiliation and to supplicate divine favor, which

was proclaimed by the blowing of trumpets. Joel 2:1-5. When the prophecy of Jeremiah was publicly read by Baruch, the people gathered together with fasting. Jer. 36. The people were assembled with fasting, with sackclothes and earth upon them. Neh. 9:1.

There are references to general fasts. The King of Nineveh proclaimed a fast after Jonah preached unto them, "Yet forty days and Nineveb shall be overthrown." The king stepped down from his throne and laid aside his kingly robe, and covered himself with sackcloth and sat in ashes. And he caused to be proclaimed and published throughout Nineveh, "Let man and beast be covered with sackcloth and cry mightly unto God." By so doing, they moved God to repentance that He turned IIIs fierce anger and wrath away from them and destroyed them not.

Some who fasted frequently dressed in sackcloth, put ashes on their heads and went barefooted, as Ahab. 1 Kings The Psalmist David says: "I humbled my soul with fasting." I'sa. 35: 13. "I chastened my soul with fast-Psa, 6: 9-10, "My kuees are ing." weak from fasting," Psa, 109: 24. Paul would have the corrupt, l'centi-

ous Corinthians appeal to prayer and fasting to overcome their incontinency.

Prayer and fasting are powerful weapons in the hands of a Christian. While engaged in it, we are fortlfvlng ourselves against all the possibilities of the enemy of our souls; but it must be done in the right spirit and with the right design. The prophet Issiah reproves his people for their hypocritical fasts for strife and debate and to smlte with the fists of wickedness. Isa. 58: 4. Christ says. When ye pray, he not as the hypocrites are, who love to stand on the corners of the streets and in the synagogues to pray. And when ve fast appear not with a sad countenance, nor disligure your face, but wash thy face and anoint thy head, as God looks upon the heart and not upon the ashes or black crape upon your head, for If the heart is filled with pride, your fasting will be in valu as the Pharisee's who kept two weekly fastings upon the second and fifth days of the week, and in many other things which the law required, and yet failed to come up to the same standard of justification with the siuful publican standing afar off. When Christ's apostles were bailled in trying to cast the dumh spirit out of the son that was brought to them. after seeing their blessed Master accomplish what they could not, they were filled with wonder, and asked why they could not cast him out. The Savlour tells them that this kind goeth not out but by prayer and fasting. Christ fasted forty days and forty nights, preparing Himself to meet the devil and resist him in all his temptations. By prayer and fasting we can shake the very foundation of the devil's structure that he sets up in the heart and mind; we can cast down imaginations and every high thing that exalteth itself.

against the knowledge of God. Dear reader, if you are troubled with sickness and disease, which you have brought upon yourself hy violating the laws of God, come with prayer and fasting before that great Physician, Christ Jesus, who is able heal; If thou art burdened down by thy sins and iniquitles, so that the nathway is dark and dreary.

and thou hast no rest for fear of the calamities that are awaiting thee, come hefore the Lord in prayer and fasting, and the Lord will help. If thou canst not overcome thy evil passions, thy bad temper, thy corrnpt flesh, which is prope to that which is evil and all that may be included in the last of the eye. the lust of the flesh, and the pride of life, come before the Lord with prayer and fasting for help and you shall receive. More prayer and fasting no doubt would keep off many diseases which we bring upon ourselves by excess in eating and drinking, overtaxing the digestion organs, which throws out of order the whole machinery of man's hody. Not only so, but is liable to throw a person off of his spiritual hase, and become indifferent and lakewarm as the angel of the church of Laodicea, who was neither cold nor hot but was full and rich and had need of nothing. Christ says, man liveth not by bread alone, but hy every word that proceedeth out of the mouth of God The Word of God is meat for the soul, and as the soul shall live forever, it must be fed with food that will endure forever, namely, the Word of God, and as the hody is perishable, it must be fed with that which is perishable, namely the fruits of the earth; and as the sou and body are so closely connected that the one cannot exist without the other, there should be more care taken with the one that is to live forever (namely the soul) than for that which is perishable, namely, the body.

IMPORTANT FLOWERS.

Not long ago we had occasion to be driving along the highway, when we passed a beautiful residence that had the appearance of heing well kept. The lawn was pretty and green, the snr roundings and windows were full of beautiful flowers; indeed everything ooked neat and clean, and the thought came to me, that the inmates of this home must be very tidy and particular people. Just at that moment my ever fell upon four little children playing a short distance from the house. I was made to inquire after them, for thought surely these little ones cannot helong to the place I have described.

Their appearance, their mauner of playing, their language and everything about them dld not seem to agree at all with the appearance of the home in

I afterwards learned that the mother of this home was one of those indus trions, hard working persons who have more labor than their hands can do: so her home must first he looked after so carefully that there seems to be no time left for the little ones, who are quite neglected.

Lord, do Thou help us (especially us who are mothers) to remember that the flowers which God has given us to care for and rear for Hls kingdom are much more important than those which wither away so soon. I admire flowers and think they help to brighten a home, but we should not spend all our time in caring for them. I do not want to find fault with those who are like this mother, but do we not often put too much time and labor on those perishable things and neglect the more importent part, dutles which God has given us? I fear we are often like Mar-

all our trials, and though our hearts crowded in Sunday school, the total many things, but lack the one thing needful, which Mary had chosen. were sad, the Lord did not let us get Let us find some time each day to despondent. Surely the Lord is good to instruct the little jewels which God has His children. The way seems very dark given us: do not think the time lost or at times on account of our company be ldly spent. I am sure God will smile ing so broken up. Now since Sister down upon us and he well pleased. Cress and Elder Engle have dled, Bro. A SISTER. Cress and mother Engle will return to America. They expect to leave here in August. Thus our company will be re duced to three. However we are look ing for some more workers to come over in the fall to lill the broken ranks. Bro The Christlan man should have in Cress is not yet able to do any work him such light, and love, and fragrance

> health. I do not know when he will re Although we have been visited by death the work does not stop. It is resting heavily on me as I am, at pres ent, the only man here. I am looking to Jesus for strength.

> and I am kept very busy. He is at

present visiting in Bulawayo for his

I will enclose a report of the death and hurisl of a native.

THE MATABELE'S WAY OF BURIAL.

BY ISAAC O. LEILMAN. A few days ago we were called to a

funeral of an old native woman of the original Mstabele tribe. She was about oue hundred years old. She was the wife of the great king, the founder of the Matsbele tribe. It was nearly at the close of the day when a little native girl came to the Misslon and told as that the Old Queen had died and they want us to come over. So we at once made ready and followed the foot path to the Krall where the death occurred. We entered the but; here we found two women and the corpse which was in a sitting position tled ln a cow hide, ready for burial. We spoke a few words with the women and then went to see the grave. Here we found four men dig ging, having very poor tools to work with. I had brought a shovel and pick along with me-these they could use to great advantage. The grave was made in the shape of a barrel-about four and one half feet deep. After the grave was finished two women and three meu brought the corpse to the grave having it on a blanket. We had asked the man that had charge of the burial if he wished us to pray to which he gave his consent. So when the corpse was brought Sister Davidson read a few verses of scripture, then we all howed and I prayed. After prayer they washed the face of the corpse, and then put it in the grave in a sitting position, facing the east. The ground was then put in and a heap of brush put on top of it, after which they all went to the river to wash as that is their custom

April 21, 1900, Bulawayo, So. Africa.

MENNONITE HOME MISSION.

1930 E. York St., Phila. DEAR HERALD READERS:-Greeting name. I suppose you have heard of in the name of Hlm who makes ns "to our sadness, which was caused by the death of Sister Cress and Elder Engle. lle down in green pastnres and leads us beside the still waters." This was a great shock to all of us.

On the 10th of June we had our first anniversary. It was a day of rejolding for us as workers, and the many friends from the country felt that it

tha of old, careful and troubled about Indeed; but the Lord was very near in was "good to be here." The house was number present being 93, although the average attendance of scholars at present is 45. If you remember, the lesson was a blessed one. John the Baptist

> May each of us who take part in the work here, be so true to our trust, that we warn against sin and consider not our own lives

> Bro. Latshaw, of Spring City, Chester Co., preached at 2:30 and again at 7:30 P. M. The house was filled and because of too little room, we have the preaching in the afternoon, justead of immediately after Sunday school.

Will the ministering hrethren please notice that the preaching is in the afternoon?

One dear child, little May, was here fifty-two Sundays: she received a reward for attendance and good hehavlor. She is very much interested in God's word and tells her father not to let her hig brothers go out until she gets back from Sunday school, for she wants to teach them the lesson. She has them read, while she explains the verses. Sometimes they offer her a cent or two to keep quiet and let them go, but she pays no attention to that, and in her childish way carries messages for Jesus. Her mother waits on a sick lady and one day May sald, "I hope she's a thinking on the Lord if she wants to go to heaven anyway, if I were there I'd tell her, then she couldn't blame me."

I fear many times we fall to realize the importance of faithful teaching, and the high calling of any who have children to teach.

One boy missed only three Sundays

The Lord has been very good to us in raising up friends in the country as well as in the city, who have done much for the work, and by the contributions received, we can know that they desire the work to continue. Only a few times has the Lancaster county S. Mission (under whose direction we work), had the privilege of helping pay expenses. We remember the word 'My God shall supply all your need."

On the 15th we had onite a number of visitors. In the evening Bro. Daniel Lehman, of Millersville, preached a helpful sermon, and left early next morning.

On the 17th we enjoyed having with us Bros. Jno. W. Weaver, of Spring Grove and Pre. Souders of Weaverland, as well as six young sisters from Lancaster Co. Bro. S. preached for us at 2:30 and 7:30 P. M.

We were asked to visit a man in the Hospital who had made an attempt at suicide. Sister Lizzie Shelly accompanied as after preaching. He was in terrible agony and said he had been suffering a great deal for a long while and thought he would end it by taking poison, and stabbing himself. How Satan deceives, promising rest when there is no rest out of Christ, and then he suffered more in one day and night than in a whole year. Yet we believe that bodlly suffering was not to be compared with the agony of spirlt. His past sins all rising up before him, and he had led a wicked life, and the consciousness of trying to take his life made him plead for mercy, and beg us to pray with hlus. Standing in the presence of such suffering of body and

soul, we were made to think of the terrible wailing in hell and that there is no escape.

How glad we were we could hold up Christ who saves to the attermost all who come to God by Him, and says. "Come unto me all ve that labor and are heavy laden and I will give you rest." He seemed better satisfied for he knew Jesus is ready to receive all that call on His name, and when He says. "Come." He means it.

He wished to see his wife, and when she came he confessed his sin, and asked her forgiveness. She too is reap ing what she sowed. When visited she sald she was happy in the Lord until thirty one years ago, when she diso beyed God's word that says, "Be not unequally yoked together with unbellevers," 2 Cor. 6:14, and married this man who had a wife and several children elsewhere in the city. Satan told her she might win him to Christ and thus allowing berself to be deceived, she because of disobedience has a bountiful harvest of misery. This is only one instance of disobedience and suffering because of heing yoked to an unbeliever. Reader, study God's word before you fall into the same temptation

This morning as Sister Amanda was sweeping the sidewalk, a little boy, three years old, came running up and said, "Have you dot dod? Have you dot dod?" And when she sald, "I don't understand," his little eves sparkled, and with his whole being in mo tion, he said, "Have you dot Jesus-Jesus' picture?"

Sister soon found a lesson card, with lesus on it, and he looked very happy as he ran home and said he would have his mother read it.

()h! that the children of men were so auxious to find Jesus that they would use all their power; then soon they would be happy in Him.

Henry B. Rosenberger will preach on the 24th of June.

THE SISTERS

A SOCIAL ADVANCE IN INDIA.

On the last day of last month and the first of this, a successful Caste Conference of the Bunishi Khatris was held at Patiala Among the resolutions passed were the following:

(1) Resolved that the Bunjahi Khatris shall not give their daughters in narriage before the age of thirteen, and that there shall be a difference at least of four years between the ages of marriageable boys and girls,

(2) No Bunjahl Khatri shail, under penalty of excommunication, accept any compensation in cash or in any other for his daughter.

other for his daughter.

(3) Nautches by prostitutes shall not form part of a marriage procession in future, nor shall fire works be displayed

on the marriage occasion.

(4) Females shail not be allowed to sing in the streets or in the Bazaar to sing in the streets of the basast of celebrate a marriage. Nor shall they he allowed to go with uncovered faces and beat their breasts in the sight of the public to demonstrate their sorrow on the occasion of death. The mourn ing will not be continued beyond the 13th day after the death of a relative.— Indian Social Reformer Madras.

Thus the gospel is slowly but surely making its influence felt in India, and one by one the superstitions of caste and other heathen practices are tumbling into decay.

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July 1, 1900. SUBSCRIPTION PRICE.

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Monthly Calendar for July, 1900.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sai.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
23	23	24	25	26	27	28
29	30	31				

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SUNDAY SCHOOL LESSONS

LESSON II .- JULY 8.

JESUS THE BREAD OF LIFE .--John 6 · 22-40 [Read John 6; 22-71. Memory Verses,

GOLDEN TEXT. - Jesus said unto them, I am the bread of life.- John

INTRODUCTION.

6:35.

TIME.-April, A. D. 29. Just before the Passover. The next morning after our last lesson

Prace.-In the land of Gennesaret, a beautiful plain on the western shore of the Sea of Galilee, south of Capernaum.

PERSONS.-Jesus, His disciples, the people.

JESUS CHRIST, THE LIVING BREAD. The day following the feeding of the five thousand, the people again seek Jesus, not because they are constrained by holy desires, or prompted by true love, but because they had been fed the previous day with bread and fishes and were filled. Many in our day and age of the world follow Christ with a similar motive, more for the loaves than for love, and it is to be feared that many ministers of the Gospel lahor more for the "meat that perisheth" than for the welfare of souls. Our Lord frankly rehukes those who came unto Him because of selfish motives. Instead of being so anxious to partake of the loaves and fishes. He entreats them to lahor for the "meat that endureth," encouraging them to believe in Him thus partaking of the life giving bread He assures them that spiritual food is provided by Him, for He says, "I am the bread of life." He that feedeth upon this bread shall live forever. As human life cannot be preserved without proper nourishment, so no soul can be quickened and nourished except by the merits of Christ's death, and the feeding on His life-giving Word. The eating of Christ's fiesh and drinking His blood (Vs. 53, 54) imply the acceptance by faith of the merits of IIIs death on the cross, to make atonement for our sins. Christ is the life giving bread that came down from heaven; and it is hy feeding on Him that life is obtained and renewed from day to day.

July HOME READINGS

- 2. M .- Jesus the Bread of Life
- John 6: 22-40 No. 19. Is Ornamental Dress Harm- 3. T .- Christ Proves His Mission, John 5: 36-47
- No. 20. Although Unworthy, Come 4. W.-Jewish Religion a Type of
 - Ours, I Cor. 10: 1-11
 - 5. Th,-The Israelites Murmur, Ex. 16:1-12 6. F.-Bread in the Wilderness
 - Ex. 16: 13-36 7. S.—God's dealing with Israel.
- No. 27. Special Responsibility and 8. S .- The Llving Bread.
 - John 6:41-58 succeed in having them restored and

Psa, 78: 18-29

July 1, LESSON III -JULY 15.

THE GENTILE WOMAN'S FAITH. Mark 7: 21-30,

| Read Mark 7: I-23. | Memory Verset 27-30 1

GOLDEN TEXT. - Lord, help me .-

INTRODUCTION.

TIME. Early summer A. D. 29, probabiy May, several weeks after our last

PLACE.- On the borders of Tyre and Sidon, between forty and fifty miles north-west of the Sea of Galilee,

PERSONS .- Jesus, His disciples, the

JESUS IN PHOENICIA. - With this journey to Phoenicia our Lord enters upon a new period in His ministry Jesus understood that a strong Phari saical element was plotting against His life. Their charges were, that He was "a glutton and a wine drinker," and that He did not fast; that He forgave sins; that He desecrated the Sabbath day, and that He denounced their traditions. He knew what the outcome would be, but His work was not yet finished. The disciples still needed His tutorage and the foundations of His kingdom were not yet securely laid. He therefore avolds an open conflict hy withdrawing from Ilis enemies .-Arnold.

CONNECTION AND SURVEY OF LESson,-Christ's discourse on the bread of life was delivered near the close of His Galilean ministry. At or near the same time and place. He also delivered a discourse on pollution, in which He boldly attacked the Jewish traditions (Mark 7: 1-23), drawing the line very distinctly between outward or ceremonial religion, and inward or true heart religion He thus incites the scribes and Pharl. sees to rise up in bitter opposition against Him. The storm was already beginning to gather that in about a year from then broke forth in all its fury upon Him on Calvary's summit. "From this time on, at every point in His career we find Him watched reproached, questioned, tempted, insulted. conspired against by the representatives of the leading authorities of His nation." Jesus retires with His disciples to the horders of Tyre and Sidon in the country of Phoenicia. There may have been various reasons prompting Him to withdraw from His active field of labor Into this Gentile country (I) He may have wished to evade those of the Jews who were opposing and persecuting Him. (2) He may have needed rest, which could only be found where He was but little known. (3) He may have gone into Phoenicia for the express purpose to drop a "crumb from the Master's table." (4) Or He may have gone thither to teach the disciples a lesson of faith and perseverance through the humble subject of our lesson. Whatever may have been the promptings that led Christ to retire to Phoenicia, one thing is certain. the incident recorded concerning the Syrophenician woman and her daughter has given to humanity at least three grand lessons of encouragement. (1) That the free and sovereign grace of God is not for Jews only, but for Gentiles also. (2) That we may hring our absent afflicted and unsaved children and friends to Christ in prayer, and saved. (3) That we may eventually rest upon them, and the Savior be very life. The Lord bless Bros. Miller and triumph through importunity, and prevail through faith and prayer, although we be ever so unworthy. Mercy, not merit, must be our plea.

July Home Readings.

1900.

- 9. A .- The Gentile Woman's Faith Matt. 15:21-28
- 10. T.-Faith defined. Heb. 11: I-6 11. W .- The Fruits of Faith.
- Heb, 11:24-40 12. Th.-Faith and Works.
- James 2: I4-26 13. F. - Miracles wrought through Mark 9: 14-29 Faith.
- 14. S .- Faith Tried. James 1:1-14 15 S .- Faith overcometh the World. I John 5: 1-5

CORRESPONDENCE.

BERNE, IND., JUNE 18, 1900 .- The brethren at this place have recently had a time of refreshing and encourage ment. During the fall and winter we were visited a few times by Bro. Jonathan Kurtz, who held meetings and connseled with the church in regard to having the conference held here. The sessions of conference were well at tended and much interest was mani fested. The brethren, J. Kurtz and N. Sproll, remained about one week after the adjournment of conference to hold meetings and visit the members, in order to bring ahout union and harmouy. In this endeavor they were, by the grace God successful to a great extent. Communion was observed on June 17, nearly all members taking part. The prospects for the prosperity of the church are now better than they have been for

a long time. The little flock here have been rarely visited, and the condition of the church is much the same as was found in other congregations as long as they were left to themselves. The brethren and sisters feel that the church has been neglected by our traveling ministers. While other congregations have been visited and assisted in the work, and new churches have been organized, the previous five young persons were re work here has heen allowed to go down. We would appeal to our sister churches and Evangelizing Board to to be received in the Folk district. Bro. come to our aid. A mere visit or short S. G. Shetler, of Davidsville, Pa., was stay by a minister will not meet the requirements, if the young people are to be interested and gathered in. Will to Gortner, Md., to hold a number of you help us and pray for us?

J. Horsch.

CULLOM, ILL., JUNE 6, 1900 .- "The Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightiv." Over and over does God prove Himself true to His word, and how precious do these promises become to us, when we can see them verified in direct answer to our prayers. Such was our experience during our Sunday school and church conferences, held a few weeks ago, and we have heen very much encouraged and strengthened in the work of the Lord, through the earnest admonitions of our brethren. We trust that each one present has taken with them the Inspiration of the meeting, that, as a wave, it may widen out, until eternity alone can reveal its result. On Saturday afternoon baptismal services were held; three were baptized, and one reclaimed upon confession. May the benediction of heaven

near in the hour of temptation. On Sunday morning communion services were held, and with many of the visiting brethren and sisters we were permitted to partake of the emblems of the body and blood of Christ; the memory of which I am so glad we can cherish. In the evening Bro. Danlel Kauffman spoke to a crowded house, with good attention, and we trust some lively impressions were made.

We now have Bro, John Drange (of the Home Mission) and his family with us, intending to make this their future home. We are glad to give them wel come in our midst. May the Lord bless all who read, and grant us all "abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ," Amen.

Yours ln Christian feliowship. **

FROM BERTIE, ONTARIO,-Commun ion services were held in the Bertie meeting house, Ont., on Sunday, June 17th, 1900. Bro. Daniel Wismer, of Berlin, conducted the services, which were largely attended. Bro. S. F. Coffman was also present. Bro. Coffman conducted services in the evening, using for his text, John 18:36. The discourse was listened to with the best interest. Bro, and Sister Joei Hoover, of Clarence Centre, N. Y., B. F. Soyder, of Buffalo, and Sisters Debbie Moyer and Lucetta High, of the Twenty, were also there. We were much encouraged by the meetings and the visitors, feeling that God was with us, and that it was good for us to be there. Indeed our hearts were filled with rejoicing, and hope we may have many more such seasons in which to rejoice and gather strength for future usefulness.

TUB, PA., JUNE 6, 1900. - Communion services were held at the Casselman church, Garrett Co., Md, on Sunday, May 27, 1900, when many partook of the sacred emblems and observed our Savior's command, "Ye ought to wash one another's feet." On Saturday ceived by baptism and one on confession. There are three more applicants with us and preached four edifying sermons. From here Bro. Sheller weut meetings. We also held a collection and raised \$100 for the famine sufferers in India. May the Lord bless all to Con His glory.

NESS CITY, NESS CO., KAN., JUNE 8, 1900,-Our hearts were gladdened by a visit from Bro. S. C. Miller, of Monitor, Kan., and Bro. Landis, of Canton, Kan. These two brethren came to us on the 2d of June. Bro, Miller preached two very interesting sermons. He gave us the word in its purity and in power and demonstration of the Spirit. They remained with us until the 6th, but on account of rain we could not have preaching at our place of worship, though we had a very refreshing time. We went from place to place aud sang praises and prayed and read our bibles, and we do truly feel thankful to our kind and loving heavenly Father for opening the way for these two brethren to come to us, and we hope that ere long some one will come to us again and break anto us the bread of eternal

Landis in their labors wherever they may be. May they give the word in its purity and God grant that it may not return to Him void, but that it may accomplish the work whereunto lie has sent it. We hope that ere long we may be permitted to witness an outpouring of the Holy Spirlt in the hearts of the people here in the Walnut Valley. We want our ministering brethren to visit us as often as they can, for we appreciate their visits with us. May the Lord bless us and all the true Israel of God. Greeting to all the brotherhood in Jesus' name.

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FROM DEKALB Co., IND .- The little

congregation in Dekalb Co., under the

care of the brethren James Coyle and

Eli Stofer, has had many trials and con-

flicts to pass through, but by the grace

J. B. & L. M. WILLIAMSON.

of God she has been sustained to the present time, and we trust she may continue to be a faithful and true witness for the Lord and His ever blessed gospel. Bro. John F. Funk spent Sunday, June the 3rd, with the brethren, and meetings were held on Saturday evening and on Sunday forenoon and evening. On Sunday forenoon the suffering and death of our Lord and Savior Jesus Christ were commemorated with the visible emblems of the broken body and the shed blood. On account of sickness not all could be present, Bro. Henry Freed had been suffering from stomach troubles for several months, and he and his companion could not be present. In the afternoon a number of brethren and sisters gathered in the brother's home and we joined once more with our afflicted brother and family in these solemn commemoration services of 11 im wito gave His life for us on the cross, and we had a blessed, affecting merting, which, as it proved, was the last one for Bro, Freed. The Lord called him away from the sufferings of this present time on the following Thursday. But we believe our brother was ready to go, as he expressed himself, he had given everything into the hands of his heavenly Father, and was fully resigned to His will. May God comfort the sorrowing companion and children, and may those who have not yet given their hearts to God turn to Ilim speed ily and work out their salvation while it is an accepted time. May God bless and prosper this little Zion and make each one of them strong in Jesus and His name, so that they may stand together in peace and harmony and be instrumental in the Master's hand to pull down the strongholds of Satan and let

darkened hearts. THORN GROVE, RANDOLPH CO., W. VA., JUNE 18, 1900,- The writer and Dea. Elias Brunk, both of Dale Enterprise, Rockingham Co., Va., are at present on a visit to the scattered congregations of this state. Within a period of about 10 days 14 meetings have been held

the light of truth shine into many

On Sunday, the 10th of June, a communion service was held at Miller's M. Ii, in Pendleton county, where nearly all the members of this section were present to commemorate the death of the world's Redeemer with bread aud wine, and also to engage in the solemn ordinance of feet-washing.

On the evening of the 11th we reached the Red C-eek settlement in Tucker county, where a number of meetings were held at White's S. II.

()n the 13th the sacrament of bread and wine was observed with the few members who reside here and the ordinance of feet-washing observed.

Previous to our arrival in this part of the state, a great religious awakening had taken place through the preaching of ministers representing other denominations, and there is yet a great desire manifest on the part of all to hear the word of the Lord preached with power. An inviting field is presented here for the evangelist.

Our doctrine is apparently being well received and the opportune time is here for special evangelistic effort, and if the present opportunity be allowed to pass other denominations will reap the harvest, as has been the case before in other sections of the state where our ministers have been laboring.

Over a great portion of this state and in fact over all the mountain region extending southward into south west Vir ginia, Kentucky, North Carolina and northern Georgia, lies a field that should he looked after by the Evangelizing Board. As confined only to the state of West Virginia the work has attained proportions that already prove to be more than the ministers of the Shenan-

doah valley of Virginia are equal for, Beginning with the 14th a number of meetings were held in Randolph county, principally in the union meeting honses at Harman and Thorn Grove. Both these places are located on the line of the Dry Fork railroad, and hence are the most accessible points in the state to be reached by rail where mem

hers of the church are located. On Saturday, the 16th, one convert was admitted to membership by bap tism. Others also appear convicted through the preaching of the word and the operation of the Spirit, and may be

added to the church in time. On Suuday, the 17th, an impressive communion service was held at Thorn Grove, where a number of members had their first experience as participants at the Lord's table and observed the

ordinance of feet washing. Our Virginia ministers reach this, the further side of their field of labor, after three days' travel over au exceedingly broken and mountainous country. The trip is made once a month by private conveyance and is often attended with hardship and peril by reason of rough roads and greatly swollen mountain 1. J. HEATWOLE. streams

ELIDA, OHIO, JUNE 5, 1900.—Satur day, June 2nd, baptismal services were held at Salem, where twenty six precious souls were received into the church by water haptism and one reciaimed. On Sunday following communion services were held at the same place. The weather was favorable and the attendance was very large, and many partook of the sacred emblems of the broken body and shed blood of our Savior, Sunday evening Bro. J. B. Smith, of Cass Co., Mo., preached a very impressive and edifying sermon for us at the

SHICKLEY, FILLMORE CO, NEB - May 20th the little congregation at this place was again favored with a visit from

Pike M. II.

July 1,

our brethren, John M. Weaver, of Hesston, Ksnsas, J. M. Nunemaker, of Roseiand, Neb., and Joseph Gascho, of Milford Neb. Bro. Weaver preached to us only once, when he again left for home. Bro. Gascho preached three times in German, and Bro. Nunemaker eight times six times in English and twice in German. He also preached one sermon at the Bluff school house, for the United Brethren. Let us pray for our ministers as they go from place to place preaching the Gospel truth.

D. J. TROYER.

Manson, Iowa, June 5, 1900.-Last Sunday, June 3rd, we had the pleasure of participating in the communion service in memory of our Lord and Savior Jesus. May its divine intent be attained and accordingly multiplied. Bro S Gerig and Bro Christian R. Gerig, of Wayland, Iowa, administered to us. They stayed with us a week, and had seven very interesting meetings. The Gospel of Peace was earnestiy preached unto us. Peace be with you all that are in Christ Jesus.

J. C. Eigsti.

JOHNSTOWN, PA., JUNE 14, 1900.- On the 23rd of May, J. H. Byler, of Beileviile, and J. C. Kanagy, of Allenville (of the Amish Church), came into our midst to attend the Home Sunday School Conference held at the Blauch M. II. on the 24th. Home conferences are a ben efit to the community if those interested in the work are willing to fill their places and help carry on the work, instead of asking to be excused. Moses wanted to be excused, but God would not grant his request.

()n i'riday evening the above named Amish brethren preached in the Kauff man M. II., and on Sunday Bro. Michael Voder of Mattawana came to officiate at the communion services in the Kauffman M. Il. on Sunday, the 27th. On Sunday evening these three brethren, accompanied by Moses B. Miller, preached in the Stahl M. II., and on Monday evening in the Miller M. II., near Geistown. Tuesday they left for Stark Co., Ohio. May God bless their

()n the first of June Bro. Asron Loucks, of Scottdale, came to us, and on Sunday he conducted preparatory services in the Weaver M. II., after which two persons were received into fuil fellowship by water baptism. In the evening we had meeting at the same piace and on Sunday communion services were held. During the following week we had meetings in different meeting houses every evening, and on Sunday afternoon Bro, Loucks conducted the preparatory services in the Thomas M. II., after which two persons were baptized and received as members. At the close of this meeting the lot was cast for a deacon, and fell on Bro. Joseph Saylor. May our kind heavenly Father inspire him to fiil his office in the fear of God and to the upbuilding of the church. In the evening we had another meeting, and the following day the commemoration services of the death and suffering of the Lord were held. May God biess the work to His giory and the upbuilding of the earthly LEVI BLANCH

SUNDAY SCHOOL ITEM.

EAST SALEM, PA. JUNE 19, 1900 .-Our Sunday school at the Delaware M.

H. was re-organized April 15tb, by electing the following officers: Supt., Bro. A. U. Winey; Asst. Supt., Bro. E. W. Graybill; Sec'y, Bro. Charles Sleber; Treas., Bro. J. B. Musser; Librarians, Bro. Clayton Graybill and Sister Dora E. Auker. Since the school was reopened quite a number of brethren have visited us and given us much good advice. We were strengthened, encour aged and cheered up when we needed it most. May we have many more such visits from true Christian Sunday school workers. It helps us on in the work when we see a gray-headed father rise up and testify for the truth. We feel to rejoice when we see that little ones are becoming more interested, also the older ones. And we, as teachers, should he more interested in our scholars, in trying to teach them aright. May the Lord be with all Sunday school workers this wide world over. May much good be done and souls gathered into the

M. A. SIEBER

HOME CONFERENCE.

fold.

Yours for the Master,

At a special session of the so called "Home Conference," of the ministers and deacons district west of Goshen in Elkhart county, Ind., held in the Vellow Creek meeting house, on the 14th of June, 1900, the following resolutions were adopted:

1. R-solved, That we recognize and acknowledge the doctrines, the rules of order and the forms of worship as held and maintained by our state conference, as in accordance with the word of God, and we promise herewith to submit ourselves to them and assist faithfully in maintaining them.

Resolved, That in all church meetings, conferences, election of officers for Sunday schools, meetings of trustees, and all meetings for the considera tion of questions, and adopting measures relating to the interests of the church, directly or indirectly, members only shall have a right to vote. In matters relating to a certain congregation, the members of that congregation only have a right to vote. Visitors and non-members overstep seriously the hounds of consistency when they take the liberty to vote where they are not members. Members who influence and persuade such persons to vote, or who influence and direct other members who cannot read or write, and know nothing about conditions and circumstances. shall be considered as transgressors and

subject to reproof and correction. 3. Resolved, That deacons shall at tend to descons' work in the district where they have their church home, and shail not interfere with or assume work in another district unless called by the deacon or ministers of that district, or by the bishop. When difficulties of a serious nature exist the deacon shall consult with his ministers or hishon or with both of them, before taking hold of the work, and shall not call assistance from neighboring districts without first consulting with and obtaining the consent of the ministers of his district. In the hishon's home district the bishon must be considered as one of the minia ters as well as bishop.

. This conference, as a rule, meets on the last Tuesdays of March and September, re-spectively, each year, and discusses questions and subjects that relate to and affect that

4. Resolved. That no hishop shall go into another bisbop's district to do any bishop's work without first consulting the hishop of that district. No hishor shall institute, establish or bring into practice in another bishop's district any new forms of worship or of conducting services or methods of church work without the consent and acquiescence of the bishop of that district. In bis own district his fellow ministers and the congregation should be consulted.

[We would here add, That our evangelists should not undertake evangelistic work in any congregation without a call or invitation from the congregation, with the sanction of the overseers of the congregation. The congregation in turn should be sure that they in my own knowledge and education have the sanction of the bishop or the conference in making such call. This might seem a little arbitrary to some, and yet in calling evangelists it is of the utmost importance that perfect unity prevails in order that the work may be successful.-EDITOR.]

5. Resolved, That no minister, deacon, Sunday school conference, Sunday school superintendent or lay member shall institute, establish or bring into practice in his own congregation, or elsewhere, any new forms of worsbip, or of conducting services, or new methods of church work, without first consulting the bishop, ministers and deacons or the congregation. The Sunday school is only a part of the congregation, and the overseers of the church must be recognized as the heads or overseers of the school, and must be esteemed and respected as such. Any important matters, changes, etc., in the Sunday school must be referred either to the overseers of the congregation or to the congregation itself.

In a discussion of matters relating to the Elkhart Institute and its relations to the church, it was emphatically declared by the secretary of the school. that it was not a church school, and that it was never intended to be a church school. That it was a school conducted by brethren, but was not in any way intended to be a church school.

After discussing some other matters of a local nature the conference ad journed to meet again at the regular time, viz., the last Tuesday in Septem-

REPORT

Of the Indiana Amlsh Mennonite Conference, held in the Eglie M. II., Linn Grove, Adams Co., Ind., June 7 and 8, 1900.

Conference opened with singing After a short address by J. C. Smucker and prayer, J. P. Smucker was elected moderator, and Jonathan Kurtz assist ant. Henry Culp and John Horsch were elected secretaries.

E. A. Mast read 1st Cor. 3:11, and preached the conference sermon.

Jesus ia the chief corner stone, other foundation can no man lay. We should not be one for Paul and one for Anothes but for the only chief corner stone. which is Jesus Christ.

The dangers we are in are many. We should be on our guard for Satan comes as an angel of light.

The labor is so easy if we only give ourselves wholly into God's hand.

It is sorrowful that so little is ac complished when there is so much to do

Repentance is the first thing needful for us to preach.

Sorrow for sine and abstaining therefrom is not all of repentance, but also

Unless we are concerned about the condition of the church, or the spiritual condition of our children we will become lukewarm and will not build upon the true corner stone.

What can we expect will become of our children unless we teach them the ways of the Lord?

What will it help us if we make a great mark in the world, and will have to see the eternal destruction of our children?

I thank the Lord that I cannot trust but that I can put my whole trust in the chief corner stone. Jesus Christ.

Bro. Mast was followed by the mod erator, who in a few earnest remarks explained the object of conference.

We should not put down our stakes so deep that we cannot again pull them up unless we put them down with the word of God. Assistant moderator followed with a

few very appropriate remarks. Bro. Plank. I would like to show by my actions that I am still willing to stand fast to what I have promised.

Bro. Shank. What is most necessary for us to learn? Is is not to learn to know ourselves? Earnestly admonished us to pray for minister.

Rediger, of Illinois. Take heed how

you build upon that rock. After the bishops, ministers and deacons had expressed in nnity, the congregation gave expression to the same unity by rising, after which conference adjourned for refreshments.

AFTERNOON SESSION.

Afternoon session opened at 1:30 by singing and prayer by Bro. Sproll. Several questions were then read and answers adopted in the following order: Question 1. Why are conferences upbuilding to the church?

Answer. A conference is the medium of bringing the congregations into a closer union, and of gaining more spiritual power, so that we can the more successfully combat with the evils which are continually confronting the church, Adopted,

Ques. 2. What are the great needs of the church at the present time?

Ans. More humility and spirituality, ministers who have received the bap tism of the Holy Ghost, who are earn est workers and can lead the congregs tion into deeper spirituality.* Adopted Ques. 3. What are some of the best

evidences of discipleship with Christ? Ans. The witness of the Spirit. Rom. 8:16. A Christlike life. Fruits of the Spirit. Gal. 5:22, Eph. 5:9. Love to enemies. Matt. 5:44. Adopted,

After singing a hymn conference ad journed to meet next day at 9 o'clock. MORNING SESSION, JUNE STH. 1900.

Conference met at 9 A. M. Opening services conducted by Bro. McGowen after which some miscellaneous work was taken up and disposed of.

Bro. J. Miller was given charge of Pretty Prairie congregation. Bro, Noah Metzler and Bro, Joe Miller were appointed as a committee to

* The editor would like to add: And a more implicit obedience to the Gospel and the de-cisions of the conference. Spirituality has no virtue unless it prompts to humility and accepted.

1900

Bro. Emanuel Mast was appointed state evangelist for the next year. Berne congregation given into charge

of Bish. E. A. Mast. The following resolution was adopted: WHEREAS The Chicago Mission has

been beld in a building rented for that purpose, and WHEREAS. There is constant ex-

pense connected therewith, and

WHEREAS, The Mennonite Evangelizing and Benevolent Board has purchased a building in which to continue the work of the Mission; therefore be it Resolved. That we give said Board

our hearty co-operation and encourage ment in their effort to provide a permanent place for the Mission.

Ques. 4. What is conformity to the world?

Ans. It consists in worldliness (Rom. 12:2, Eph. 4:22), manifesting itself in daily walk and conversation, in attire and manner of living (1 Pet. 3:3, 1 Tim. 2:9, 10), in love of money (1 Tim 6:10), in business connections with Godless persons, in induiging in worldly pleasures and amusements. It is the manifestation of the love of the world and the evidence of a lack of love to Christ. Adouted.

WHEREAS. We see the necessity of a home evangelist and sending of delegates to the Eastern and Western Conferences, and.

WHEREAS. It is also necessary to col lect money from the different churches to pay the expenses of the same; therefore be it.

Resolved, That this conference appoint a secretary and treasurer to re ceive funds from this conference district and to keep account of the same.

Adopted. Bro. Silas Yoder was appointed sec-

retary and treasurer. Resulved, That this conference would consider it best for the church to own and control the publishing of the church literature, papers, books, etc. Adopted. Resolved, That this conference en

courage the Mission work at home and abroad and would urge the hearty support of this work. Adopted.

A collection of \$27.73 was taken for the suffering people in India.

D. J. Johns was elected delegate to the Western Conference. Joe Miller was elected as delegate to

the Eastern Conference.

Bro. Daniel Trover, of Goshen, was chosen corresponding secretary.

Ques. 5. Would it not be best in preaching on any point of doctrine to give scriptural proof to establish the seme without referring to what others believe and teach?

Ans. Yes. 2 Tim. 2:15, Titus 2:1,

Sunday school programme read and approved

Resolved, That the brethren and sisters from abroad, with the brethren and siatera at this place, return our heartfelt thanks to the brethren and sisters of this congregation for the use and privilegea of their place of worship during this conference session, wishing them God's blessing in aplritual and temporal things. Adopted.

Resolved That we from abroad extend our heartfelt thanks to the brethren and sisters and friends of this place

After these resolutions of thanks were adopted a few very appropriate remarks were made by Bro. J. H. Mc-Gowen, followed by Bro. Daniel Yoder of the home congregation, heartily thanking those from abroad for their presence

Closing remarks and prayer by Bro. Sproll, and conference adjourned.

BISHOPS PRESENT. J. P. Smucker Goshen Ind. Jonathan Kurtz, Ligonier, Ind. E. A. Mast, Kokomo, Ind. David Plank, West Liberty, Ohio John Shank, Elida, Ohio, Christian Garber, Edna Mills, Ind. Joseph Rediger, Gridley, Ill.

MINISTERS. Nobertius Sproll, Amboy, Ind. C. Augsberger, Linn Grove, Ind. Daniel Voder, Linn Grove, Ind. J. H. McCowen, Nappanee, Ind. C. P. Steiner, Cranberry, Ohio. Jacob Gerig, Smithville, Ohio. DEACONS.

- Steiner, Linn Grove, Ind. --- Shoenbeck, Linn Grove, Ind.

"GLORIOUS OBEDIENCE."

Essay by Anna M. B. Yoder, read at the Bethel Y. P. M., Cass Co., Mo.

Webster's definition for obedience is, 'yielding to a command." Then glorious obedience is gloriously vielding to a command.

Let us notice some of the commands the Bible, Eph. 6:1 and 2: "Chil dren, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise," We are not commended to obey our parents in wickedness; but in the Lord. Now. if our parents are Christians, and tell us to do something that is not wrong, we should gloriously obey, and we will receive blessings from so doing.

Acts 2:38, 39 and 41: "Then Peter said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Then they that giadly received his word were baptized, and the same day there were added to them about three thousand souls."

See the giorious result of obedience: and this is still handed down to us. If we repent, believe, confess, and are baptized, we shall receive the gift of the

Holy Ghost. In Luke 22:19 and 20, we find the Lord's Supper instituted. What wonderful blessings we receive by gloriously obeying this command, for Christ said, when He took the bread and gave thanks and brake it, "This is my body which is broken for you: this do in remembrance of me." Likewise also the cup after supper, saying, "This cup is the new testament in my blood which is shed for you." Also in John 13, we have a very humiliating command, that of washing each other's feet, which is made very plain, for He said: "If 1 then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet, for I have given you must not strive, but be gentle unto ali

know these things, happy are ye if ye do them." If we humiliate ourselves in the true spirit, to wash one another's feet, we shall receive a great blessing.

In Rom. 12:1, 2, we read that we are to "present our bodies a living sacrifice, holy accentable anto God which is our reasonable service. And be ye not conformed to this world; but be ye transformed by the renewing of your mind, that ye may show what is that good and acceptable and perfect will of God."

We all very well know what it means not to be conformed to this world; but, oh, it is sad to see so many Christian professors who do not want to give up all their worldliness, and that is the reason so many do not enjoy the glorious Christian life better, which can only be obtained by implicit obedience

Dear fellow Christians, traveling to ward the New Jerusalem, let us all be transformed by the renewing of our minds and not be conformed to this world by putting on unnecessary things. such as gay colored, flashy neckties, chir scraping coliars, ruftles, laces, ribbons, and the like; and jewelry, as rings, stick plns, beauty pins, or anything of the kind that is unnecessary, or that something more modest would do just as well, and be as we are taught in the Holy Book, that we are to be clothed in modest apparel.

1 Tim. 2:9 and 10 reads like this: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works. Also I Peter 3 - 3 and 4 . "Whose adorn ing let it not be that outward adorning of plaiting the hair, and wearing gold, or putting on of apparel: but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

1 John 2:15 and 16: "Love not the world neither the things that are in the world. If any man love the world. the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life is not of the Father, but of the world"

Now, when we have such plain teachings as these, should we not be willing to forsake the world and all unnecessary things for Jesus' sake? For we are told that "the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." But we must not think we can go through this life without troubles and temptations, for Christ was tempted when He was on earth, in ail points like as we exhorted Timothy to constancy in the faith. In the 12th verse of this chapter we read."If we suffer, we shall also reign with him; if we deny him, he also will deny us." God's word also tells us what we are to do and what we are to avoid. We are to shun profane and vain babblings, for they will increase unto more ungodliness. We are to "flee also youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foojish and unlearned questions avoid, knowing that they do gender strifes, and the servant of the Lord

care for the Barker street congregation.

State evangelist reported and report us while in their midst. Adopted.

State evangelist reported and report us while in their midst. Adopted.

Adopted.

Adopted.

Tim. 2: 23-25.

In Eph. 6:10 we are told to "be strong in the Lord and the power of bis might." Remember not in the power of our might, but the Lord's; and from the 13th to the end of the 18th werse of the same chapter we read of the com plete armor of the Christian and how to use it. If we have on the whole armor of God we shall be able to stand. Stand firmly on the rock Christ Jesus. There are also many other commands in the Bible that we must gloriously obey if we wish to be rewarded. One of the greatest is this: "Love thy neighbor as thyself." Now if we just willingly obey these teachings, and are faithful, we will receive a great blessing, and this is what we all desire.

"Be thou faithful nnto death, and I will give thee a crown of life." Rev. 2:10.

For the Berald of Truth

THE POWER OF INFLUENCE.

The meaning of the word influence is to move or affect by moral force; to lead or direct.

There are two kinds, good and evil and we are constantly exerting either a good or an evil influence. Let none say they bave no influence. This is impossible. The world is full of influences.

These influences are varied in char acter and effect. The heavenly bodies exert an influence upon each other Vegetation has its influence in the physical world in various directions animals, birds, insects, all have their aphere of influence on surrounding

objects. Man, the highest and noblest of all God's creatures, wields a great influence not only upon his fellow mortals with whom he comes in contact, but also upon the earth and world in general for he was created to "have dominion over the fish of the sea, over the fowl of the air and over every living thing that moveth upon the

This influence goes out from us in the words we speak, in the actions we perform, in the places we visit, in the company we keep, in the clothes we wear, in the avocation we follow ves.

in all we do. These influences that we exert on those about us piace on us a great re-

sponsibility. In every neighborhood, in every circle of friends or acquaintances, in every company of iaborers or mechan ics, there are those who are looked up to those who are the acknowledged are, yet without sin. In 2 Tim. 2, Paul and accepted leaders of the circle, the patterns which others follow and copy after, and whose words, manners, and examples go far to establish and form

the character of those around them. Every one remembers and speaks of what they have said and what they have done, and what position they have taken on different questions in social life, in morais, in business, in politics, and religion, and you are always on the look out to see where your ideals stand and then ready to take your stand You say, My friend, there, is a strong man and if he does so I will do the same. Parents have one of the most responsible positions in life, by their

teaching and influence they lay the foundation on which will be built the characters of those upon whom the future prosperity of the church de-

We know that in a few years those who are now engaged in the Christian work will pass away and the children of to day must take their places.

In order that the work may prosper under their care it is necessary to bring them up in the nurture and admonition of the Lord and to begin when they are young to teach them the word of God that as they grow np they may gain a religious education which will fit them for the duty that will devolve upon

Transessions good or avil, made upon the little minds are indelible. They can never be eradicated. It has been said. "The hand that rocks the cradle is the hand that rules the world." This shows how one's life is influenced by the training received in childhood.

How necessary then that the first steps in life be carefully guided in the right way.

At as early an age as possible the children should be taken into the Sunday school or Bible school and there be placed in the care of a teacher who will carefully and faithfully teach them the gospel truth these early impressions will never leave them.

The power of influence seems no where mightier than at home A happy home is earth's picture of heaven and it is largely in the power of the sisters to make it what it should be. If our conduct is all right at home it certainly will be abroad. It is said a sister's influence is almost equal to the mother's.

There are many poor souls that have been driven to rain by the influence of companions. How careful then ought we to be in choosing our associates.

Frequently we see professors of Christianity come together either calling or visiting and forget to speak of the things that are edifying: they converse on all the current subjects of the day hut they either ignore or forget altogether Ilim who gave Ilis life for our sins.

There is some one to catch these thoughts, and actions speak louder than words, for we are watched very closely even by those who make no profession of religion.

ilow great is the influence of the heads of families of masters of mistresses, parents, brothers, and sisters, and even of servants and little chil

The world is full of literature of all sorts and as people are ever anxious to learn the thoughts of others we must admit that a mighty influence is thus spread over all civilized nations

We must concede that much of the literature to day is of a very low order and yet many indulge in reading it. It is enough to make us exclaim "Away with this monster demon" for this is a vice which has so fastened itself upon the people that only a mighty revelation of God's wrath upon such work might well seem the only

means to shake it off. "Just as a small acorn thrown carelessly into a beautiful garden may become a sturdy oak" so a little careless teaching in the home and in the church can be and is the great step on the downward road.

the parent for his daughter, not thinking it will injure or harm her thus the body, but you can not hury the influlittle innocent daughter takes it home and begins to read it Thus this evil into a pond, you can see it till it strikes in the churches, meaning by this, literature is introduced carelessly into the water then it is buried heneath the this home. When she is through with it she wants another; it is repeated again and again. When she is large enough to buy her own books she starts toward the store; when she enters she tells the cierk she wants an interesting story book. In many cases she gets a worthless novel yes often times worse than worthiess, a description of some daring deeds or supposed good luck, or some impressioned plot in which revolvere, daggers and blood play a prominent part and soon the young woman is so deeply interested in the wonderful exploits of an imaginary heroine that her mind craves for more such

hideous fiend. This however does not apply to girls and young women only, how many a young man do we see whose very con duct is evidence that he has fallen vic tim to this deadly poison.

food and in a short time she is literally

buried in the sea of immoral literature

and it certainly requires a mighty effort

loosen the deadly grasp of this

While there is a flood of evil sweep ing over the world every year by evil literature we must remember there is plenty of good, solid, sensible reading matter that will elevate instead of de grade, teach the wisdom of God instead of the folly of the world, incuicate plety instead of ungodliness-reading which will raise the moral character of the people and educate their minds so that they can comprehend even the great mind of God the Maker.

The Bible wields a wonderful influence over man it cannot be denied by any one. There is no other book with as large a circulation and wherever it. goes it scatters blessings.

What the Bibie states, reasonable men every where recognize as true. The Bible wields the greatest influence over mankind the world has ever known. It becomes us therefore to cherish the habit of earnest and reverential attentiou to all it reveals and to seek the inward teaching of the Holy Spirit which God has promised to them that ask Ilim

Often times we find it laid aside and perhaps not read for weeks while other literature which is perhaps more harmful than beneficial to the reader takes its place. Let us devote more of our time in searching those sacred pages for the Bible is the book of all books.

Then why not do for your children that which will be of practical benefit to them as long as they live. Make your home pleasant, supply them with such literature as will make them better.

The apostle Paul wielded an influence over many of his fellow-mortals while in the body, but since his departure he has done more work by the infinence he left behind than he did while tabernaciing in the body.

What a good thing it was that he exercised his influence for good; eternity only will reveal the amount of good that that apostle did in about thirty-two years of his ministry for the blessed Master.

We realize the fact that our work in regard to influence does not stop when the cold mantle of death entwines ns. Though the body may be monldering

First a little story book is bought by beneath the clods of the valley, onr in suggestions in regard to the comparafluence still exists. You can harv the ence of the person. Throw a pebble bosom of the wave. But there starts a ripple and widens on and on until it strikes the shore

HERALD OF TRUTH.

So it is with our influence, our bodies may be lowered into the silent graves, but our influences ripple on and on over the sea of time nntil they strike the shores of immortality. We may say with H. W. Longfellow, one of our great American poets. Lives of great men all remind us.

We can make our lives suid And departing leave behind us Foot prints on the sands of time Foot prints that perhaps another Salling o'er life's solemn main A forlorn and ship wrecked brother Seeing shall lake heart again

Let us then be up and dolng With a heart for any fate Still achleving, still pursuing Learn to labor and lo wal

JUST AN EXCUSE

Those people who, when asked to contribute means for the conversion and elevation of the heathen, say that they believe the "heathen" in this country ought to be converted before any attempt is made to do missionary work in foreign lands, are just making an excuse for not giving anything for any one's salvation

It may be set down as a fact, that people of this class are not particularly concerned for the spiritual welfare of souls anywhere.

The simple truth is, not a soul ln heathen lands would ever be Christianized if all Christians during the past years had waited nntil all of the ungodly in Christian countries were saved.

It would be better for these excuse makers to frankly say that they do not want to give money for the salvation of any one, any where, than to offer the limsy excuse that they present.

They are not pleading for home work but are only opposing the work abroad There should not be any true Christians who will excuse themselves from supporting foreign missions on the plea that there are many in the land around them who need salvation. Such a plea has no warrant whatever from the Bible. Jesus said "Go ye into all the world and preach the Gospel to every creature." That command includes the "heathen" in both home and foreign lands Sel. L. M. J.

WHY THE DECREASE?

Sometime ago the Literary Digest contained the following communication on the decrease of conversions. It is well worth reading:

The last anonal reports of both the i'resbyterian and the Methodist denominations reveal the fact that the actual increase of their church membership has been very small. Other churches also, and among them the Christian, are deploring a dearth of conversions. This condition of things has been the subject of discussion in the religious press for a long time. In The Assembly Herald (Presbyterian, New York) Dr. preaching in this way: 'Some of the Theodore L. Cuyler offers "one or two ministers of God dare to stand in their

tive paucity of conversions." He raises the question whether there may not be too much "periodical religion" whether the idea has not become too prevalent that conversions are to be expected largely or chiefly as the result of "revivals." Dr. Cuyler thinks that this idea is erroneous and misleading. He does not believe in the "apasmodic style of religions work." He says that Richard Baxter never had any revivals in his famous church at Kidderminster, "and for the very good reason that he and his people never had any season of spiritual stupidity to be revived from, Preaching for souls was continualpraying for souls was continual-and conversion of souls was continual."

Another serious mistake which many churches make, in Dr. Cuyler's opinion is in thinking that if "sinners" are to be converted some other than the pastor of the church must do it: an evangelist must be employed and outside help brought in. On this point Dr. Cuyler proceeds to say:

"There are a few wise, discreet, hum ble-minded, and spirit-aided evangelists in this world-of whom my beloved Brother Moody is the chief. But nobody is more strenuous than Mr. Moody that every minister should sow his own seed and reap his own harvest. The surest way to hamstring any paster is to make him believe that his only business is to make sermons, make visits, and officiate at funerals and weddings: hut If sinners are to be led to Christ some one eise must be sent for to do it! Paul never taught Timothy such pestilent nonsense. Since I have alluded to my own experience, let me say that in all the seasons of the most abundant outpouring of the Holy Spirit, and the largest ingathering of converts, my church has done its own work, and the only help I ever sought was an occa sional sermon from some neighboring zealous pastor. Brethren, if you want power, seek the power from on high! Don't send for a man; go straight to God! The only true fire is what the Holy Spirit kindles; and just as sure as you co-operate with Him the fire will be kindled.'

The same general subject is discussed by a writter in The Christian Ryange list (Christian, St. Louis). The blame for the failing off of conversions is divided by this writer about equally between the pews and the pulpit. The former, it is said, are too much concerned with externals. "They are maklng broad their phylacteries." The church members are careless; they are either lukewarm or frigid. As for the

"The pulpit is concerned too much with quantity. There are evangelists who work solely for numbers, or so it seems. It looks well in print, and assures them of another job. It does not matter whether the converts stay in the church until the evangelist boards the train or not. It will be an easy matter to reach the number of accessions we so much desire if we preach an easy gospel. But haven't we enough of the easy variety of Christians in our ranks now? Let us not say that roses bloom on the narrow way where there are none let ns be honest with the people. A worthy bishop describes some of the

the consciousness of illustrating the the widows in their affliction and to silver and gold that is on them, nor

HERALD OF TRUTH.

pulpits and preach as follows: "You muet repent, as it were, and be conin a measure, or you will be damned to a certain extent." A man describes his pastor as a man with a well balanced mind; with one-haif he thought he would and with the other he thought he wouldn't? There are too many men like these in our pulpits today. Brethren, let us call a spade a spade. It takes a brave man to face the Santiagos of sin, or to beard the

wealthy hypocrites in their dens." SENT ONES.

1000

Rehold i send you," said Jesus, Matt 10.16 And His instructions to the twelve, Matt. 10:7-14, and to the seventy, Lu. 10:2-11, He sometimes, in these days, gives to His sent ones by His spirit. Here is a bit of experience from two missionaries to Africa: "We were clad in native garments and carried neither purse, nor scrip, nor change of raiment. 'The few pieces of silver we had left from the voyage we gave to two beggars sitting at the gate. Never before, we suppose, were they so enriched with alms. We walked on, taking the road to Morocco City, pressing into a region nnknown to us, where few Europeans had ever been, with no resource save what faith supplied, and where we knew our message would provoke hostility. It is part of the faith of Mohammedans to hate us, and one who kills a Christian is, they say, sure of heaven. Our first resting place was Ii o'clock, when we were invited to take shelter from the rain in a native tent. Here we preached to a group that gathered. They asked us if we would eat, and the wife of our host hastened to bake a loaf of coarse bread. which they set before us hot and with butter We ate with hearts subdued by this early token of the Lord's presence. The brother with me wept for joy, saying never before was bread so sweet to his taste, for never before had he eaten direct from God's hand. "One day having walked since dawn

through a desolate region for twenty miles, it being noon and having eaten nothing, we prayed for food. Immediately we met a tall native (the first we had seen that day), who saluted us and let down a backet from his shoulder, disclosing a dish of hot kouskous, and bade us eat. Several times we arrived at houses, where the moment we came in there was brought us hot food. To the praise of our faithful Lord we can testify that not once did we lie down without eating food. The more we preached, the more regularly our needs were supplied. If our zeal for Christ relaxed, supplies grew scant. Almost invariably it was those to whom we testified who gave to us. Let no one think we asked food of any but God. Among the points of advantage of this life are freedom from the cares attending travel with tents and baggage, which wear one's patience and minim ize one's time; the ready access to the people; the way in which their hearts seem disposed to attend to our message by their ministering to our temporal wants; the surprise with which they listen when told how we were traveling and how the Lord supplies us; the lessons in kindness and patience which we learn from God's ways with us; the Himself a peculiar people, zealous of being pliant in His hands, that He may good works." Titus 2:14. "Pure remould and discipline us at His will;

we preach, and a revelation of the in- world." James 1:27. finite wisdom of Christ's own methods

"We sought not the great but the 'worthy,' and abode with them; we fled when persecuted, when brought before rulers we did not premeditate, but were given a message, we were as sheep among wolves, yet we feared not the face of man. Though without human promise or prospect of support, we lack no good thing."

"LET no sorrow escape from you without leaving its blessing."

WHICH?

READER-there are two ways of beginning the day-with prayer and without it. You hegin the day in one of these two ways. Which?

There are two ways of spending the Sabbath-idly and devotionally. You spend the Sabbath in one of these two ways. Which?

There are two classes of people in world—the righteous and the wicked. You belong to one of these two classes. Which?

universe-God and Satan. You are serving under one of these two great rulers. Which?

There are two roads which lead through time to eternity-the broad in one of these two roads. Which?

There are two deaths which people die-some "die in the Lord," others "die in their sins." You will die one of these two deaths. Which?

There are two places to which people go-heaven or hell. You will go to one of these two places. Which?

Ponder these questions: pray over them; may the issue be your salvation from the "wrath to come.

THE MASTER'S QUESTION

Have we looked for the sheep in the de For those who have missed their way ye ve been in the wild waste piaces Where the lost and wandering stray Have ye irodden the lonely highway It may be ye'd see in the gloaning The print of my wounded feet.

Have we folded home to your boson The trembling, neglected lamb?
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy With no clothing, no home, no bread The Son of man was among them He had no where to lay His head

Have ye carried the living water Have ye said to the sick and wounded. Christ Jesus makes thee whole! Have ve told my waiting children of the strength of the Father's hand dave ye guided the tottering footsteps.

To the shores of the 'golden land'?

OBJECTIONS AND ANSWERS.

OBJECTION -God does not require us to dress so plain that we will be peculiar. Answer .- "Who gave Ilimself for us, that He might purify unto ligion ... is to visit the fatherless and

faith, self-denial and disinterestedness keep himself nnspotted from the take it unto thee, lest thon be snared

OR -Ornaments were worn in olden times, therefore it must be right now. Ans .- "Then Jacob said nnto his household. Put away the strange gods that are among you. And they gave unto Jacob all the strange gods which were in their hands and all their ear rings that were in their ears, and Jacob hid them under the oak which was by Shechem." Gen. 35:2.3.4.

OB .- My heart is not set on these things. I don't think about them. Ans .- "The heart is deceitful above all things and desperately wicked." Jer. 17:9 You will find how much your heart is set on them if you lay them aside and walk down street.

OR -We must be a little like the world to have influence over it. Ans .-"And ye shall not walk after the manner of the nations which I cast out before you." Lev. 20:23.

OB .- It makes no difference what we wear, if our hearts don't condemn us ANS .- The same argnment would hold good in the case of the drunkard who says, "If my heart is right it makes no difference what I drink " "Love not the world, neither the things that are There are two great rulers in the in the world: if any man love the world the love of the Father is not in him." John 2:15. "Because the daughters of Zion (professed Christians) are haughty

the Lord will take away the chains and bracelets and the mufflers, and the narrow road. You are walking the honnets and ornaments of the legs and the head hands, and the tablets and the earrings, the rings and nose jewels, the changeable suits of apparel and the mantles and the wimples and the crisping pins." Isa. 3:16, 18, 22 "In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety: not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2:9.

OB .- I would lose my friends, if I laid aside superfluous attire. Ans. "Know ye not that the friendship of utilized to the better success of the the world is empity against God? whosoever therefore will be a friend of the world will be the enemy of God." James 4:4.

()B.-I wear this ornament for the sake of the giver. Ans. - "Whether therefore ve eat or drink or whatsoever ye do, do ali to the glory of God."

On.-There is no harm in being a little like the world. Ans,-Jesus says of His children: "They are not of the world, even as I am not of the world." John 17:11 "Be not conformed to this world." Rom. 12:2.

()B .- Our preacher is a good man, but he says nothing about these things. Ans, -Jesus (not the preacher nor the people) is our example. Heb. 7:26, Jesus was holy, harmless, undefiled and separate from sinners in dress, manners and conversation. I'aui, who said. "I shun not to declare unto you the whole counsel of God," was inspired to speak on these things many different times

OR.-This doctrine of plainness is a doctrine of men and not of God. Ans. -"I am the Lord your God which have separated you from other people." Lev. 20:24. "Come out from among them and be ye separate saith the Lord." 2 Cor. 6:17. "Thou shalt not desire the

therein, for it is an abomination to the Lard thy God " Deut 7:95

OB .- I help support the Gospel and think it is right to buy these things as long as I help the cause of God "Wherefore do ve spend money for that which is not bread?" Isa, 55 : 2 "Will a man rob God? Yet ye have robbed me in tithes and offerings. Mal 3:8 You are robbing God of not only offerings but precious time in adorning the body which you conid better spend in secret prayer, reading the Bible or visiting the sick. Would you be willing to be called to the judgment while curling your hair or ornamenting your body?

"Abstain from all appearance of evil " 1 These 5 - 22 To say the least it is the appearance of pride to dress like the world, and we are commanded to abstain from the appearance of pride, as well as every other sin,-Leaf

THE MISUSED ALTAK.

A dusky servant in a large house used to insist, "Dere's no time for prayers in a house like dis." it was a busy place with its dinners calls social demands and multiplied cares, and the nneasy consciences were lulled to quiet with the notion that they were all too bney to stop for prayers. This great mansion does not stand alone; homes of greater and lesser pretensions stand with it in making no room for family devotions. But somehow they do not get on smoothly and well. The friction and worry and care increase, the pleasures grow wearisome, and the zest goes out of the work.

The truth is, No home can afford to drop out household prayer. It is a lubricator of the machinery, and a panaces to the heart, and nerves the busy day's hear

The time so taken is not wasted, but day's task. Every home should have an altar for family devotion. The chil dren growing up under the home roof will for life feel the influence of this daily hush from the world's volces and of holy fellowship with the heaven ty world. Sel. L. M. J.

THE FAITHFUL CHRISTIAN.

In one of the schools in India a little girl about eight years old had her love for Jesus tested in the following man

It was a feast day, and her father told her not to go to school that day, as he wished to take her to a temple to wor ship their god.

"But," said the child, "I cannot go to the temple to worship Buddha, because I love Jesus, and I only worship Him now.

"You must," replied the father; "I will make you.

Later in the day, in spite of the little girl's entreaties, she was taken to the temple.

"Now." said the father, "prostrate yourself before Buddha."

"Father," said she, "I love Jesus, and may not worship Buddha."

\$3435.00

\$1414.5

Bthie, Carpet, new hall, Clothing, Moving and repairs, Car fare, Sundries,

Indla Famine.

Indla Mission

Armenla Orphans.

Total

SUMMARY

RECEIPTS

DISTRIBUTED

Total.

Philadelphia Mission.

J. A. Ressler, Paid by India government, Total,

Orphaus' Home (Ohlo).
Abr. Burkholder, Total.

Bro, & Sister Burkhard, Total,

Rose Lambert.

Mary S. Denlinger,

Evangeilzing, Chicago Mission, India Mission, India Orphans, Armania Orphans, Obio Orphans, India Famine,

Present balance

"Then I will make you"

So seizing the little one, he threw her on her face, dragged her along on the ground on her face, and after beating her let her go.

The poor little girl was so badly cut that she was unable to return to the mission school for a very long time, and when at last she was recovered enough to come her face still showed the scars of the wounds which she had horne for Christ's sake.

When the teacher asked how it was her face was so cut she hung her head and said nothing. But one of the other children told the story.

Then the little one looked up with a radiant smile saving:

"Teacher, I could not help it: I love Jesus too much to worship Buddha Jesus loves me, and I love Him!"-Sel.

COMING INTO HADROD

We are coming into harbor. Coming in with crowded sail Coming in from surging billows. Coming in from angry gale Coming in from fear of shipwreck Sudden rock and treacher We are coming into harho Drawing homeward to the land

From the golden, golden city. Sound the valces of the free ver beed the clouds that threaten Never heed the waves that come Every sanset on the Ocean Brings us nearer to our home

We are coming into harbor; There are no more changes there No more lears and no more sorrows, No more lempting, no more care o more yearning, no heart-hunger Crying out for aye in vain,
No more death and no more sickness, No more parting, no more pain

Keep a steady watch for land; We shall hear the King'sown "Welcome We shall leel His tender hand: We shall lee! His tender hand; Though the seas be dark around us, Let us lift a psalm of cheer, We are sailing unto Jesus, And the harbor-lights are near.

We are satting unto Jesus Though the way were twice as ion Homeward, homeward steer my brethren With a sweet trinmphanisong Though the winds may seem against us, Let us trust our Lord the more; We are coming into harhor, And He waits upon the shore

ALONE WITH JESUS.

There is one great secret of advance ment in secret prayer. It is very easy to come into a public assemblage, and stimulated by the hearty singing and the cheerful faces of multitudes of God's people to how our heads and lift up our hearts in prayer; but to have some secret place where, day by day either at morning or at noon, or at night we kneel down before God, no one in the whole world listening and to de that thing day after day, month after month, and year after year and for scores of years that is not so easy a thing to do. It wants some persever ance, some high appreciation of duty. some grand Christian determination, some Almighty help. No one can pray in public his whole prayer, . Take the best man in the world, and let him rise up before God in public assemblage and tell his temptations and sorrows, and annoyances and grievances and he

would clear the room in a few minutes. And yet there is a place where a man ought to be able to tell everything hls God, bnt if be bas no closet for secret prayer, where shall be do that. There is no such thing as stalwart Christian character except that which grows in private, and which starts from secret communication with God-an out and out unlimited utterance such as a man cannot give in a public religious assembly, nor would it be advisable if he could - the proper place would be when alone with Jesus. Sel. L. M. J.

OBITUARY.

ADELBERT HENRY LONG

Son of Dea. Jacob and Catherine Long, was horn in Medina Co., Ohlo, on the parents to Clay Co., Indiana, in 1865, and two years later to Elkhart Co. He was married to Amanda Shaum, daugh ter of Bish, Henry Shaum, on the 22nd of Dec 1888 He with his surviving of Dec., 1898. He, with his surviving companion, united with the Mennonite Church in 1892, and lived a devoted Christian life to the time of his death. He went to Austell, Ga., about the first of March of the present year, where he took sick with typhoid fever ahout four weeks ago, and died on Saturday morning, June 16th, aged 37 years, 2 months and 9 days. He leaves a sorrowing companion, parents, four hrothers, one sister, and many friends to mourn his early death. He was of a kind and peaceful disposition, a faithful member of the church, a good neighbor, and an honest, square dealing business man, and his quiet, gentle disposition won for him the friendship of all. He was in the fullest sense of the word a noble Christian man. He carried his religion companion parents four brothers, one with him in every day life. We mourn him as a during son, a faithful forther, a devoted husband, a faithful Christian, and a respected and esteemed neighhor and friend. Truly we shall miss him here, but we feel that we can miss him here, but we reet that we can comfort our hearts with the thought that he has only gone before to the bet-ter home, where we may all meet him when our work is done, and in the full-ness of that glory which God has prepared for all those that love II im. rejoice with him, and with all the saints of God, where there shall he no more sor-row, nor death, and where the wicked cease from troubling and the weary are

The hody was brought to Elkhart. accompanied by his wife and hrother. Services were held by John F. Funk in the Elkhart meeting house on Tuesday, June 19th, from Jno. 17:4. The hurial took place at the Olive meeting se. The funeral was very largely ended. God comfort the sorrowing

MARRIAGE.

Miller-Egli.—At the Amish M. H., near Hopedale, Ill., on the 7th of June, 1900, by J. C. Birky, Daniel H. Miller and Lena Egli. May God's choicest blessings rest on this union

DEATHS.

EHERSOLE—On the 6tb of June, 1800, in Lancaster Co., Pa., of dropsy, Sister Ebersole, daughter of 1 Fre. Kindy, of Manor Twp., aged 74 years, 4 months and 9 days. She was the widow of Fre. Peter Ebersole, who died one yell and member of the Mennonite Church for about forty years. She was hurled on the 9th of June at Good's meeting-honse, where she had lived for many years. Funeral services were conducted by Martin Rutt, John Ländies, Lev Ebersole, and Absham Wilmer. Text,

Isa. 66:13. Her place is vacant, which never can be filled. Sweet be her rest

HARTZLER. — Levi Harizler, near Smithville, Ohio, was born Jan. 23, 1822; died June 1, 1903, aged 78 yrs., 4 mos., 9 days. Burled on the 3rd at the l'aradise cemetery, followed by a very large concourse of friends and neighbors, to pay the last tribute of respect to a depay the last tribute of respect to a covery voted brother of the Amisb Mennonite Church. He bore bis afflictions pa-tiently, and was resigned to the will of tod, longing to depart and to he with Christ, which he realized would be far hetter. Services by J. K. Yoder and David Hostetler. Text, Isa, 38:1.

HARTZLER.—On the 7th of June, 1900, near Allensville, Pa., Yost Hartzler, aged 73 years, I month and 3 days. Bro. Hartzler was a faithful member of Bro. Hartzler was a faithful member of-the Amish Mennonite Church for up-wards of 50 years. He was not a man of many words, but modest, quiet, and yet strong and well grounded in his convictions. He was kind and open-handed toward the poor and suffering, and to him the needy ones were all "neighbors," whether they lived near his home or in famine-stricken India. Against strife and divisions in the Against strife and divisions in the church he stood, calm and immovable as a pillar. The drifting away from the plain old ways and faith grieved him deeply; but he did not sit down in despair, to find fault, do nothing, or despar, to find fault, do flotting, or even withdraw, but he helieved that God still lives and reigns, and that He will be with His people "alway, even unto the end of the world." This living faith led him to be a worker in the Sun raith led nim to be a worker in the Sun-dayschool as long as strength permitted. The funeral, on June 8th, was attended by a large number, and was conducted by Joseph Zook and Joseph H. Byler. We feel that his family has lost a good father, the church and Sunday school a strong friend and faithful worker. It seems as if we could hardly spare such helpers, but we pray that the Lord may raise up earnest workers to take the lace of those who have passed away place of those who have passed away. A family of eight children, with grand children and one great grandchild re-main. Brother Hartzler was a descend-ant of the venerable preacher, Jacob Hertzler, who left Switzerland nearly two bundred years ago, on account of religious persecution, and settled in the Palatinate (Pfaltz) in France, whence he came to America in 1749, settling near Hamburg, Berks Co., Pa., on land hought from Thomas and Richard Penn. Horst,-On the 9th of June, at Mau-

gansville, Washington Co., Md., Bishop Michael Horst, aged 75 years, 9 months and 7 days, departed this life very sud-denly. He arose in the morning, well; denly. He arose in the morning, well; was preparing to go away, when be complained of feeling sick, and in a few moments he was a corpse. Oh, how well that he was ready to meet his God. Many would not have been ready at such a short summons. He was ordained to the ministry in 1854, and in usined to the ministry in 1934, and in 1868 be was ordained bishop, in which he labored faithfully until bis death. Funeral services were held on Monday, June 11th, at Reiff's M. II., where a very large concourse of people met to pay their last respects to one who will pay their last respects to one who will be greatly missed. Services by George Keener and Christian Strite, from 2 Kings 20:1 and Psa. 132:14. He leaves four brothers, Christian, Joseph, David, and Samuel, and four sons, John, Sam-uel, Ahram, and Michael. Peace he to

Fike.—June 1, 1900, Tub, Pa., Bruce Fike, aged I month and 2 days. Buried in the Folk cemetery. Services by D. H. Bender and H. M. Gelnett, from Matt. 18:10.

ZIMMERMAN.-On April 20, 1900, In ZIMMERMAN.—OB April 20, 1900, in East Earl Twp, Lancaster Co, Pa, of asthmatic troubles, Bro. Christian F. Zimmerman, aged 65 years, 5 months and 2 days. He was married to Mary Martin forty years ago, who with three sons and six daughters are left to mourn the loss of a busband and father. Bro. merman's voice in leading the sing

hrotberhood. He was horn on the farm where he always lived and was buried in a graveyard on the same Sunday school work, being a member of Lichty's S. S. and he often expressed a wish that there should be more older a wish that the should be more offer.

In attendance at the S. S. During his last illness he often said, "As the Lord sees fit to order, so will I he satisfied." He spoke bopefully of the future and was glad to go home. His admonitions and kind, fatherly adries to his family were many, and his children will never regret it if they re-member and keep those sayings of a well-wishing father. Funeral services at the wishing father. Funeral services at the house by two sets of ministers; at one end of the bouse Bros. John Sauder and John Landis, and at the other end Bros. David Buckwalter and Benj. W. Weaver preached. Several of the texts used were Phil. 1: 21 and Heb. 9: 27, 28.

ZIMMERMAN .- On May 17, 1900, in Zimmerman, —Oli May 11, 100, in East Earl Twp., Lancaster Co., 12, Bro. Peter M. Zimmerman, of a complica-tion of diseases, aged 63 years, 10 months and 25 days. He was married to Mattie Martin, who with six daughters, all married, survive the hushand and father. He was a brother of the above Christian Zimmerman, who died one month before. They were also brothers of Bro. John Zimmerman, the oneof Bro. John Edinard of Weaver-land. They also leave one sister, Re-hecca, wife of Abraham Martin, near Churchtown. He visited Canada and Indiana several times. He was of a Indiana several times. He was or very genial and sociable disposition. Funeral services in both bonses at his late home, by Bros. John Sauder, Menno Zimmerman and Ahraham Witmer in one house, and S. W. Wilmer, B. W. Weaver and Ben. Hertzler in the other house. The texts in the presence of the family were, John 11:25, 26, Rev. 21:6; the burlal was also made in the old family graveyard, near his brother,

WENGER .- On April 18, 1900, in East Earl Twp., Lancaster Co., Pa., Bro. Michael Wenger, of rheumatism, and old age, aged by years, I month and 22 days. He left an aged widow (whose death is noted below), and four sons and three daughters to mourn his departure. He was a consistent member of the Mennonite Church for 60 years, and in times of trial and trouble he leaned on the strong stall of the Lord; and by his even life, he became a strong influence for good, and his counsel in family or church was well worth cor sidering. He was unable to attend regular services for several years, and services were held at his home at different times, which he always greatly en joyed. Funeral services at the house, where Samuel Witmer and B. W. Weaver preached. Texts, 2 Cor. 5:10, and Rev. 3:21. The remains were interred in Sensenig's graveyard.

WENGER .- On May 28, 1900, in East Earl Twp., Lancaster Co., Pa, Sister Barhara Wenger, widow of the above named Michael Wenger, aged 78 years, month and 3 days, of stomach trouble I month and a days, of stomach trouble or indigestion, heing seriously sick less than a week. She was also for many years a devout member of the Menno-nite Church, and these aged parents lived to see all their children renounce the world and turn their faces Zior ward. She is also survived by an older hrother, John B. Sensenig. This aged couple spent 59 years together in mar-ried life. This makes a great change in the old bome; but there are two some and two daughters living at home and and two daughters fiving at home, and the every day work may go on as usual, hut the vacant places can never be filled. May God heal the affliction and extend His all-merciful hand as a shleld over this dear family. Bro. Wenger leaves two brothers and three sisters, one of whom lives in Elkhart county, Ind., and two in Maryland.

FOLK.—June 2, 1900, at Grantsville, Md., Rella May, youngest child of Bro. W. W. and Sister Minter Folk, aged years, 10 months and 5 days. Little Rella had gone to the water trough to get a drink of water, and evidently lost be balance, falling in head first, where

ber beart-stricken mother found her dead a short time after. Services by D. H. Bender and Pre. Weaver, from Joh 1:21. The Lord comfort the sor-

A. Grove, Ind.,
Two Slates, S. Grove, Ind.,
Unifring S. Cong., MI Lake,
Mononics,
Florence Keller,
Mrs. Etta Haboock,
A Sympathizer, Secres, Mo.,
A Brother, Lancaster, Pa.,
I. A. B. Herr,
J. A. B. Herr,
Tolal,

Received for Specified Orphans

Received for Chicago Mission.

Received for Foreign Mission.

Received for Armenia Superers.

Pleasant Flants S., Autors, 5 1000
Am. Menn. Cong., Champaign Co., 110.
Menn. Cong., Hartford, K., 8 100
Menn. Cong., Hartford, K., 100
Menn. Cong., Hartford, K., 250
Pleasant Grove S. S., Tremonl.
Hillook, West Polnik, Neb., 450
Am., Menn. Cong., Beleville, r.s., 510
Am., Menn. Cong., Beleville, r.s., 510

Total.

DISBURSEMENTS.

Total receipts, B st. previously acknowledged

Forwarded to J A Ressier for tamine sufferers, Forwarded to J. A. Ressier for

Forwarded to J. A. Ressier for Orphans, A. Ressier for Mission work, Paid to Bertha Rya, for Orphaus in her charge, Paid to M. S. Salon, Paid to M. S. Salon, Forwarded to Geo. S. Hickok for Armenia sufferers,

\$ 200 \$ 200

8141.15

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5.00

2 00

Clizabeth Yoder, lobannes M. Steiner, lohn & Abr. Falb & F. Gelser, Amsturz & D. Lehman, lacoh F. Moser & Jacob Sommer,

as Smoker, ow Creek S. S., Elkhart Co., Ind., Total,

Hein. Funk, Total,

T. P Page, Total,

1900.

HORST .- On June 4, 1900, at her home near North Lawrence, Stark Co., O., of paralysis, Anna (Hess), wite of David paralysis, Anna (Hess), wite of David B. Horst, aged 65 years, 6 months and 8 days. She was born in Lancaster Co. Pa., Nov. 26, 1831, and was the devoted mother of 8 children, 17 grandchildren. One son and the only daughter preceded her to their resting place. She leaves a husband, a brother and sister, and six sons to mourn their loss. She was a consistent inember of the Men conite Church for many years. Funeral nonthe Churen for many years. Fuffersi on the 6th. Services by Henry Hursh and Isaac Good. Text, 2 Tim. 4:6-8, which was selected by her shout six months before ber death.

LECTURER - David Lechlither was Legilliner.—David Legilliner was born Feb. 27, 1828, departed this life June 8, 1900, aged 72 years, 3 months, 12 days. He was united in marriage to Susanah Holdeman, March 6, 1851. To this unlon were born 15 children, of this union were born in children, or whom 6 preceded him to the spirit world. He was a devoted brother in the Mennonite Church for forty-five years. He was one of the early settlers n Olive township and his walk among the people was beyond reproach. Surely we need not mourn as those that have no hope. During his sickness his mind was occupied by heavenly things and he often talked about his home in heaven He leaves a companion, 4 sons, 5 daughters, 34 grandchildren and 1 great grandchild to mourn the loss of a loved one. Funeral took place at the Olive M. H. Shenk and A. B. Yoder, from John

WENGER.—On April 7, 1900, in East Earl Twp., Laneaster Co., Pa., John Wenger, infant son of David A. and Maria Wenger, aged 2 months and 15 days.. Services were beld at the house by Bros. John Sauder and B. W. Weaver. The scene was peculiarly sad, as by the coffin sat Sister Wenger's aged parents, coffin sat Sister Wenger's aged parents,
—who have lived in matrimony for 55
years—Bro. John Longenecker, aged
80, and his wife Nancy, aged 75, who is
totally blind. This affliction came on her only a few months before this little one was called away; and Bro. and Sister Wenger, while doing all that they could to ease the hurden of the aged father and mother, were thus doubly afflicted. But if we can believe that God never makes a mistake we can still say, "Blessed is the name of the Lord.

Burcky -On the 1st of June near Tiskilwa, Bureau Co, Ill., of dropsy and heart failure, Jacohina, wife of Pre. Joseph Burcky, aged 61 years, 11 months and 13 days. She lived in wedlock forty-two years and was the mother of eight sons and three daughters. Five children preceded her to the spirit world. She suffered much hut bore it all with Christian fortitude and longed to depart and be with Christ, which is far hetter. Funeral services by D. J. Johns of Goshen, Ind., as-slsted hy Daniel Roth and Jacob Ring-

RAIFSNIDER.—On the 7th of June, 1900, near Chambersburg, Franklin Co., Pa., Mary Esther, youngest daughter of Wm. and Minnie Raifsnider, aged 2 years, I month and IO days. Buried on the 9th at the Chambersburg M. H Funeral services by Philip Parret and Pre. Heffner. Text, 2 Samuel 12:23, May God hless and comfort the sorrow-ing parents and friends. M. E. R ing parents and friends.

FINANCIAL REPORT OF THE HOME AND FOREIGN RE-LIEF COMMISSION

FROM MAY 22, 1900, TO JUNE 22, 1900

Received for India Famine Sufferers Sisler M. Stauffer, C. Benner, Fannle Auker, J. G. Rnih, A Friend, Ayr, Ind.,

A.S. Landls, Friends, Reedsville, Pa.,	5 00	Paid for printing, postage, postal cards, exchange, etc., 58 33
From estate of deceased brother, Milford, Neb.,		Total, \$118641
Home S. S. Conference, Somerset Co., I'a.,	30 89	Balance on hand, \$1598 50 Gratefully acknowledged,
Rebecca Huber,	1 00	
C. W. Miller,	8 00	Home and Foreign Relief Commission,
Heln, Fnnk.	3 00	C. C. SHOEMAKER, Treasurer.
Corn. Glesbrecht, D. M. Z., Beiteville, Pa.,	1.00	
D. M. Z., Beiteville, Pa.,	5 00	
Folk Cong., Somerset Co., Pa., and Casselman Cong.,		REPORT OF THE MENNONITE
Garrett Co., Md.,	100 00	EVANGELIZING AND BE-
A. L. Esnieman and wife, Am. Menn. Cong., Bureau Co.,	18 00	NEVOLENT BOARD,
liilnois.	50 00	FROM MAY 15 TO JUNE 15, 1900,
Franz D Tieszen,	3 00	I HOM MALL TO LOUGHED TO LEGAL
Menn, Cong., Morgantown, Pa.,	50.00	PRODUCTION OF THE PROPERTY OF
A Friend, Refton, Pa., Nora Berkey,	2 00	BECKIPTS.
Henry Christophel,	1 00	BECRIFIO.
Menn. S. S., Manheim, Pa.,	16 25	Evangelizing.
Menn. Cong., Fuida, Minn.,	9 20	A Brother, Osborn Co., Ks., \$ 500
A Sister, Goshen, Ind.,	5 00	Total, \$ 500
Benj, Gearig,	2 00	Chleago Mission.
Benj, Gearig, A. H. Flsher,	1.00	
H. H. Fisher,	1 00	A. R. Miller, \$ 50 D. S. & B. Weaver, 5 00
A Friend, Butterfield, Minn .	5 (10)	Bether Cong., Cass Co., Mo., 155
John Rupp,	80.00	Friends, Cuijom, 11l. 280
Wm. Overholt,	1 00	Friends, Cuttom, 111. 280 Y. P. M., Roseland, Neb., 275
Sarah Hunsberger,	4 00	
J. F. Brank and S. C. Miller,	40.00	slon grounds, 15 00
A Friend, Monitor, Ks.,	15 00	Rents, 28 00
Amos Hunsberger and wife,	7.00	Totai, \$ 55 60
Jos. Augsherger,	5.00	India Mission.
John N. Christophel,	4.00	Silver Date Bible Reading, Pa., \$ 28 00
John N. Christophel, Barah J. Christophel,	1.00	From Jackson Co., Minn., 106i
	1.00	J. S. Angspurger, 600
One who loves the cause of Chris	it,	A. R. Miller, 810
Wankomis, Okla.,	5 00 21 75	A Sister, Palmyra, Mo , 100
L. J. Johnston,	11 00	Zion Cong., Goodland, Ind., 343 Mrs Henry Funk, 500
Differ Cong., Newville, Pa., Am. Menn. Cong., Hutchinson,	11.00	Mrs Henry Fink, 500
Kansas,	7.00	Roseland Cong., Adams Co., Neb., 27.75
J. J. Miller,	2.00	Penna Cong., Harvey Co., Ks., 25 00
G. M. Miller,	8 (14)	Rethel Cong., Cass Co., Mo., 1000
Harvey Eriesper.	50)	Morrison tong, Whiteside Co.
N. S. H., South West, Ind.,	15 (0)	Illinois, 8 92
Menn. S. S., Sterling, 111.,	13 50	Freeport Cong., Stephenson Co.,
Mean. Cross Road S. S.,	20.00	Illinois, 34 01
Richfield, Pa.,	8 00	Friends, 14 30 Cong. near Henderson, Neb., 51 25
Friends at Rainham, Ont., Geo. Dinlaman,	2 00	Cong. near Henderson, Neb., 51 25 Hillnois S. S. Conference, 63 75
D. 11. Hooley,	2 00	McVeytown (A. M.) Illble Class,
M. D. Wenger and family,	5.00	Penusylvania. 31 73
A. L. Eshbergan and wife.	50 00	A Friend, McVeytown, Pa., 200
Friends, Norcross, Minn.,	11 25	Martinsburg Cong., Blair Co., Pa , 10 25
Friends, Norcross, Minn., Mr. and Mrs. C. D. Saltzman,	5.00	Totai, \$34: 10
A Friend, Hubbard, Ore., Menn. S. 4, Manheim, Pa.,	1.00	India Orphans.
Menn. S. 4, Manheim, Pa.,	64	Union Cong., Washington, Iil., \$ 20 00
A Brother and Sister, Green	2.00	Total, \$20 00
Vlliage, Pa.,	5 (),)	Orphans' Home (Oblo).
D. E. Landis, A Brother, Trousdale, Ks.,	5.00	
J. E. Zehr,	1 0.3	Bethel Cong , Cass Co , Mo., \$ 100 Total, \$ 100
A Friend, Refton, Pa	10 00	
Lizzie Doner.	1.00	Armenia Orphans.
Henry W Funk.	2.50	Noah Troyer, \$ 400
Am, Menn, Cong., Bureau Co.,	10.00	N. R., Penna, 21 00
	2 70	Goodland, Ind., Cong., 7 13 Friends, Culton, 111., 2 50
Antiock S. S., Pauline, Nch.,	5 65	
Hetn, J. Nenfeid,	4.50	
Menn, Cong., West Point, Neb., Amish Cong., Whiteson, Ore.,	6.50	
Am, Menn. Conference, Linn	Juni	C. Metzler, 100 D. H. Denlinger, 100
Grove, Ind.,	28 85	Annie Denlinger. 1 00
Two Sisters,	78	Paradise Cong., Lanc. Co., Pa., 16 00

Indle Kemins

ia Moseman, ale M. Hooley, riend, Topeka, Ind.,

Friend, Topoka, Ind.
Lyde Hartzlar,
A.
Lyde Hartzlar,
A.
Marker Lancasier Co., Pa.,
Mrs. Guizner,
Menonite S. S. C.
Waterloo Co., Out.,
Middit, Idockingham
N. S., Harvey Co., Ks., fastling
one ment),
Sottlaile Cong., Pa.,

Sent direct to India (April r A Bro. & Sisler. Nappanee, Ind., South Union Cong., Onio. "Sugar Creek Budget" (four remitiances). B. H. Miller for Walnut Creek Cong., Ohio.

D Burkhard, for workers in Nebraska,

\$2731 91 S. H. Anthor Cong., Obio,
Cong., Obio,
J. K. Zook for Syeamore Cong.,
Missouri,
Government of India,
Total,

Sent direct to India (April receipts

PARTY PRESENT NOTE

Chicago Mission

Evangelizing.
S. Yoder, for work in Michigan

17.50

16 75 120 00

24 (0)

5.00

Total,

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Middle District, Rockingham
Co., Va.,
Roseland Cong., Adams Co.,
Nebraska,

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8.50	2.10		Benton Harbor		1.10	5.3
8,02	1.22	5,45	Niles	8.02	1.57	6.5
7,38	12.57	5.25		8.24		7.2
7.20	12.39	5,07	Elkhart	8.46	2.44	8.1
	12,17	4.47	Goshen	9.09	8.06	
	A. M.					
	11.58			9.31	8.27	
	11.27	8.56		10.02		
	10.05	2.45	Wabash	11.83	5.15	
				P. M.		
	9.18	1.54		12.21	5.58	
	8.00	12,40		1.40	7.15	
		A. M.				
	8.35	11.15	Indianapolls	3,10	8,45	
		11.02	Rushville	8.26		
		10.25	Greensburg	4,20		
				5,20		
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Financial Report of M. E. & B. B.
Offerings for Old People's Home.
Financial Report of Weish Mt. Indus-Probable Sons. A story, Iilust'd, Good News. By Robert Boyd. trial Mission. Offerings for Orphans' Home. The Secret of Guidance, Meyer, Sunday Talks to the Young. Mee.

EDITORIAL NOTES.

Semi-Monthly.

Our Tracts are sent free. We have a good selection. Send for some and distribute them. You may be the means. In this way, to direct some poor wanderer to Christ.

Send Articles for publication and editorial communications to Abram B. Kolb Boy 311 Elkhart, Ind. Subscriptions, business communications, orders for books, etc., address Mennonite Pubg. Co., Elkhart, Ind.

The little colony of Amish brethren in the vicinity of Gibson, Monroe Co., no means neglect, and this work is en-Miss., seems to be prospering. A number of families have settled there within the past year. They hold their meetings in private houses, as they have as yet no meeting house.

Our Family Almanac for 1901 is aiready under way and will be out in due marks "To our correspondents" resulted time. If our agents and friends will in quite a "stirring up" of interest in send their orders early we will esteem it a great favor. This almanac is now issued the thirty-second year, and has gained much favor with the people.

We feel sure that Bro. Burkhard's it will be a pleasure to edit the HERALD article will be read with interest by all and the readers too may expect a conthe friends of Missions. He makes the tinual feast of good things, speaking subject truly practical. We should hoth from a literary and Christian stand make our religion just as important as point. We shall be so glad if our our husiness. If we should push our friends will stand by us in this way, religious work as we do our temporal and it will he indeed, a great help to church would prosper in like proportion. rest up and gain his normal strength, take or receive from the post office could be written. This is the epitaph

To those in Arrears. - Brethren, We thank all who have written, and inkindly remember the printer. And if vite them to do so again.

HERALDOFTRUTH.

Organ of 15 Conferences in the United States and Canada,

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

ELKHART, IND., JULY 15, 1900,

Please do for us what you can.

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roundings, is a work that we should by

larging, and we hope our brethren and

sisters will remember in their prayers

our own land as well as in foreign

and their giving, the unconverted in

countries.

The HERALD can be made a strong all who know themselves to be innower in the church if we all stand todebted to the Mennoulte Pubg. Co., will gether in filling it with the proper kindly send us the amount by draft, material, and encouraging the people P. O. money order or in any other way to read it. There is a chance here for that it may be convenient, we will somebody to do missionary work withcertainly appreciate the kindness. out going to India or China.

Conference in Ohlo.-The Amish

Mennonite Conference held in the Truth is one of the eternal principles Stark M. H., in Stark Co., Ohio on May that all the devices of man and all the 31st and June 1st considered among subterfuges of the prince of darkness other things the relation of the Sunday can never overthrow. "Truth crushed school conference to the church and to earth will rise again." Truth harthe relation of the church to the tered away for falsehood will assert Sunday school, and the answer is, in itself and finally as an unrelenting judge some degree, a remarkable one. The condemn him who dares to commit only restriction this conference places so hase an act. Therefore speak the on the Sunday school conference is truth as the apostle says, and "lie not that it is to sanction and adopt the proone to another, seeing that ye have put gramme. This places the relation of off the old man with his deeds, and the Sunday school conference to the have put on the new man, which is church conference on a gossamer renewed in knowledge after the image thread so attenuated that the slightest of him that created him." Col. 3:9, 10. breeze will blow it away, and while it does remain it is hardly visible. We need much more substantial relations Evangelizing Fund.-The Evangelbetween the church and the Sunday izing Fund as stated in our last issue school, and between the church conis exhausted, and we make an earnest ference and the Sunday school conferappeal to those who feel to give to ence. The Sunday schools in all our benevolent causes, to let some of their congregations, should be fully under contributions be directed to this part of the direction and control of the church, our church work. The evangelizing and the Sunday school conference work in our own church and her sur-

> This criticism is, as a matter of course, altogether voluntary; as we have no say, and do not assume to say what this conference shall adopt or shall not adent only their action does, to some extent, affect us in common, in the matter of Sunday school work and Sunday school conference work. F.

should ilkewise be under the full

control of the church conference, not

only in the sanctioning of the pro-

measures, out of the usual order.

should be adopted by a Sunday school

conference without the sanction and

work, the cause of Christ and the Brother Kolb until he will he able to the carelessness of any other person, thought, was the best epitaph that

VOL. XXXVII. No. 14.

mail matter belonging to another per son and who fail to return said matter. are liable to a fine of \$400 or a year's imprisonment. No honest man will wilfully violate this law, but neglect is sometimes, in effect, as bad as dishonesty. All mail matter that has been mutilated or damaged by stamping should be reported to the post office department at Washington.

Among the com-

WELSH MOUNmendable efforts TAIN MISSION made in recent years within the pale of the Mennonite Church for the benefit of fallen human ity is the work being done in Lancaster Co., Pa., under the name of the Welsh Mountain Industrial Mission the regu lar monthly financial report of which ap pears in the HERALD issued on the 15th of every month. The "sphere of influence" of this Mission does not extend over a wide field, but it is calculated to reach all of a class who are most in need of help, morally, materially and spiritually. Those who have noticed carefully the reports in the HERALD, the various institutions directed and controlled by the hrotherhood, will have seen that the Welsh Mountain Indus trial Mission has, in a practical way labored for these three results, and we believe God owns and blesses the noble efforts made. The Welsh Mountain Industrial Mission deserves the prayers and hearty support of our people

Everybody that has hugramme but in conducting the services, A 600D mane, human feelings, and in all its works and projects. No **EDITAPH** wants to say and have there say some good thing about his beloved dead, and everybody, nearly, wants to put up a tomhstone for his dead and on the tombstone they want something nice said, to cherish the memory of the loved one who sleeps below. What is thus said is called an epitaph, and if we go through the difforent gravayards or cameteries. We will find some curious, some strange. some very remarkable epitaphs. But we have not time just now to write a dissertation on epitaphs, only in read ing over a death notice for the paper we came to the sentence. He was a conforce, is that persons sistent and obedient member of the who through their own carelessness or Mennonite Church, and this, we

We are glad to know that our reacquiescence of the church conferthis line. We have not only received a number of kind and helpful letters, but also articles; and if this good beginning of our dear brethren and sisters will continue as they have started out,

which is now in

July 15,

would like to see on the tombstone of every member of the church. Ah, but I know what some of our plous critics will say to this. They will say, What foliv! "A consistent and ohedlent church member!" Let hlm say, "A consistent and ohedlent Christian! A man may be a church member and vet far from a Christian." That Is true, but a man that is a consistent and chedient member of the Mennonite and deacons. Church, can only be "a consistent and obedient Christian," and we wish to of the Mennonlte Church were only obedient and consistent church memhers and we should have a glorious other churches.

It is important that GOOD THOUGHTS. should have good thoughts. The Psalmist prays (Ps. 19:14), "Let the words of my mouth and the meditasight, O Lord, my strength and my ble with God." 1 Pet. 2:19, 20. Redeemer.

We ought to exert ourseives to cultivate good thoughts. We should medi- minds of his readers that we should so tate upon holy and sacred things; we live (and especially the ministers) so should set our affections on heavenly things, and contemplate and study against them, for the Savior says, things that are divine. We should think of God and His goodness, His greatness, His mercy, His love and say all manner of evil against you compassion. His longsuifering and forbearance, the great plan of salvation, the wonderful love, condescension and self-denial of Jesus, our Savior, in His coming into the world and giving His life a ransom for our sins. Ahove all we should study dally to lmitate Christ In all the characteristics of His divine nature, in the purity, justice and faithfulness of llis teaching and the blessedness of the life that corresponds with Ilis teaching and example, and finally we should often think of that glory, peace and blessedness which He has in store for all those that love Him in heaven. A continual dwelling of the thoughts on these glorious and sublime subjects would help us to a very large degree to avoid many of the follies which engress our attention so much, and we could do much more to promote the cause of Christ and to spread the blessings of the gospel among the nations who sit in the darkness and shadow of death. The Lord help us to think more of heavenly and divine things.

Paul writes to Timothy that the bishop or minister REPORT. should be "blameless," and that he must have a "good report of we should understand this to mean church services."

we should like te have on our own that he should be one against whom tombstone: this is the epitaph we no one has anything to say, or against whom no one has brought any charge. then we probably would not have any ministers. Probably few have ever been ordained, and few have preached any length of time that did not have some charges or accusations of some kind brought against them.

> The word "blameless" or "of good report" has its application to lay-members as well as to ministers, bishops

The entire body of the church should be blameless and in the true sense of God all the members and ministers the Bible should have a good report, both in the church and out of it.

The apostle says, "All that would live righteously must suffer persecution." church, and the same is true of many Christ declares, "Woe unto you when all men shall speak well of you." Peter says: "This is thankworthy, if a man for conscience toward God endure as Christlans we grief suffering wrongfully: for what glory is It, if, when we be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for tions of heart he acceptable in thy it, we take it patiently, this is accepta-

> It seems plain, from these texts, that the apostle desires to impress on the that no one can bring a just charge "Rlessed are ve when men shall revile you, and shall persecute you, and shall falsely for my sake. Rejoice and be exceeding glad; for so persecuted they the prophets which were before you."

"The HERALD is WHAT OUR SUBmuch improved and I like it "

* * * "I am a reader of the IleralD since 1866 My son lives with me: we get the paper in his name. I could not do without the paper."

"The HERALD OF TRUTH is a welcome guest in our home. It contains many good things. That It may continue to be filled with spiritual things Is the wish of your slster,"

The above extracts were written by different persons from Penns, and Ohio and last, but not least, comes a dear slater from Lancaster Co., with the following:

"Dear workers at the Publishing House! To-day I have not the privilege to attend church services, so I feel it my duty to write and thank you for your kindness in publishing such a good church paper."

"I have just finished getting a number of the HERALDS together to send them that are without, lest he fall into to a sister, who is not able to pay for reproach and a snare of the devil." If the paper, and who cannot attend

has put it into the hearts of God's people to publish such a paper. It is a special blessing to those who are deaf or hard of hearing."

"It made me feel sorry to hear that some find fault with our paper. Faultfinders always know exactly what other people ought to do, but never think of what they themselves ought to do."

"I have read in the HERALD many articles that helped me on in the way that leads to everlasting life. I still go on rejoleing in and praising God that He has sent His Son into the world to

"We cannot sufficiently thank our heavenly Father for what He has given us and that He guldes us so safely through every danger and sor-

Note.-We are glad for these unsolicited expressions of kind regard and esteem for the HERALD OF TRUTH. They are like oases of refreshing amidst this dreary desert of criticism, shuse and persecution in which the HERALD OF TRUTH has spent its days from its very infancy. But we rejoice that we are counted worthy to suffer for Christ and Hls cause.

To the editoria; "Who is he?" in the last issue in the HERALD a friend in Kansas who desires his name withheld gives the following answer:

"I notice your correspondence from East Lynne, Mo., and Adams Co., Neb., relative to John Von Rosen, and John Peterson. I trust you will keep after this Impostor and expose him so that he will not be able to guil the people of other localities as he did here and other places near hy. A man claiming to he Bishop Johannes Von Rosen came here May 23d, and made a contract for 100 farms, the same as he dld with a real estate man at White City, about twenty-five miles from here. He represented that he wanted to divide his colony and that shout 425 familles would arrive at Galveston, Texas, next October. He also represented that his delegates who had been chosen to buy and pay for the farms were in New York City and made the same representions that are outlined in your correspondence. I am satisfied that this is the same man who passed himself as John Peterson in Nebraska. as the stories are similar in detail, bar ring dates and figures. He left his board bill partially unpaid here, was warmly received by the River Brethren, and easily gained the confidence of those he met. I have found several places where he has been, and it seems to be his habit to forget to pay his landlord. He left here June 5th representing that he was going to meet a nephew in Topeka and that he would return in about two or three days. He was a flend on the "nephew" and "uncle" question, the same as "John

Peterson.' After reading your paper, I am convinced that "Von Rosen" and "Peterson" is one and the same person.

"I cannot praise God enough that He "Von Rosen" is a fraud. There is no question about that, and I hope you will be able to expose him. I have not found any one who has lost any money through his misrepresentations, other than loss of time and incidental expenses in carrying out his wishes."

> From other sources we learn that the man whose name, in Nebraska, was Bish, John Peterson, expected to go to Idaho to look for land there. But by the time he gets there he will probably have found another name. The tracks which the man known as Von Rosen and Peterson has left behind him are too crooked for an honest man and our people should have nothing to do with hlm. If any of our western brethren know where a man with a story in any way similar to the shove, is, no matter by what name he may call himself, ask him if he is a Mennonite. and if he says he is, kindly write at once to the editor stating where the man expects to go upon leaving that community. We have something of Importance to communicate to him, and we hope our friends will help us to find hlm.

> BUILDING FOR . A mother said to her boy, "William bring ETERNITY. me a pail of water from the spring." William, was husy at play and seemed not to hear. The mother sald again, "William, bring me a pail of water from the spring." No attention was given by the boy at play Again the mother's voice was heard, "William, will you not fetch me the water from the spring?" Still William went on without obeying the mother's command. Again and again and again came the mother's half commanding. half pleading voice, "William, bring the water" until nineteen times the command had been given, and the boy did not go. Once more she gave the word, and this time the boy feit that he could no longer resist the patient pleading of his mother's voice, and he went and did her bidding.

The neighbor said to that mother Why do you tell him so often? Why repeat so many times?" "My purpose was to get the how to go. If I had told him nineteen times, and not the twentl eth time he would not have gone, and my purpose would not have been ac complished. My hoy would have had his way, and my authority over him would have been weakened. He would have felt that he could gain his point simply by wearing out both me and my patience. In this he learned that when want something I must have it, and though he may long refuse, he will have to do It at last. This may induce him next time to go at once hecause he has learned by this that though long delayed it must be done, and besides this, I accomplished my purpose with mild words, and mild means, which

This mother, though her method may aside by "every wind of doctrine," and He may raise up and send forth faithnot under all circumstances have been who are ready to be used as tools to ful laborers into His harvest, until the the best, yet she accomplished her promote the selfish purposes of others, earth shall be full of the knowledge of men whose only alm is to be great the Lord, as the waters cover the sea, purpose with two very important factors gained, viz., the end attained and before the world and held in high and the great harvest shall be gathered with mildness. This mother was esteem by others, are no better building for eternity. She was pre- than common politicians, even if they paring her boy for the great work of do have the title of Rev. before their life. He had a soul to save for him- names, and D. D. after it; men who self; he might be the means of saving can so lower the dignity of the minisother souls. She was working for the terial profession as to become common salvation of her own soul, she was tale-bearers and slanderers, and with laboring for the souls of others. She mallclons intent and "malice afore was trying to do her duty as a mother; thought," seek to destroy the reputa-

vania on the 30th of June. BRO. DAVID BURKHOLDER of Nappanee, Ind., spent Sunday, June 24, she was trying to make her influence tion of their fellows are not called of with the little congregation at Ithaca, count both for this life and the life to God, and can in no way claim that they come. She was building for eternity. are Christian ministers, or that they are working for the Lord. The Lord does BISH. NICHOLAS NAFZIGER and gospel teaching. Almost every one not employ that class of men in His wife, and Bro. Joseph Nafziger and wife of Topping, Perth Co., Ont., re-

The Lord wants men who are true,

great vineyard who go forth to scatter

the grand commission, "Go into all the

world and preach the gospel to every

malicious devices of the hypocrite and

their work and preach Christ, because

preach the whole gospel, the true

Lewis Co., N. Y. same sermon. When asked, "Why do single to His glory, men who are con PRE, P. P. HERSHBERGER of Seward you preach the same sermon every cerned for the salvation of souls Co., Neh., visited the congregation at Sunday? Why do you not give ns because they love these perishing ones; Slocum. Holt Co., Neb., ahout the men whose hearts do not only go out middle of June and preached a number plied, "My dear brethren, I see you are In love towards their own circle, their of interesting sermons. not observing or living out the little own select few, but who have hearts that take in the whole human race, and BISH, C. D. TROYER, of Baltle, Ohio and as long as you do not obey this, it while there are many (the Savior says), and Pre. Moses A. Coblentz of Sugar who in the day of HIs coming will say, Creek. Ohio, conducted communion "Lord, Lord, have we not prophesied ln

> Co., Ind., on the 17th of June. wonderful works," but to whom He will BISHS. D. S. KAUFFMAN and Eli E. say, "I never knew you; depart from Borntreger of Shipshewana, Ind., are at identified with her and by the action present in the West, they having gone of the members of the Masonic frater me ye workers of iniquity," we are as far as Oregon where they were about the middle of June.

into the garner of heavenly glory. F.

PERSONAL MENTION.

the Elkhart Institute, left for Pennsyl-

BRO. J. S. HARTZLER, secretary of

BISH. C. D. TROYER of Baltle, Ohio and Pre. Noah Beachy of Wainut Creek, Ohio, recently visited the congregation in Lagrange Co., Ind. May their lahors there he the means of establishing full harmony and love among the brotherhood.

BRO. JOHN F. FUNK. of Elkhart. Ind., and Bro. Isaac Weaver of Kent Bless the Lord for faithful preachers, Co., Mich., spent several days with faithful workers; workers who stand the congregation near White Cloud, true and unfaltering through good Newaygo Co., Mich. They returned home on July 2nd. During the absence really "husy bodies in other men's matarrow that flight by day, nor of the of Bro. Weaver, Pre. C. C. Beery of the Caledonia Church, was suddenly called pestilence that walketh in darkness, from his earthly labors to his final

DOCTRINAL.

For the Herald of Truth. DESTRICTIONS NO. 3.

BY GEO, B. BRUNK,

SECRETISM.

"God sald, Let there be light and there was light." Gen. 1:3. Secretism knocks at the doors of our churches for

means much for our influence with our entire gospel, with all its ordinances faithful worker the world over, and let we, if we do not know her character, and teachings; men who are drawn us pray the Lord of the harvest that dare not admit her without first instituting an inquiry to find whether or not she is eligible according to the doctrines of the gospel, for member-

Strange rnmors reach our ears that she is a pretender, untruthful, blasphemous, partial, revengeful, cruel, murderous, etc. If these things be true she le not fit to have a place in the church or in the world, and if they be false she should rise up and challenge investigation and prove them so, but no she does nothing-says nothingonly persistently pressing forward for a place in Christian churches.

This is not satisfactory to us-we must first know who, from whence, and what she is before we can accept her and as she will not testify in the case we must procure the testlmony of such as know her. It is open and known to all that there can be no secretism without secrecy, and that secrecy is opposed to the spirit of the gospel we mean to show. We will cently visited the congregation in therefore say, 1 .- Her workings are in secret, hence opposed to the principles of Christ's church. No doubt secreey ls necessary to the prosperity and life of the institution of Secretism. One would naturally be led to think from the great care that is taken to hide away the workings of the secret orders that there is connected with it that which would be a burning shame to all connected with it and eternal disgrace were it to be known-and that to have the doors thrown open and the curtains drawn aside, her devotees would he so services for the congregation in Jasper ashamed of her that the whole thing would be left to "Vanish into thin alr.

We are justified in these conclusions

by the testimony of such as have been nity at the time of the murder of Cap tain William Morgan when 45,000, out of a total membership of 50,000, left the lodges for very shame. We need not guess why men love to work in secret-Jeans tells us why it is in Jno. 3:19 "Men love darkness rather than light BECAUSE THEIR DEEDS ARE EVIL." Eph. 5:11, 12, the apostle says: "Have no fellowship with the unfrultful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them In secret." Paul here uses darkness and secrecy as synonyms as Jesus did in Jno. 3:19. In Jno. 18:20 Jesus says I spoke openly to the world, * * * and secret have I sald nothing, and in this we have His example which we as His people will do well to follow though it he more popular to follow with the current of the world. have not His example only in this but also His commandment. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt.

if secretism has light, as she boasts then Jesus Christ commands her to let it shine out to the world. If the light that is in her be darkness Matt. 3 - 93) then she has a sufficient reason for secrecy and let all good men avoid her as they would the plague of leprosv.

There is rottenness at the core she will not uncover the fountain of he works-she is well aware that it not bear the light of day

This same principle holds good in has heard of the minister who took work. charge of a congregation and for several successive Sundays preached the honest, sincere; men who have an eye something new each Sunday?" He rethat I have told you in this discourse; would be useless to tell you more; but as soon as I see that you will accept, keep this, I will give you more." The thy name? and in thy name have cast prophet says, "Line upon line, line out devils, and in thy name done many upon line, precept upon precept, pre-

cept upon precept." The same truths must be oft repeated; the doctrines often told, and yet the people are slow glad to note that there are still a host to learn and quick to forget. For these of noble, consecrated workers in the reasons the apostle says, "Preach the word; be Instant in season, out of sea- the precious seed "by all waters," who son; reprove, rehuke, exhort with all are ready as opportunity offers, like our long-suffering and doctrine," and faithful Waldensian brethren in the again, "My brethren, rejoice in the centuries past, to give the blessed word Lord. To write the same things to of truth to rich and poor, to high and you, to me indeed is not grievous, but low, to noble and ignoble, and so fulfil for you it is safe." The apostle says: creature." WORKING FOR "How shall they THE LORD.

preach except they be sent?" There are to-day many selfmade preachers; many whom the Lord report and evil report; who are not has not sent to preach; many who are afraid of the terror by night, nor of the ters" when they assume the sacred duty of laboring as Christian ministers. nor the destruction that wasteth by The Lord sends only those who have day; who heed neither persecution, nor reward. the qualifications which He gives in the foul words emanating from the His word, and men who go ahout stir- polluted llps of the slanderer, nor the ring up contention and dissension among the people, and "crying down" the deceiver, but who in opposition to and slandering others in order to lift all the wiles of the devil will go about themselves up in the eyes of the people and make themselves popular, are their hearts are burning with love making merchandise of the gospel, toward Him and the precious souls He even if they preach it without compen. came to redeem, and who are willing to sation, are committing spirltual adultery, and are not the Lord's ministers, gospel, the gospel of love, the gospel of even if the church has called them. peace, the gospel of "good will to ail Men who are unwilling to preach the men." God bless every sincere and admittance. She is a stranger to us and

2.-Her boasted charity is not real charity for it is sectional, withholding help from all except "her own" and rejecting such as would be most likely to require heip.

Like the Levite in Luke 10:32 they go and "look on him" and if he have the badge of the fraternity they will heip him, if not they pass by on the other side. In Luke 14:12 we are taught to bein the beinless-those who never can return the favor, the poor, the maimed, the iame, the blind. This secretism will not do. But rejects women, old men in dotage, young men under twenty-one years of age and such as are deformed or physically imperfect. In all making perhaps more than two thirds of mankind.

Gospel charity says: Do good unto all men but especially to the household of faith, but Masonic charity will allow all men to die in their want obligating themseives only to help their own. The oath of a Mason obliges him to give the preference to a Mason who is not a Christian rather than to a Christian who is not a Mason.

It has been admitted by prominent Masons that benevolent institutions have been so much multiplied that there is now seldom any call upon Masons for charitable donations thus admitting that Christian benevolence has covered the field.

It is not true benevoience where persons are first required to pay in money before they can draw out for their need and their friends

And what should be said of the wonderful "Light" on the being and nature of God and the Bible, which is said to be hid away behind the curtains of secretism? and what shall be said of professed ministers of the gospei who pretend to have this important knowiedge and are hiding it from the world. having promised with solemn and awful oath to "always concesi and never reveal" it. Is this charity?

1f God's ministers have gained important and necessary information, Christian benevolence-duty to God and man require that they declare it and if they keep back anything that is profitable (Acts 20:20) to men. God Aimighty will require it of them at judgment.

If you get light in the lodge you are in duty bound as a Christian to tell it, if you do not you are in duty bound as a Christian to brand it as a work of darkness and a refuge of lies.

Those who have the Bible are "thoroughly furnished unto all good works" (2 Tim. 3:16, 17) even if Masonry had great store of Godly wisdom (which she has not) it is not needed.

3.-Her morality is defective because partial.

In the obligation of the Master

Mason there is the following: "Furthermore do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, (now behold the magnificence and glory of it) I knowing them to be such:" plainly implying that as a Master Mason they would not hesitate to deal thus with the loved ones of such as were not Mssons. (Morgan's Work page 74.)

In like manner they are sworn not to cheat a fellow Mason to the value of one cent, implying that they would not besitate as a Mason to cheat others if opportunity was afforded. (Morgan

4.-She causes men to disobey the gospei by taking oaths and consenting to horrid penalties.

The gospei forbids all oaths as may he plainty seen in Matt. 5:33-37; Jas. 5:12. But Masons take such oaths, and consent to such penalties as has been weil said a common cannibal should be ashamed of.

Hear the penalty assented to upon the violation of the oath of the Entered Apprentice degree, (Morgan page After taking a lengthy obligation

the candidate says: "To all of which I do most sojemniy and sincerely promise and swear, without the least equivoca tion, mental reservation or self evasion of mind in me whatever; binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty four hours; so help me God, and keep me steadfast in the due performance of the same.' This is of the first degree of Masonry and from this neward the oaths and ob figations become more and more borrihie until it seems that the ingenuity of man is exhausted in attempts at blood curding awfulness. And still in the face of all this and much else which is as flagrantly unscriptural there are those who dare stand up before God and angels and men and call it a Christian institution!

5.-Masonic oaths piedge its mem bers to commit most uniawfui and unchristian deeds.

a .- To conceal each other's crimes In the obligation of a Master Mason there is the following: "Furthermore do I promise and swear that a Master Mason's secrets given to me in charge as such, shail remain as secure and inviolable in my breast as in his own when communicated to me, murder and treason excepted; and they left to my own election.

Here the Mason is sworn to concesi all crimes given him except murder and treason. Theft, robbery, arson, adultery, rape, or any other except murder or treason, ali-ali-must be kept secret-what a task for a Chris

b .- To deliver each other from difficuity whether right or wrong. Ail Masons above the third or Master's degree, are sworn to keep inviolate the secret of a brother, murder and treason excepted, up to the seventh, or Royal Arch degree. In the oath of this degree the candidate, as we shall see, swears to keep all the secrets of a companion of this degree, murder and treason not excented.

After swearing to the same points contained in previously taken oaths the candidate, with hands on the Holy Bible, proceeds: "I furthermore promise and swear that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if within my power, whether right or wrong," (Finney on Masonry pp. 90, 91.) What wonif men can commit the most glaring crimes and go free when judge, iawver, and jury have taken an obligation like the above!

c .- Are sworn to retaliate and persecute unto death the violaters of Masonic obligation.

In the oath of the Thrice Lijustrious order of the cross the candidate swears as follows: (Light on Masonry 8th ed.

You further awear that should you know another to violate any essential point of this obligation, you will use our most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeably to the rules and sages of our ancient fraternity, etc.

In the degree of Knights Adepts of the Eagle or Sun, (Light on Masonry 8th ed. pp. 269) we have the following "The man peeping. By the man you saw peeping, and who was discovered, and seized, and conducted to death, is an embiem of those who come to be initiated into our sacred mysteries through a motive of curiosity; and if so indiscreet as to divuige their obligations. WE ARE BOUND TO CAUSE THEIR DEATH, AND TAKE VENGEANCE ON THE TREASON BY THE DESTRUCTION OF THE TRAITOR !!!"

Many have found to their sorrow that this is not mere taik as the follow ing will show: Deacon Wm. R. Bartlett of Pelia, Ia., in his public renuncia tion of Free Masonry, says: "During the winter or spring following my initiation, a resolution was offered in the odge for adoption, and to he published outside the lodge, condemning the abduction of Morgan. After much discussion, the worshipful master called another to the chair and said, 'Breth ren, what do you mean by offering such a resolution as this? Had we been at Batavia, we would have done just what those brethren have done, and taken the life of Morgan because the oaths of Masonry demand it at our hands. and will you condemn brethren for doing what you would have done had you been there? I trust not. When the vote to condemn them was taken, but three voted in favor of the resolu tion"! And will men yet be so densely ignorant and sin bardened that they

can see nothing unchristian in it? Rev. Moses Thatcher who had been himself a Mason said: "The institution is dangerous to civil and religious rights. It is stained with blood. I have reliable historical evidence of not less than seven individuals, including Morgan murdered under Masoni

Masonic oaths are not binding for 1.-Lodges have no right to adminis

2.- They are obtained by fraud under the assurance that the obligation is not to affect one's religion or politics.

3.-They piedge one to sin against God and man. If one takes oath to do wrong God requires him to renounce it and make confession. See Lev. 5:4. It is a sin to promise to do wrong and is a sin to keep the promise.

It is upon these grounds that thou sands have left the lodges, renouncing their oaths and making confession feeling that God would not otherwise hold them guitiess. If they be accused of perjury it is admitting that they have truly exposed Masonry, and in doing so every accuser periures himself, and if otherwise then such a cloud of witnesses as have left the lodges should be believed, and especially so for (1 they testify from personal knowledge. (2) They testify against themselves. (3) The testimony is given with certainty of persecution. From a sense of duty.

conscience has wrung from them the testimonies in the face of those unfavorable conditions and they were ustained by 45,000 who publicly left the indees when Morgan was murdered against 5,000 that remained.

The legislature of Rhode Island caught up Free Masons and forced them to testify on oath whether the oaths given in such books as Morgan's Finney's, etc., were really taken by Free Masons to which they answered in the affirmative.

"Simon and Levi are brethren; instruments of crueity are in their habitations. O my soul, come not thou into their secret: unto their assembly, mine honor, he not thou united; for in their anger they siew a man, and in their seif wiii they digged down a wail. Corsed be their anger for it was flerce; and their wrath for it was cruel. I will divide them in Jacob and scatter them in Igrael" Gen 49 - 5-7

Canton, Kansas,

For the Herald of Truth. THE COMMUNION

BY DANIEL KAUFFMAN.

An account of the institution of this solemn feast is recorded in Matt. 26 : 17-30: Mark 14: 12-26: and Luke 22: 7 20. Paul, in I Cor. 11: 23-26, writes of the same event as follows:

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night he was hetraved took bread:

"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

"After the same manner also he tool the cup, when he had supped, saying, This cun is the new testament in my blood: this do ve. as oft as ve drink it. in remembrance of me. For as often as ve eat this bread, and drink this cup. ve do shew the Lord's death tili he

Since the Communion was instituted at the time of the last legal Jewish Passover, our attention is called to a few points of similarity between the two: (i) Both are church ordinances. established by divine authority. (2) The first was a memorial of the time when God's chosen people were delivered from the bondage of King Pharaoh (Ex. 13:8-10.: the second is a memorial of the time when God's people were de livered from the bondage of sin (1 Cor. 11:26. (3) The first was a figure pointing forward to the time when Jesus, the great Paschai Lamb, was offered as a ransom for the sins of the world (I Cor. 5:7): the second is a figure pointing to the second coming of Christ (1 Cor. 11:26. (4) Unclean persons were not permitted to eat of the Passover (Num. 9: 2 Chron. 30): heart purity is taught as a requisite for partaking of the Communion (1 Cor. 11: 27-29). It will be seen, then, that what the Passover was to the Old Dispensation, the Communion is in large measure to the

From these and other lights from the holy scriptures, we get three nses for the Communion.

It is a memorial of the broken body and shed blood of Jesus (Lnke 22

2. It symbolizes the union and feilowship of believers (1 Cor. 10: 16, 17)

death, and (2) to the second coming of Christ (1 Cor. 11 : 26).

Having briefly considered the mean ing and use of the Communion, let us turn our attention to the scriptural rnles governing the same.

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I COMMUNICANTS ARE TO PRESENT A SOLID BODY IN CHRIST JESUS (1 Cor. 10:15-17). In the first place, the word, Commun

ion - a common union - signifies this. The apostie's reference to "one bread and one body," and his additional evidence before and after this verse, make it clear that there is to be a union, not merely between individuals and Christ, but more especially between the body of believers and Christ. Since Christ permeates every bone and fiber of His body-the church-there must of neces sity be a fellowship both between the individuals and Christ and among the individuals constituting the body. Any break in fellowship at any place would disjoint the whole body. (Read I Cor. 12-27: Eph. 4:11-16; Jno. 4:20). Paul's further instruction in 1 Cor. 10 : 20, 21 makes it clear that those who have the Lord's table in charge should be very careful as to who is permitted to have a part. "I would not that ye should have fellowship with devils" is an admonition too plain to he ignored.

These facts lead us to conclude that two things should be insisted upon in arranging for the Communion: (1) That the communicants are at peace with God and among themseives, and united in the faith. (2) That sinful people be excinded.

As to the question of excluding sinful people, there does not seem to be much difference of opinion. There are some of course who entirely ignore the idea of fellowship among communicants, and contend that it matters not who are admitted, be they ever so sinful, but this is so feebly defended that we shall not stop to notice it. To deny the idea of feliowship among communicants is to make void the Communion.

When it comes to exclude the members in good standing in other denominations, we have a more serious probiem: but even here the facts of the

Bible are on the side of their exclusion. The question is, How may the Lord's table be kept clear of unworthy ones? By inviting the worthy ones of ail denominations, and telling the rest to stay back? That would be judging. By extending a general invitation to ail who feel themseives worthy? Oftentimes the unworthy ones are first to respond. A better way is to work with those who are subject to the rules and regulations of the church. "God's house is a house of order", and if the ordinances of the Lord's house are to be kept in proper order, it is necessary that they be kept under complete controi of the church. Restrict the privilege of communion to those who are willing to pass through a council and confess to a unity of the faith and a peace with God and the brotherhood, and you not only have the scriptural foundation of unity, but you do away with nine-tenths of the vexatious questions connected with this subject.

But are there not good people in other churches? Yes. Then why not let them commune? To answer this question, let us ask a few more questions.

We call up the wonid-be communicant from other churches. Would you

3 It is a figure, pointing (I) to the be willing to unite with our church? No. Why not? Because you have a iot of things I don't believe in.

We ask the church. Would you be willing to receive these persons into the church provided they wanted to come? No. Why not? Because they are contaminated with a jot of worldly things which are not consistent for Christian people to have.

We sak the advocate of "open communion." Have not these people denied feilowship to each other? Yes. When people commune together, does it not et ow to the world that there is a fellowship among them? Yes. When there is a real fellowship among people, do they refuse to belong to the same church? No. Then why insist on the symbol when the real does not exist?

In the light of these questions, it is evident that there may be one exception to the rule of communing with those only who are members of the same denomination. In my opinion the communion should not be denied those who have a faith identical with our own, and who would belong to our church were it not that they have an organization of their own. Where different denominations have practically the same faith, the denominational lines should be wiped out. Hnman prejudice should form no basis upon which to huild "middle walls of partition." Where the faith is essentially different, the principles of the Gospel should not he compromised for the sake of socailed unity. Unity on an other lines besides Gospei lines is without Christ or God

H. PERSONS APPARENTLY IN THE ORDER OF THE CHURCH, BUT SECRETLY CONTAMINATED WITH SIN, MUST NOT COMMUNE (1 Cor. 11: 27-29).

When the church has done what it can to keep the Lord's table clear of unworthy communicants, the responsibility of the church ends, while that of the individual begins. It sometimes occurs that persons present the best of testimony outwardly, but are inwardly far from what they ought to be. Since man looks only at the outward appear ance while God looks at the heart, communicants should see that their outward testimony before man and inward testimony before God are slike blameiess. Therefore, "iet a man examine himseif, and so let him eat." When we give our testimony before man that all is right before God and man, let this first be examined in the light of God's word, and then with our lips pour out the testimony of our hearts.

III. ONLY THE BREAD AND THE CUP HAVE DIVINE SANCTION (1 Cor. 11:

We make this statement, and append the scriptural authority for the statement, knowing that there are some who declare with emphasis that inasmuch as our Savior and His disciples ate a fuil meal at the time the Communion was instituted, that it is still necessary to eat a full meal at the time the Communion is observed. We object to the idea of a fuli meal, for the following rea-

1. The full meal which our Savior and the disciples ate at the time the Communion was instituted was the Jewish Passover, and should not be eaten by those who claim to be under the New Dispensation.

(1) Christ called it the Passover (Mark i4:14; Luke 22:8, 1i, 15), the aposties

Mark 14: I2), and why should not we call it by the same name?

While all admit that Christ was apparently talking about the Jewish Pass over, it is claimed by some that He really had in mind another Passover. Where do they read it? Have we any intimation in the Bibie that Christ, either directly or indirectly, taught that this was any other than the Jewish Passover? Do the aposties ever intimate that they ate anything but the Jewish Passover? Knowing that the time of the year when the Jewish Passover was to be eaten had come (Matt. 26:17: Mark 14:12: Luke 22:7), and that this gave rise to the conversation about the Passover, and in the absence of any teaching from either Christ or the apostles, direct or indirect, that this was any thing different from what they were apparently talking about, what right have we to assume that they were talking about something eise?

(2) There is, however, a Christian Passover; but it is not the full meal. In 1 Cor. 5:7 we read, "Even Christ our passover is sacrificed for us." The German version has a clearer statement, "Dann wir haben auch ein Osteriamm, das ist Christus, fuer uns geopfert." Literally translated, this would read, "We also have an Easterlamb, that is Christ, who was offered for us." When Christ broke the bread, 11e said, "This is my body." When He took the cup, He said, "This is my blood." Since in partaking of the Communion we symbolically eat the flesh and drink the blood of Christ, it follows that the Christian Passover consists not in eating a full meal: but in eating symbols of the body and blood of the Lamb.

(3) But some say that this meal was eaten the day before the regular Jewish

Passover. Let us examine the Word for proof. Matthew says, "Now the first day of the feast of unleavened bread," etc., then follows an account of what happened until the time the communion was inetituted (26: 17-30). Mark says, "And the first day of unleavened bread, when they killed the passover," etc., then foliows the narrstive (14; 12-26). Luke says, "Then came the day of unleavened bread, when the passover must he killed." Then follows the narrative (99 - 7-20).

Here are three men, ordained of God to write the Lord's Gospei, whose testimony proves that when the regular time came for killing the Jewish l'assover, that proper preparations were made, and the l'assover eaten at the regular time. Shall we accept this testimony as heing correct, or shail we look for a higher testimony?

But what about John 18: 28? "And they themselves went not into the judgment hall, lest they should be deflied, but that they might eat the passover. Does not this show that while the l'assover which Jesus ate was aiready past and the Passover which the Jews were to eat was yet to come, that Jesus at Ilis l'assover a day hefore the Jews? Let us examine this testimony a little.

The word t'assover, as used in scripture has two meanings. Sometimes it referred to the paschai iamb, as in Mark 14: 12; while at other times it referred to the feast of l'nieavened Bread, as in Luke 22:1. While the English version uses but one word for both meanings, the German version

called it the Passover, (Matt. 26: 18, 19; uses two. When the German writers refer to the Feast of Unleavened Bread, they say "Oster"; that is, "Easter." When they refer to the paschai lamb, they say "Usteriamm; By compar that is "Easteriamb." ing the two versions, it will be found that in the following references the English word "Passover" is called "Oster" in German: Matt. 26: 2, 18; Mark 14:1; Luke 2:41, 22:1; Jno. 2: 13; 12:1; 13:1; 18:28. In the following references, the English word "pass over" is called "Osteriamm" in German Matt. 26: 17: Mark 14: 12. 14. 16: Luke 22:8, 11, 13, 15: 1 Cor. 5:7. By examining these references, it will be found that every one of the first list refer to the feast of Unleavened Bread, while the second list all refer to the paschal iamb. When it is remembered that the "Passover" mentioned in Jno. 18: 28 was the "Oster" and not the "Oster iamm"-the Feast of Unicavened Bread and not the paschai lamb—it is not hard to understand that the Jews did not wish to defile themseives that they might keep the remainder of the Feast of Un leavened Bread; and that this reference, instead of antagonizing the positive testimony of Matthew, Mark, and Luke, is in perfect harmony with it.

(4) Again, it is claimed by some that the supper which Christ ate with His disciples could not have been the Jew ish Passover; because It is distinctly stated that Jesus "dipped the sop" . Jno to . 98) and that this can not be harmo nized with the positive command that the meat should not be "sodden at all with water" (Ex. i2: 9). To get any thing out of this point, it will have to be proven that no sop was to be allowed at the Jewish Passover. Let us again turn to the Scripture for light on this point. Ex. 12:8, "And they shall eat the flesh in the night, roast with fire, and unleavened bread, and with bitter herbs they shail eat it." In the absence of anything in the Bible stating how those herbs were prepared - whether raw or roasted or cooked, sodden or un sodden - it is difficult to understand how any one should presume to know they were not sodden, and that there fore the fact that Jesus "dipped the sop" proved that they were not eating the Jewish f'assover.

(5) I have noticed these objections at some length, merely to show that there is nothing in them to shake the testimony of Matthew, Mark, and Luke, The testimony of these three evange lists; the certainty that Christ and liis disciples were taiking about the Jewish Passover: and the absence of any tesch ing from Christ or His disciples that this was something eise from what the disciples and Rible readers generally take it to mean; leads us to reassirm our conviction that Christ ate with His dis cipies the regular Jewish Passover, and on this occasion instituted the Com munion.

2. The only scriptural reference to the full meal as eaten in connection with the Communion is to condemn its

This reference is found in 1 Cor. 11. In this chapter are mentioned the prayer covering for women, and the Communion. The apostie sets them right on both with reference to the Communion, after condemning their unseemly practice in eating, he tells them again what he had received of the Lord. He tells of the bread. He tells 16:26.

18 - 20

Ans. It is not.

light, Jno. 3:20.

FRIDAY MORNING SESSION

Ans. Property insurance is only an

Life insurance is a speculation and

It is conforming to the world. Rom.

It is not putting our trust in the Lord.

It isnds to covetousness 1 Tim 6:10

For what is a man profited, etc. Matt.

Ques. 5. Is it consistent for a church

Every one that doeth evil hateth the

Unequally yoked together. 2 Cor.

In secret have I said nothing. Jno.

FRIDAY AFTERNOON SESSION.

evangelizing trip in 1899 through Ohio:

bers taken into the church by baptism,

Report of Bro. C. K. Yoder in his

Churches in general prospering; mem-

Report of Bro. John Zook, visiting

congregations in Pennsylvania, Mary-

It is no light. Matt. 5:14.

member to belong to secret orders?

aiming to get much for little.

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of the cup. He tells what they signify. He tells of the proper condition of communicants. He tells them that as often as they eat the bread and drink the cup that they "show the Lord's death till he come.'

loes he say anything about having received anything of the Lord about the full meal? Not a word. But instead, he gives them to understand that if any man hunger he should est at home.

We have noticed this subject briefly in various phases. Several times we have touched disputed points, but we trust that what has been said may be weighed in the balances of God's word. No other ordinance suggests more inspiring thoughts. Two great events are called to remembrance - "The Lord's death till he come." A body of believers united in falth, compacted in love, devoted in worship, exalted in hope, kept by the power and love of God, and animated by one supreme desire to glorify God's name on earth, reaching forth their hands to partake of the emblems which call to our minds on the one hand the sacrifice on the cross and on the other hand the final triumph of Jesus, presents one of the most inspiring scenes this side of eternity. Long may we cherish the blessed privilege of celebrating, in God's own appointed way, the event which lifted us from the bondage and curse of sin. and made us joint heirs with Christ for eternal glory. Versailles, Mo.

MISCELLANEOUS. For the Herald of Truth

" ZEALOUS OF GOOD WORKS."

BY TILLIE M. ENGEL.

I'aul speaks of Christ's followers as "peculiar people, zealous of good

But, alas, how many Christian professors fail to live up to these words, Many are anything but peculiar and separate, and thus fail to shine as a light in the world, and many are very careless and indifferent instead of zeal ous in the cause of Christ.

A merchant has little use for a care less servant, because he can not intrust the work in his care, much less can the Lord intrust so great a work in the hands of a careless people. The harvest truly is great, but the laborers are un few. The Lord can use only such as are fully consecrated and have a love and zeal for Ilis work.

ls not too much love for the world and too little true love for God, the reason so little is done for the Lord? Many will miss heaven because they are so little concerned about the condi tion of their souls and thus fail to accept Christ as their Savior. I believe many will miss heaven just because we as Christian professors, are giving too poor an example or are not zealous enough in laboring for the salvation of souls, and if we do not take heed, carelessness will keep our soul out of heaven. l'aul says, "Walk in wisdom toward them that are without, redeeming the time." ()nce while speaking of the necessity of parents teaching their children the principles of religion while vet vonng. I heard a Christian-pro-

fessing mother say, "This is all right and control of the church conference, in the sanction and adoption of the profor parents who have but little work to Ques. 4. What is the difference between life and property insurance?

take care of, but a farmer's wife finds no time for such things." Shali we wonder why so many of our young people are so little concerned about the Lord's work when we see their parents value earthly treasures above the salvation of the souls intrusted to their care? Christian friends, let us not spend too much time, striving for earthly treasures, which shail vanish away, but set our affections more upon heavenly things, and lay up for ourselves treas-

Let us also remember that we are no more our own, but we are bought with a price; we belong to the Lord, not only on Sunday, but every moment of our life. Our time, taient and money, ail is the Lord's: even these bodies that we dwell in should be presented, "a llving sacrifice holy, acceptable unto God."

ures in heaven, which can not be taken

Are we serving the Lord with body, soul and mind? If not, it is time we awake and consecrate ourselves more fully to Him, that He may use us for more actual service in His Kingdom.

What we need is more of that love, and more of that Spirit, which, if we possess will make us zeslous of good works and pleasing in the sight of God. Let us pray for the same that we may he enabled to do more work for the

Lord and He will not leave us without a reward, aiready in this life, and in the life to come give us a home in heaven. Washington, Ill.

REPORT

held May 3 ist and Jnne 1st, 1900,

at the Stark M. H., Stark

Bro. John K. Yoder, of Wayne

county. Ohio, opened the conference by

admonition and prayer, after which

Bro. Benjamin Gerig was elected mod-

erator, and Bro. David Plank assistant

moderator. Bros. Joseph Kanagy and

John Hartzier were chosen secretaries

and Bro. Jacob Meyer, German secre-

Phil. 2:1-5 was read and remarks

AFTERNOON SESSION.

Ques, 1. What is the object in hold-

ing a church conference and how should

Ans. To have more union among

the Brotherhood in Christ and be bound

together in the work for the Master:

that more power may be obtained and

that the congregation should be thank-

prayer head covering when attending

Ans. It is the sentiment of this con-

ference that it is contrary to the word

of (lod for a sister to pray or prophes)

with uncovered head under any circum-

Ques. 3. Should not this conference

recognize a S. S. conference and if so

what relation should one have to the

Ans. This conference does recog-

nize a S. S. conference as being bene

ficial in the training of Christian work-

ers so far as it is under the supervision

church services of other denomina

ful for the light received.

stance.

other?

each congregation regard the same?

tary.

hold out in the faith.

Co., Ohio.

land and Virginia; One congregation not flourishing, others taking in some members; members taken in in the different churches

The congregation in Long Green, Of the Amish Mennonite Conference, Md., has few members and is without a minister

Some difficulty existed in the Denbigh congregation in Va. Afterwards peace

was made and communion held. Afterwards trouble arising a request from some members of the Denbigh congregation was made, petitioning to be admitted into the Ohio and Pennsylvania Conference. A vote was taken to elect a committee to investigate

Report of this committee was read and accepted, which is as follows:

Your committee recommends that an were made by many of the brethren, to investigation of the nature of the be of one mind, strong in the Lord, and trouble in the Middlesex church is necessary for the granting of said

The question. How shall the expenses of our evangelists be paid? was taken up, and decided that each individual church raise a fund for this purpose and send it to Jonas Smucker, of Smith ville. Wayne Co., Ohio, who was elected by ballot as secretary and treasurer for this fund.

After further remarks the confer ence was closed by Bro. Michael Yoder Ques. 2. Should our sisters wear the leading in prayer and a hymn being sung.

After supper the conference came tozether in extra session before the evening services.

Evangelists were elected for one year as follows: Bros. Michael Yoder and David Plank.

Michael Yoder, of Pa., was elected to go to Va. to investigate the matters there and was to choose a Bro. to go with him and that he, Michael Yoder, shall have charge of the congregation at Long Green. Md., to go or send some

one.
The members around Canton belonging to this congregation were considered

and the conference concluded that Bro. Jacob Gerig take charge of those mem-

It was moved and seconded that s copy of this report be printed in the HERALD OF TRUTH, after which the conference closed in union and har-JOSEPH Z. KANAGY, JOHN M. HARTZLER, mony.

Secretaries JACOB G. MEYER, Translator.

July 15,

Bishons ministers and deacons at the Amish Mennonite Conference:

BISHOPS Michael Sloneger, Lewisville, O. John K. Yoder, Orrville, O. Benjamin Gerig, Smithville, O. Fred Mast, Millersburgh, O. Moses Mast, Walnut Creek, O. Christian Stuckey, Archboid, O. David Plank, Bellefontsine, O. Jonathan Smucker, Goshen, Ind. John R. Zook, Neshannock Fails, Pa Michael Voder, Mattawans, Pa.

MINISTERS. John Summers, Paris, O. Jacob Gerig, Smithville, O. C. K. Yoder, West Liberty, O. Jonathan Hartzler, Huntsville, O. Joseph Becher, Barrville, O. Jonathan Werey, Urbana, O. Jonathan Lantz, Neshannock Falis Penna.

J. Z. Kanagy, Allensville, Pa J. H. Byler, Belleville, Pa. John S. Mast. Morgantown, Pa. D. Z. Yoder, Denblgh, Va. Simon Stuckey, Paris, O.

DEACONS.

Christian Z. King, Bellefontaine, O. Daniel Smnoker, Barrville, O. Peter Conrad. Smithville. ().

HIS NAME REFUSED.

Sometime ago the Mirror and Key stone of the Masonic fraternity an swered the question explicitly as to praying in the name of Jesus in the lodge. That paper asserted that it was unMasonic to offer prayer in a lodge of Freemasons in the name of Christ that it was destructive of harmony. which was the corner stone of Ms sonry, and would produce discord, that all prayer to be Masonic must be addressed directly to the Father. So then let it be understood that because some men refuse to recognize Jesus as the Messiah that His name cannot be employed according to Masonic law in the Masonic lodges. The Odd Fellows have taken definite action on the non recognition of Jesus also. In the official report of the Sovereign Grand Lodge of the Independent Order of Odd Fellows, which held its session in St. Louis, Mo., September 24th, 1891 this determination was made as will be seen by this official report, page 12619. Aiso at a semi-annual session, held in Boston, Feb. 14th, 1889, the Grand Lodge of Massachusetts formally approved and adopted the action of the Grand Sire, and Sovereign Grand Lodge, thus making it officially "inexnedient, unwise and unlawful" for "a chaplain to commence and finish his prayer in the name of Christ," in any lodge within its jurisdiction. Still other action is before us, of the same import. Also the fact is found in both of the Odd Fellows' Man nals we have that "It is the duty of the chaplain to open and close the lodge with prayer, using none other than the prescribed forms." But in four street meetings a week, and in this none of the prescribed forms of prayer, for the Odd Fellows' use, is the name of Jesus found. Christ is blackhalled. and rejected in all the regular prayers of Odd Fellowship, in every degree.

MISSIONS.

HOME MISSION

145 West 18 St., Chicago, Dear Readers of the HERALD: Greeting in the blessed name of Jesus, who always cares for us and leads us if we will but follow Him. This morning as the sun shines more

hrightly than usual down eighteenth street and as it gradually is rising above the buildings which keep us from beholding its beauty as it appears above the eastern horizon, my mind goes out in deep sympathy for the lost world and the ann gradually rises and is being almost hid from us by the smoke of the city, it does seem to want to shine so much, it pictures to my mind how much the Lord Jesus desires to shine through the hearts and lives of many who have hanging over their lives a dark clond of sin, so that Jesus cannot shine in them as He would, and how very sad it is that this is the case with many who profess to follow Jesus. Dear friends, let us be sure that this is not the case with us. You know Jesus said, "Ye are the light of the world, and if we have any sin about us we will be as the aun when it is hid from us by an eclipse: we will not be answering the purpose for which God has created us and those with whom we come in contact will be drawn away from Christ rather than drawn to Him. Oh how I long to see the day when many of the poor men and women in this city will leave their sina and follow Jesus, who when He is come in will make their lives happy indeed.

Of the many hundreds we meet, occasionally one is willing to leave these sins and follow Jesus. On last Sunday one poor soul decided to leave the world and take Christ as her Lord and Savlor. May God make her life a blessing to her family and her neighbors. Dear friends, you cannot realize what it means for some of these poor people to become Christians. A young girl about seventeen came to us a few evenings ago after meeting, and told us why she was not at meeting for so long. Her mother is a Catholic and her father an infidel. This girl tries to live a Christian life; she said they used to allow her to read her Bible, but now she is not allowed to read it any more, only as she steals away by herself. She said she always waited till they were all in bed, then she would kneel down and have prayer; but now her father watches her sometimes and will slip in and kick her or in some way disturb her. She says, many times when she kneels down she just trembles for fear her father will come in; but she is determined to go on. She is afraid however her parents will drive need no longer ask how we shall get her away from home. Pray for her that God may protect her and provide a place for her if they do drive her away. How thankful we ought to be that we have good Christian parents.

At present, because of the warm weather our meetings are not very largely attended, but good interest is manifested. In connection with the regular meetings we have from three to

way many hear the Gospei who never go to a church or mission. On account of the warm weather we closed the sewing school for two months. We were much pleased with the work. During the month of June there were twenty three quilts finished besides many towels and garments of different kinds. We trust that they will not only learn to sew, but that they also may learn through what they are taught to trust in Jesus as their Lord and Savior in their youthful days. At present the weather is very hot and the work seems at times very heavy, but by the Lord's assisting grace we will do what we can. There are now but three workers here. but we expect Sister Amanda Eby who has been at her home in Ohio on a visit, next week to again take up her work

with the children On Tneeday Sister Lina Zook left the city for her home in Ohio where she will stay for a few weeks, then return to Elkhart, Ind., where she expects to take up some work in the Institute for the ensuing year; during her stay in the city she has made many friends, who would be glad to have her remain. We also believe she has been the means of hringing many souls to Christ. May God continue to use her as an instrument to point souls to Christ, is our prayer. Bro. Leaman we believe is improving the time during his absence from the Mission. May he be the means of bringing sunshine to many lonely hearts wherever he may go. We long for the time when he will return and take up his work again in the Mission. Bro. Detweiler, who was here a short time assisting in the work, was called to his home in Nebraska, the 2d inst. We were sorry to see him go, but as it seemed necessary we gave our consent. May God bless him.

We are so thankful for the visits by our dear brethren and sisters as they pass through the city, though many of them stay but a very short time. It seems they always bring so much sunshine to us. May God bless them all

for the help they give us. In conclusion, dear brethren and sisters, may we ask you to pray earnestly for the work, and that God may give us more power and wisdom in teaching His word. Yours for the lost in Chicago.

For the Herald of Truth. THE GREATEST WORK IN THE WORLD.

BY J. BURKHARD.

The supreme enterprise of the age is the immediate preaching of the Gospel

to every creature. The great question of the hour is, How can the immediate proclamation of the Gospel to every creature he made a fact? Other preliminary questions have been answered by the very movements of God's providence and the developments of human history. We across to the nations, for the barriers are down; nor need we inquire how we are to reach the uttermost part of the earth, for the steamship and steam car will bear us to the limits of the globe in less than two months; nor need we search for the implements and instruments for the work of evangelization, for the printing press offers to make the eye the handmaid to the ear, in the given point, one every second, to con-

rapid dispersion of the Gospel message in the conquest of the world for Christ. Nor is it a question of adequate force for the field, for the evangelical churches could furnish one missionary for every two thousand of the unevangelized nopulation and yet have enough and plenty at home to support every foreign missionary. It is not even a question of adequate means to support a great army of missionaries for the aggregate wealth, which is at the disposal of the disciples of Christ, is so great that one tenth of it would amply suffice to sustain half a million workmen in the field, and to supply all the needed adjuncts for mission work. What, then, is the hindrance? We

answer unhesitatingly, that the Church of Gcd is trifling with human souls, and with her duty. The hour has come for plainness of speech. It is no time to put a vell over the face or a gag into the mouth. Christian missions have never yet been taken up by the church as an enterprise to be dared and done for God ilke any other enterprise, with promptness and resoluteness. Two texts of Scripture should be the motto of the present age: "Where the word of a King is, there is power." (Eccles 8:4) "The King's business required haste." (1 Sam. 21:8) The command of the King of kings is before us; that implies Divine authority back of our commission and hence guarantees Divine ability to fuifill it. And whatever is the King's business, it demands implicit and immediate attention. To submit to His authority, to believe in the ability divinely assured, to attempt great things for God, and expect great things from God-would insure an era of missions far eclipsing all work done hitherto or attempted.

What is needed in order to get this enterprise of world wide evangelization clearly before the Church of God and to get disciples fully engaged in this greatest work in the world?

We answer, comprehensively, must push for the Regions Beyond.

The motto of the great apostle of the Gentiles, (Paul) was, THE REGIONS BEYOND. He was not satisfied to remain just among his own countrymen the Jews, and get them all converted, but he pushed out into the Regions Be youd where the Gospel was not known. All libbs readers know of the result of his work. Just as it was in I'aul's time, so it is to-day; there are many Regions Beyond that need the Gospel.

If this great work of evangelizing the world is ever to be done, we must penetrate the deceptive halo of mere enthu siasm, and come to the bare hard facts of a world's destitution and degradation. Yeal is good, but zeal according to knowledge is better. To know the facts is to be oppressed with a great burden for souls. To judge from what is some times said or written on missions, one would suppose that the work, not only of evangelization but of conversion, is going on so rapidly that one might wake any morning and find the whole world had been brought to Christ.

Let us get past and behind this cloud and look at some great bald facts, which should put every professing Christian o thinking and on his knees praying for the evangelization of the world 1,500,000,000 human heings-enough if they were moving single file, past a

sume fifty years, day and night in pass ing-are now living on the earth, and going down to the grave at the rate of more than one every second! Death, three times every century, is sweeping the entire population of the globe into eternity, like chaff from a thrashing floor to make room for a new genera tion! And this process has been going on for nineteen centuries, so that, since Christ was born nearly sixty genera tions have lived and died, most of whose countiess millions never heard of Him! What if all that host might be supposed to move in procession at the same rate we have already imag ined! It would take over a thousand years! And, while we are talking about evangelizing the world some enthusiast are prophesying its speedy conversion is it not true that there are to-day more unsaved souls in the human family than there were iast century, or even last year? With all our missionary effort is not the world's population ad vancing faster than the churches of Christ are gathering converts? Surely it is time the church should fully awake to her responsibility.

What are we as a Mennonite Church doing in helping to carry on the greatest work in the world-spreading the Gospel?

Racides our regular church work of the different congregations, we have at present a mission in Chicago, one in biladelphis, one in Lancaster County, one in India and several other institu tions such as the Orphans' Home and Old People's Home, which may be classed among missions.

Could we not do more than we are deing? ()ther churches around us pay their ministers salaries and many o them receive large salaries, too. ()ur ministers preach without a salary. It s said there are about eight hundred Mennonite and Amish congregations in America. Suppose each one of these were required to pay the small sum of one hundred dollars a year to support a minister. How much would that amount to? \$80,000. What are we doing with our money? We profess to be a plain people. We teach plainness and simplicity. Do we practice what we preach and teach? Are we as sim ple as we might be in our dress and in our homes? How often do we see per sons who dress as plain as any could wish for, but when you get into their homes you find every thing fixed up in a grand style. Then, again, do we no live too much in luxury?

Let us remember that every time we spend one cent for some unnecessary article of dress, or to decorate our homes, or for luxnries, we may be de priving some poor soul of the bread of life. Then on the other hand are we pre paring some in our congregations for missionaries by our teaching and pray ers? Nearly every one of our eight hun dred congregations could support one missionary and many could support two or more and not suffer the least, but on the other hand would prosper more. Think of it, we are supporting about a dozen mission workers where we could support at least eight hundred, if we would put forth a real earnest effort Let us pray that the Lord will send forth more laborers into Ilis harvest.

The world is dying for want of the hread of life. Who will give it to them? Christ said, "Go ye into all the world." "Go" does not mean "stay;" "all" does

1900.

29. S .- Cbrist praying for His follow-

LESSON VI.-AUGUST 5.

JESUS AND THE CHILDREN.

Matt 18 · 1-14

12-14.1

INTRODUCTION.

PLACE.-Capernaum, a city near the

PERSONS .- Jesus, the disciples, a lit-

came down from the mount He bealed

a demoniac boy. He then journeyed

toward Capernaum, and on the way

again foretold His own death and resur-

rection. The disciples also had a dis-

cussion among themselves who should

be the greatest. After they arrived at

Capernaum the question of paying trib-

ute money was discussed, and Jesus

sent Peter to the sea with a hook; a fish

was caught and the needed amount

was taken from its mouth,"-Arnold.

streets, at the sea shore and in the syna-

He raise their dead, namely, the daugh-

ter of Jairus. But alas for Capernaum!

disciples, probably at the bome of Pe-

regeneration-being born again.

30. M,-Jesus and the Children.

31. T .- Jesus blessing the children.

CORRESPONDENCE.

JULY. HOME READINGS.

north west sbore of the Sea of Galilee.

dom of God,-Mark 10:14.

long after the transfiguration.

tle child.

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July 15, 1900.

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CONFERENCE.

The Annual Sunday School Conference for the state of Obio will be held Aug. 15, 16 and 17, 1900, near the Midway Church, ln Maboning Co.

A cordial invitation is extended to Sunday School workers. Those coming on the P. F. W. & C. R. R. will be met at Columbiana. Those coming on the Erle R. R. can arrange to be met at Leetonia. For further information address S. P. Yoder, E. Lewistown, O., or P. E. Whitmer, North Llma, O.

SUNDAY SCHOOL LESSONS.

LESSON IV .- JULY 22. PETER'S CONFESSION AND CHRIST'S REBUKE .- Matt. 16:13-26. [Read Mark 7 : 31-8 : 30. Memory

Verses 24-26] GOLDEN TEXT.-If any man will come after me, let him deny himself. and take up his cross, and follow me, -Matt. 16: 24.

INTRODUCTION.

TIME.-Autumn of A. D. 29, probably a few weeks after our last lesson.

PLACE.-In the outskirts of Casarea Philippi, a city situated twenty five or thirty miles north east of the Sea of Galilee, near the springs of the Jordan at the foot of Mt. Hermon.

PERSONS.-Jesus and His disciples. PERIOD OF RETIREMENT. - During the greater part of the six months from the feeding of the five thousand to the Feast of Tabernacles, in the autumn before Christ's crucifixion. He remained mucb of the time in retirement, engaged in teaching and indoctrinating His disciples in the deeper and grander truths of the Gosnel Little by little and step by step, were they brought to see and comprehend the nature of the kingdom which He came to establish among the colldren of men. The process was slow, but sure. They were nearing a great crisis; only six months more and the great work of redemption must be accomplished on the cross: for this event, and the great changes that would follow, the disciples must be prepared. Hence, Jesus found it. necessary to be much in retirement with them that He might more clearly reveal unto them the nature of the Mes sianic Kingdom, show them the necessity of His suffering and death, and reveal unto them the glory of the world to come through the transfiguration. The places visited during this period, were: (1) The borders of Tyre and Sidon, as recorded in our last Sunday's lesson. (2) From thence to Decapolis, the region of the "ten cities," south-east of the Sea of Galilee. Here He wrought two miracles, healing a deaf stammerer, and feeding the four thousand. (Mark 7:31-37;8:1-9.) (3) From Decapolis He crosses the Sea of Galilee to Dalmanutha, a village on the western shore of the Sea of Galllee. Here He was met by the Pharisees, with the unreasonable demand for a sign. (Mark 8: 10-13). (4) He took ship again and

sailed northward, to Bethsaida, where He besled a blind man, who saw "men as trees walking." (Mark 8: 22-26). Puraning His way north along the Jordan, He came to Casarea Pbillppi, at the foot of Mt. Hermon, near which city the events of to-day's lesson took place.

July HOME READINGS

16. M.-Peter's good confession. Matt 16 · 13-26

17. T.-The sure foundation.

2 Tim. 2:19-26 18. W.—The precious corner stone. Isa. 28: 14-20

19. Tb.—Living stones. 1 Pet, 2: 1-10 20. F .- Following Cbrist. Matt. 10:32-42

21. S .- Counting the cost. Luke 14: 25-33

22. S .- Forsaking all for Cbrist. Heb. 11: 24-27

LESSON V.-JULY 29, THE TRANSFIGURATION. - Luke 9:28-36.

[Read Mark 8: 31-9: 13, Memory Verses 33-35.]

GOLDEN TEXT .- This is my beloved Son: hear him .- Luke 9: 35. INTRODUCTION.

TIME,-Autumn of A. D. 29, about a week after our last lesson.

PLACE.-Supposed to be Mount Hermon, in the vicinity of Casarea.

Persons. - Jesus, Peter, James, John.

PRACTICAL SURVEY OF LESSONS .-We have in our to day's lesson the narrative of Christ's transfiguration in the presence of Peter, James, and John. The same was a special manifestation of the glory in which Christ will come to judge the world of which event He bad lately been speaking to His disciples. It also served to inspire and en courage the favored three to take up their cross and suffer for His name's sake. Not only they, but we also through this manifestation of His glory are made to rejoice in the hope of His coming; our faith being confirmed in the Lord Jesus as the Light of the World, as the Sun of Righteousness, being the brightness of His Father's glory: thus filling our bearts with love and adoration, and our minds with high and holy thoughts of Him. Although being clothed with a body, He revealed unto His disciples, as well as to us, the fact that the veil of humanity could not hide His divinity. Through the transfiguration we are made eye-wit nesses of His majesty and excellent glory, and have a conception of the glory Jesus entered into at His ascension, and in which He now appears at the right hand of God, and are much encouraged in our hopes and expectations of the glory that is reserved for us and all believers in the glorious kingdom triumphant. "Practically this lesson teaches us human frailty, the necessity and benefits of prayer, and that com munion with Christ brings a heavenly radiance to the countenance."

JULY. HOME READINGS,

23. M .- The Transfiguration. Luke 9: 20-36

24. T.—Peter's Testimony. 2 Pet. 1: 16-21

25. W.-Moses' Shining Face. Ex. 34: 29-35

26. Tb.-Elijah's Departure.

27. F.—Renewed in Christ.
Col. 3: 1-11 church are very fair. Bro. John F. could leave to solicit for this purpose Funk of Elkhart, Ind. and Bro. Isaac before Fall. So this brother proposed to 28. S.—Prayer a Christian duty.
Matt. 6:5-15 Weaver of the Bowne congregation, Kent Co., Mich., went there on Friday, June 29th. Meeting had been appointed (in the school house, where for some time they have held their servlces) for the evening and we had a good attendance and excellent attention.

On Saturday morning we had an-[Read Mark 9:33-50, Memory Verses other meeting, also well attended, at which an examination was held, pre-GOLDEN TEXT. - Suffer the little paratory to the observing of the death children to come unto me, and forand suffering of our Lord. Peace was bld them not: for of such is the kingconfessed and a desire to have the Lord's supper observed was expressed and it was also decided that a minister should be chosen and ordained. TIME.-Autumn A. D. 29, not very

On Saturday evening we held another meeting at which votes were taken for candidates for the ministry.

On Sunday forenoon the communion was observed, and thirty-five partook. Several were not present on account of CONNECTING LINKS.—"When Jesus bodily afflictions. On Sunday evening at our last meeting (there being but one candidate) Bro. Jacob P. Miller, recently of the Shore Congregation, was ordained to fill the place of a shepherd over this little flock, the Lord give bim grace to be a faithful laborer in the Master's vineyard. At the meeting on Saturday forenoon, two persons were haptized, ten received by letter and one expelled. On Sunday forenoon three more were received by letter, making a total of fifteen accessions during these meetings. There

Jesus has now entered Capernaum for the last time. Many times previous to are now about forty members, with prospects for more. this had His voice been heard on the The brethren maintain a Sunday school, a good feeling coupled with gogue. Many were the sick that He a good interest in the work prevails. aled in this city, and once at least did It seems thus far the Lord has blessed the work; we hope the blessing may Jesus bad pronounced woes against it, continue. The climate here is heaithy: because they rejected Him. The true the land is of a fair quality and very light bad come into their very mldst, cheap; they have good water, plenty of timber and very fair crops. We saw but they closed their eyes against it. Our to day's lesson gives an account of several excellent fields of grass, and the a private interview Jesus bad with His wheat this year is much better than in Indiana, but what is true the world ter. A spirit of pre eminence had taken over, is true here: people with small means who are seeking only after possession of the minds and hearts of the disciples at this time, and in their worldly comfort, and worldly pleasures, and people who don't like to work eagerness to ascertain their positions, hard, will be disappointed if they settle they ask the question, "Who is the here; but those who are industrious greatest in the kingdom of heaven?" Jesus replied with an object lesson, and economical, and desire to live a quiet, retired Christian life, away from teaching the necessity of hecoming cbild-like, humble, unassuming, and the more alluring temptations of teachable, in order to become great in thickly settled districts, even if they the kingdom of heaven. These child- have but little means, may find here like characteristics are obtained through just what they desire.

FROM THE MENNONITE ORPHANS' HOME, WEST LIBERTY, O .- We are Matt. 18:1-14 glad to say we have reasons to rejoice in the way the Lord has blessed us in every time of need. At our annual meeting in May it was decided that the Aug.
1. W.—Causes of Contention.
Jas. 4:1-10 Glover Institute property of this place should be purchased from the twenty 2. Th.—Marks of Discipleship.
Matt. 10:32-42 bondsmen and the huilding repaired. 3. F.—The Mission of Angels.
Heb. 1:1-14 We acted at once, and are about ready to receive the deed, but it has taken nearly ali our means at hand to pay for 4. S.—An Angel guarding Daniel. Dan, 6: 18-28 the property and repair the buildings, 5, S,—'The guardian Angel, Psa. 34:1-9 besides we had the use of only eight acres of land most of which is needed for an orchard, garden and grass plot for the children. But one brother's heart was touched who, on consulting with his family, made up his mind to little congregation near White Cloud, help us out. More land was needed but They have civilized customs and the FROM WHITE CLOUD, MICH.-The Newaygo, Mich., is steadily growing, the Board was not in a position to younger ones bave a common school language, and worship God as we

and the prospects for a flourishing assume the responsibility, and no one buy twenty four acres adjoining the "Home" property on the north, and hold it for us, giving us the use of lt until the church can afford to buy it from bim. This we consider a great favor. The land could be bought for \$65,00 per acre, and we took possession on the day of purchase.

The brethren M. S. Steiner, Martin Senger, D. S. Yoder, Samuel Algyer, and the Superintendent met at the "Home" on Monday morning, July 2, and closed the bargain with Mr. Taylor, We have now the use of thirty four acres and can get along with this so long as there are no more children to be cared for but there is a great work hefore us. Quite a few more expect to arrive in the Fall, and we would very much dislike to close the door on any child for lack of means. We believe the Lord will provide in due time. All the children at the bome are doing very well. We believe in their future, we pray for their safety and their usefulness, and their salvation. God bless us all! COR.

VINELAND, ONT., JULY 6, 1900 .-During the summer many of the people in this section are very busy with fruit: but we are glad that so good an interest is maintained in the work of the Lord. The attendance at the various services has been commendable. Bro. J. F. Rittenhouse returned from

his visit to Pennsylvania on the 23rd of June, considerably improved in health. Bro Eli S. Hailman of Berlin, Ont., spent several weeks in this district, preaching for us several Sundays. On July 1st be filled an appointment at Ciarence, N. Y. and on Monday evening July 2nd he preached for the congre gation at Sherkston, Ont. He returned to his home and family on the 4th inst.

after an absence of several weeks. The committee appointed to arrange the Young People's Meetings for the third quarter of the year, selected the subjects and appointed the leaders for each meeting, and we hope to have interesting and edifying meetings. We are glad to see ail of our young people take an interest in this work. May God bless them in all that they do, so that they will giadly do more as they have opportunity.

According to the suggestion of the 3. S. Conference at Berlin, that all of the Mennonite congregations in Canada should hold a coilection for the reilef of famine sufferers in India, a collection was taken here on June 17th. "Lay up for yourselves treasures in

heaven. Several Indians and a number of their children who were in this neighborhood picking strawberries, attended church services and Sunday school on the 17th of June. Large numbers of these oivilized Indians live in their fairly comfortable houses and on their own land, on the Grand River Reservation, about 30 or 40 miles south west of here. Many of them have "accepted" the Christian religion, that is, they have given up Paganism; but many of them are still Pagans. Every summer many of them leave the reservation and come into the fruit country, and earn a few dollars picking berries.

education. But there is abundant need of true Christian teaching and a practi cal Christlan llving among them.

FROM VIRGINIA .- On Friday June 15th Bisbop A. P. Heatwole and myself started to Fanquier Co., Va., and landed at Bealton, at 8 o'clock in the evening. We remained all night with Bro, Andrew Shifflets, On Saturday morning we visited his Bro. John and wife who had partly made up their minds to unite with the church. there we went to Descon H. L. Rhodes for dinner. In the afternoon we beld a meeting at which time votes were taken to ordain a minister. The votes were all given to Bro, E. J. Berkey. On Sunday morning we had another service at which time we received two precious souls, namely, John Shifflet and wife, into church fellowship by water baptism. May the Lord richly bless them that they may prove to be faithful members in the church.

In the afternoon we had another service at which time Bro. E. J. Berkey was ordained to the ministry of the gospel. The dear Bro, seems to keenly feel the responsibilities that have come to him in his cailing. May the grace of God and the prayers of the church go with him, that he may prove to be a faithful shepherd to the little flock in his charge. After the ordination we had another discourse treating on the suffering and death of our Lord and Savior Jesus Christ, after which we observed the communion with breach and wine in remembrance of His dying

The weather being very rainy and at a husy season of the year, we had no more meetings but returned to our homes on Monday.

CEDAR GROVE CONGREGATION YORK Co., ONT., JUNE 18, 1900 .- Our little congregation here was greatly encouraged on Sunday, the 17th inst when baptismal services were held at this place. ()ne dear young soul was added to our number. Bishop Samue Wideman of Elmira, Ont., officiated This accession completes the number of thirteen in the York Co. district who have, this year, decided to forsake the world and foilow the meek and lowiy Nazarene. May the dear Lord abund antly bless them in their wise choice.

We have an evergreen Sunday school at this place which seems to increase both in numbers and in interest. Al though our number is not large, yet we comfort ourselves with the promise of the Savlor where lie says that lie will be with the "two and three" who meet to worship Ilim in Spirit and in truth. We ask an interest in the prayers of all lovers of His cause, in behaif of the work here. P. D. B.

McPHERSON, KAN., May 8, 1900.-By the grace of God wife and I were privi leged once again to be with the breth ren and sisters in our old home, in Harvey ('o., Kansas. We attended one meeting at the Pennsylvania House, where Bro. John Rohrer of Lancaster Co. Pa preached in the German ian gusge. When we saw how much it was enjoyed, we thought of how thankful we ought to be to our heavenly Father that here in this gospel land we can each hear the word of God in our own

1900

July 15,

choose

At the hospital in Newton, I visited our Evangelizing Committee man, Bro. Amos Hess. He had been afflicted with sppendicitis and had undergone a surgical operation. He is now at home sgain, doing fairly well, but is not yet very strong.

Our Bish, S. C. Miller, and Bro. Geo. is. Landis have just returned from the brotherhood in Ness Co., Kan., where they held meetings. They found the few brethren and sisters at that place still desirous of pressing onward and upward in the good work, and who were much encouraged by a visit from those sent to them again through our Evangelizing Committeemsn even though he was at the time seriously ill. These desr ones in Ness Co., had not been visited for a long time but as they are still so desirous of receiving help and the evangelizing workers have still the same feeling as ever toward them, we are in hopes that the Lord will so order their way that they can have another series of meetings this fail, when it will be more convenient for the attendance of the entire com munity. Some people, even st this time, had come as far as ten miles to the service.

Our Committee men here in Kansas, I notice have been finding places where our ministers, even in mid-summer, have made the necessary sacrifices, and have left their homes to hold meetings. As one of our workers, Geo. R. Brunk, is being csiled away from the work here so frequently. I hope our brethren sbroad will come here pext fail or winter, if the Lord wills it so, and lend us, here in the West, their God given talents for awhile. Any one who has been here at any time in the past, is welcome to come again by our committee men and by the scattered brethren everywhere. This is true be yond a doubt, for we have heard it directly from the lips of the people, Will you not, ministering brethren, meditate prayerfully upon this Macedonian cry from the far West-even to the Rocky Mountains. Will you not think of this and be willing to come for thirty or sixty days during the fall or winter, to the places where our com mittee men and others tell us the great need of more workers is felt? Our ministers as far away as Capada have been here to build us up and to edif us, and will you not come from Pennsyl vania and other states? We are sure that all were edilied, those who came as well as those who live here. We feel sure that for our ministers thus to change about and go back and forth in the work, will tend to draw us all closer to each other and unite us more closely in spirit. Here and elsewhere the circle for Evangeilzing work grows jarger and more of a unit

In conclusion, I hereby extend an invitation to our ministers in Va., where Bro. Brunk now is, to come to Kan, and help in the good work next winter, if the Lord moves you thus to This is the feeling here at present, and I am not guessing at it either. Three weeks ago, I was in a commun where I saw many of our dear Amish brethren with whom I had not met for over three years not since the serious fall I had at that time. These brethren requested that I write to that brother who has been in India. Amos

without being hindered or Wenger, and do all I can to have him come to them, (about forty miles from here), and hold meetings as soon as he comes to this place. I do not know how to tell him this more quickly or more safely than through our church paper and trust that he will see it and write me a letter saying he will come in the fall. I can seenre him that Amos Hess and others, if I can judge the future by the past, will feel glad should R. J. HEATWOLE. he come.

> FROM ITHACA, MICH., JULY 8th, 1900,-On June 23rd, 1900, Bro. David Burkholder, of Nsppanee Ind., came to this place and remained until the following Wednesday. During his stay he held five meetings which were very interesting and encouraging to us. We are also glad to say that during his visit two precious souls were added to our number. May the Lord bless them so that they may ever hold out faithful S. DINTAMAN. is my prayer.

SUNDAY SCHOOL ITEM.

SPRING VALLEY S. S., McPHERSON Co., Ks.-New officers were elected at the Spring Vailey Church S. School on June 17th 1900, for the last two quarters of the year.

Bros G R and J. T. Landes were elected as superintendent and assist ant, respectively. Bro. J. S. Loucks, Secy. and Treas. Sister F. E. Landes to give blackhoard lessons, which have proved very interesting and beneficial. Bro. G. B. Landes, chorister, Most of the teachers were re-elected. Our school numbers about 60 pupils, but there will be a few more through the summer months. God grant that the leaders may be men and women after God's own heart. Let us all put our hands to the Gospel Plow in the Sunday school, and may we work with a will and Christian determination so that much good may be accomplished by God's help, during the remaining term, and that the rising generation may be trained up for God, and great ends achieved. To God be the giory and ours the blessing.

For the Herald of Truth. THE ELDER SON

BY J. S. SHOEMAKER.

Volumes have been written, and hundreds of sermons have been preached from the parable of the prodigal son, and the same has been instrumentai in leading multitudes back to the Father's house: for which the Lord be praised. Howheit we have in the same para

bie another character brought out very prominently in the person of the elde son, concerning whom we have never been permitted to hear a sermon preached. In fact, little has been said or written either for or against him Because of his extreme selfish character we are inclined to pass him by in silent contempt. Yet it is as necessary that we study his character, as it is to study the character of the prodigal, for it is evident from the application our Savior made of these two sons that the whole human family stand as representatives of one or the other. There has been no question in the

minds of Bible students as to what class of people are represented by the prodical son: but there have been various views and theories advanced concerning the elder son, as to whom he represents.

There are those who believe and teach that he is a representation of the angels, because of his fidelity and permanent residence with the Father.

Others assert that he represents a sort of angelic people who need not be converted, individuals who by state of nature are good and pure enough to enter heaven without a change of heart or spiritusl birth. These and other arguments are brought out in a very plansible way as to whom the elder son represents, but the close student of God's word will readily perceive that such theories are erroneous and misleading. The first and second verses of the chapter give us the key to the parable.

The prodigals are mentioned in the first and the elder sons in the second. "Then drew near unto him all the publicans and sinners (prodigals) for to hear him."

"And the Pharisees and scribes (elder sons) murmured, saying, This man receiveth sinners (prodigals) and eateth with them." Our Lord spake three parables to the scribes and Pharisees in reply to the criticisms they had offered.

1st The parable of the lost sheep showing how Christ was constrained through love to come into this lost world in search of the lost sheep, (the prodigals).

2nd. The parable of the ten pieces of silver, showing the work of the Holy Spirit aweeping the house (the church) in search of the lost piece (the elder son) lost in the church.

3rd. The psrable of the two sons, showing plainly God's love and joy in welcoming the prodigal's return. against which the elder son (the scribes and Pharisees) murmured and found fault. Yet the Father (God) lovingly entreats the elder sons (the scribes and Pharisees) to come in and enjoy the great gospel feast with the prodigals, but they would not, choosing rather to wrap their selfrighteous robes about themselves as did the elder son.

Before making any further applica tion of the elder son, we wish to briefly note the arguments brought out in comparing the elder son to the angels and sinless individuals. We shall consider the same in the light of God's

Those who see in the elder son a representation of the angels, make their strongest point to harmonize the two in the fact that the elder son said in reply to his father's entreaties "Lo these many years do I serve thee, neither transgressed I at any time thy commandment," in response to which the father said, "Thou art ever with me, and all that I have is thine." If what the elder son said of himself was really true, the comparison would be good thus far, but when we consider his jealous disposition toward his brother who had so recently returned and how he censured his aged father for receiving the profligate son back into the family, we see no trace of the angelic spirit in hlm, but just the opposite-the disposition and nature of failen angels.

It is argued that the angels in heaven who had ever been with the

Father and never transgressed or disc beved His commandments at any time would have just reason to murmur and find fault when God receives into His mllitant kingdom prodigsls that had been steeped in sln of the deepest dye. and afterward inherit all the privilege and glory of heaven on an equality with themselves. Such undoubtedly would be sinful man's way of ressoning; but from the following references we note that the angels take special Interest in the salvation of the human family, and rejoice greatly when prodi gals return to God.

On that memorable night when Je sus was born in Bethlehem, an angel winged his way from heaven to earth as the first evangelist to declare unto the shepherds as they were herding their flocks on the plains of Bethlehem the glorlous message of salvation. "Be hold I bring you good tldings of great joy which shall be to all people, for unto you is born this day in the city of Davld a Savior, which is Christ the Lord." And immediately the heavenly host (a multitude of angels) appeared "praising God and saving, Giory to God in the highest, and on earth, peace, good will toward men." No murmuring here. And in the verse just preceding our parable our Savior makes plsin the attitude of the angels toward penitent sinners. "There is joy in the presence of the angels of God over one sinner that repenteth."

Paul in referring to angels and their mission says in Heb. 1:14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The heirs of salvation are those who as prodigals returned to the Father's house through true repentance of their sins, at whose return the angels rejoice, and to whom they become ministering spirits. The fore going facts are sufficient proof that the elder son does not typify the angels. Nelther does he represent a class of people who by state of nature are so supremely good that they need not be converted. Observation as well as the Scriptures teach us very emphatically that all mankind has failen into sin A few references from "The Word" will suffice to prove our position. "All have sinned and come short of the glory of God" A.L.L. "There is none ighteous, no not one," no n.o.t o.n e. "All we like sheep have gone astray. We have turned every one to his own

way." e-v-e-r-y o-n-e. "Wherefore as by one man sin en tered into the world, and death by sin; and so death passed upon all men, for that all have sinned." a-l-l h-a-v-e s-i-n-n-e-d. If it were needful we could call the reader's attention to many more like passages, but the few references given prove beyond any doubt "that by the deeds of the law" or by man's own righteousness, no one shall stand justified in the sight of God. Consequently the elder son cannot typify a class of people that never existed nor ever will.

To the writer it is clear that the elder son represents, in glaring colors, the scribes and Pharisees and selfrighteous Jews. They, like the elder son were continually murmuring and finding fault because Jesus was wel coming the prodigals into the fold. They, like the elder son, were selfrighteous, very good in their own opinion, ever boasting of their faithfulness

elder son, rejected the entrestles of the use for any other kind of righteous-Father, to come in and partake of the gospel feast, simply because the prodicole (the Centiles) were sested around the table spread with the gospel feast.

Aithough the elder son boasted of

his fidelity to his father when he said.

"Lo these many years do I serve thee,

neither transgressed I at any time thy

commandment," yet his actions and

attitude toward his father at this very

time proved his statements to be false: he was rebeliious and disobedient, and would not come into the house when ble father kindly entrested him. Instead of obeying he gave his father a piece of his mind because he had received his profligate brother back into the family. The scribes and Phar isees in like manner boasted of their goodness, and even thanked God that they were better than other people. they were ever at home in the Jewish church and were exceeding zeslous to observe the letter of the law. Yet they were not nearly so good as they imagined themselves to be; for Christ ssys positively in the Sermon on the Mount "Except your righteouspess shall exceed the righteousness of the scribes and Pharisees, ye shail in no esse enter into the kingdom of beeven" Like the elder son, they were wonderfully favored. God had never forsaken them as a people, but had showered upon them the choicest of Heaven's blessings. The all things of God were at their disposal. Because of the faithfulness of father Abraham God had granted them special privileges; to them were given the morsl lsw, the ceremonial law, the law of ordinances, and the temple service; these and many other special favors really belonged to the Jews and not to the Gentiles, and in addition to these rites and ceremonies, they were invited to the great gospel fesst, which was provided for the prodigsls, but like the elder son they would not come in, because of their self righteousness. The fesst prepared for the prodigal was a part of the ail things to be enjoyed by the elder as well as the younger son Msy those who imagine that the elder son stands as an angelic type, or the pattern of an ideal saint, simply take his measure with the Beatitudes as the measuring line, and be convinced of his true character. Thus saith the Lord, Biessed are the poor in spirit." Was he really poor in spirit? No, not he! One that had been so good and faithful, and full of self-righteousness knew not what it meant to be poor in spirit. "Biessed are they that mourn." Did he feel to mourn over anything bad that he had done? No indeed! The only thing over which he felt to mourn was that his brother came home siive. "Blessed are the meek." Was he meek? Anything but meek! There was not even a trace of meekness about hlm; he was very much like the Pharisee that went up to the temple to pray, who thanked God that he was better than anybody eise, his pretended prayer was simply a grand commendation of self, every sentence of which begsn with the personal pronoun I, five great capital I's in a short prayer of about 30 words.

"Blessed are they which hunger and have any such hunger or thirst? By no means! He was so full of self-

ness. "Biessed are the merciful," Was he merciful? We should not think so. when we consider how unmercifully he despised his brother, and shamefully trested his father by refusing to comin to the feast, when entreated to do "Blessed are the pure in heart." Was he really pure in heart, when his heart was filled with hatred and icalousy toward his brother? "Blessed are the peacemakers." Was he a pescemaker? No. but a pesce breaker When the father's heart was made to rejoice because of the prodigsi's return he, like the Pharisees, was displeased and harshly censured his father for making a feast for his profligate son, and he felt disposed to pick a quarrel with his brother. From the comparisons made, and evidences given, every intelligent reader should be convinced of the fact that the parable of the elder son is in the truest sense applicable to the scribes and l'harisees, also to

the following traits of character belong to class No. 1 of elder sons. 1. Those who criticise and find fault when prodigals are converted and received into the church.

msny in the present age who belong to

the same school. Those who possess

2. Those who become envious be cause of the success and special favors bestowed upon others. 3. Those who bosst of their good.

ness fidelity and success in the service of God. Those who take pride in their

positions, abilities, tsients and achievements. Those who expect to get to

heaven by the way of morality, or the deeds of the law. 6. Those who iay special stress in

the externsis of religion, and ignore real heart service. 7. Those who prefer to stay outside of the church rather than to associate

with those who had been prodigais. 8. All those who cover up their 'sins with the robes of selfrighteousness, are

elder sons. If characters such as the afore mentioned were admitted into heaven, they would look with scorn upon the thief who died on the cross, and with contempt on Mary Magdaiena and many others who at one time were prodigals and had wandered far from the Father's house, but in their lost and ruined condition they were rescued from the perishing, by a loving Savior and shepherd, and safely sheltered in

the heavenly fold. It is to be feared that many prominent church members are in reslity eider sons and know it not. They are the class of whom Jesus spoke when He said: "Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? and in thy name done many wonderful works?" May the Lord in His mercy deliver us all from the elder son spirit, but rather as converted prodigals abide at the table of the Lord forever.

Dakota, Ill.

THY KINGDOM COME - Matt. 6: 10.

"I never felt the power of this petithirst after righteousness." Did he tion more than when standing in a leafless wood. It was a clear day in early spring. The trees were perfectly

and fidelity to God. They, like the righteousness that he had no room or naked, their branches like arms stretched out in prayer. To me they seemed to say, Spring, clothe us with thy besuty! Summer, enrich us with thy abundance! Through the long winter we waited patiently for thee. Thy kingdom come!' I, too, a lestless human tree, said with a fuil heart, 'O fairer spring! O richer summer! Clothe me, make me besutiful. O Savior, Thy kingdom come!""-Joseph Parker.

For the Herald of Truth.

IS THERE A CAUSE:

BY M. S. STEINER

In the July 1st number of the HER-ALD OF TRUTH, I see among other editorials one on "To our correspond ents" by F. which forcibly appealed to me. The writer gives good ressons why they desire more srticles, items and church news, and indeed I can in part, at least, sympathize with an editor in his trying and wearing efforts to do good-often unappreciated,--but sometimes there may be a cause of which the editors are ignorant, or which for some reason has been overlooked. A word on "is there a Cause?" may not be out of place by one who may be numbered among "correspondents." I do not know whether the writer had me in mlnd or not when the editorial was written, and so far as that goes there is no differ ence. My time has been so well taken up the last two years in other writing and work that I cannot find time to do all I would like But as to the cause If there be one, it ought to be known to all concerned, and by the editor's permission I shall here slso "openly" give one or more.

If I were an "outsider" and were to

judge the Mennonite people by their

paper the HERALD and its contents

alone. I would form rather a dark picture of them in some particulars. There is and has been a great deal of 'negative" teaching, and much criticising editorially. There is a sentiment expressed and hidden between the lines that has a tendency to repulse and make afraid. I do not think this is the object of the writer, but sometimes with all our good intending we miss the mark. What makes me believe that some of these writings are not to be taken as seriously as they seem to warrant was made clear to me by an ncident that occurred in one of our conferences where there seemed to be some difference of opinion as to methods of church work between the bishops and ministers. A rather pointed discussion had taken place, when at the close of the meeting one of the hishops stepped down and ap proaching me kindly remarked, trust you understand me." "Yes, think I do and hope you understand me too." "Yes," says he, "We are not as cross as we look, come again and help us." Now I really think "F" in his editorials is not as cross as he writes if he were I would find some occasion for complaint. In some former editorials "to our correspond ents" I noticed expressions that could easily be understood to be coaxing. threstening and rebuking.

Again he says, "We have some very good promises from a number of our

.. but we are sorry to say . . . those who have made the best promises have done least in fulfilling them, while in other editorisls he speaks of a similar class of brethren as "enemies" and goes on to warn the brotherhood of a younger generation and of hypocrites in the church. I do not know exactly what the point is ln all these remarks but one thing I do know, and that is that there are many who are made shy and afraid by them, and who get an idea that everything seems to be going to the bad. Some editorials comnend the ability and work of our ministers and workers, while others seem to point right at that very class and expose them as men not fit to be in the church I say "Is there not a csuse?" The fault may lie at the door of the reader who does not know how to interpret sentences, but I am incliped to believe there is a fault with the editor. I do not want to "think" as does that "nameless brother or sister of Illinois" that the senior editor had better retire altogether, nor do I believe that he "is slmost supersonusted and at best hardly able to keep up with the progressive ideas of the age," but I do say I believe he could best serve the cause and the church by appealing more to the good will of correspond ents and workers, speak kindly of the ministry who face the enemy of souls in hard places and trying conflicts, and place confidence in the judgment and

to aid in supplying us with articles

Once we get to look on the dark side of things for a long while, everything will appear so much the darker, If we go with our heads down, we can see many unpleasant and disagree able sights I could at one time myself ssy (in the days of sore disappoint ments) with downcast David, "Ali men are lisrs," but a second and sober thought enabled me to "look up" from whence every good and perfect gift comes and I discovered the fact, that "In my haste I said, All men are liars." Elijah, the man of God, feil subject to a mood of despondency, and was ready to lie down and die in despair, but God gave him to understand that he was not alone in the right, but that there were yet seven thousand who had not bowed the knee to Baal. Ideals in others are not often realized. We can have patience with ourselves but not so well with others. Lowell makes this point clear to my mind in these beautiful lines:

opinions and wishes of those who may

at times differ with him on some points

of church polity. In fact, the same

thing may fit all of us quite as well.

n woman and in man I find it not; almost weary of my earthly lot My life-springs are dried up with burning

Thon finds't it not? I pray thee look again, and through the depths of thine own

How is it with thee? Art thou sound and whole?

Doth narrow search show thee no earthly

stain? SK NOBLE! and the nobleness that lies in other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt then see it gleam in many syss
Then will pure light around thy path

And thou wilt never more be sad and lone.

One great difficulty has been with man, and no one of us may be an ex ception to the rule, is that he has too good an opinion of himself. The same prominent and well educated workers fault we find in others lies buried deep in

of more than half of mankind.

ship God calls us to hasten with the

Every want of human souls is in-

spired of God. It is an unmistakable

call to His followers to bring that soul

to the divine supply. Can there be a

louder or more pathetic call of God

than that out of human sorrows and

struggles which He has allowed to

come to awaken human longings?

Every worker therefore has the double

call: one directly from the Spirit to go

the needs of men to come and help

gospel. Man's need is God's call.

out, others see them reflected from our own lives. I am not so foolish as to believe that "when a few of the old bishops die" the church will speedily go to the bad, neither am I so feelish as to think that if all the "well educated workers and young blood of the church" were to leave the faith that that would end all. The principles of our faith and of the gospel are greater than the Mennonite Church. God can get along without any of us whether we be members, ministers, evangelists, bishops, or editors, but He cannot get on without principles and the truth. There were some who lived in Bible times that thought wisdom would perich with them, but the Lord gave them to understand that they did not cut so great a figure as all that. We may be called to fill responsible positions and we may not know who to call on to take our place, but there is some one some where that can do the work if we cannot and maybe to much better advantage and satisfaction.

If the Mennonite Church is so shaky that it would totter to pieces if a few old heads or young heads were removed it ought to totter to pieces. No man or set of men, and I will make that a little stronger, no institution of the church fills so important a position that the church could not get along with out it. Yes, if all of our church institutions were removed there would sufficient principle, and truly consecrated ability and means remain, which at present largely lies dormant, to do all the work along the various lines that is done now, and perchance more. We have made wonderful strides in the last ten or twenty years, and we have true-hearted and whole-hearted brethren at the heads of all of our various church institutions and enterprisesmen who are able to do the work and do it well with the proper encourage ment, but let there be no under-handed work done on the part of any one by which one institution, or one class of workers in the church may seek to promote their own interests at the expense of another institution or another class of workers. There is more to do than any of us can accomplish in our varjous lines of work, without interfering or belittling or crippling the work others may be called to do.

There may have been too much criticlsing and fault-finding all around The dark pictures may have been held up too long already, and what we need is a gospel of sunshine and of love held out to our people from the pulpit and by the press. It is claimed in medica science that a well man can be made sick by friends calling his attention to that subject day after day. "You don't look well," has a sickening effect upon the stoutest heart when too often and too long repeated. What is physically true of a person, may be spiritually true of a church. There has been too much negative teaching. As said in the beginning, if I were to judge the condition of the church by many of the editorials and by much of the teaching from the pulpit, I would conclude, we are indeed in a forlorn condition. I must repeat the thought, let no one think that something unusual has hefallen us-the apostle offered a similar remark on one occasion. We have about as good men, and we have about as bad men in the church to-day as

our own bosom, and when we point these they had in apostolic times. This is true if I read my Bible right, and if I have a fair knowledge of human nature. The proportion may be somewhat changed, but the facts of misunderstandings, of opinions differing, of diversities of operations, and of symptoms of selfishness and of jealousles to a greater or less degree always existing in a church is nothing unusual. "Paul withstood Peter to his face," and some sharp words passed between them, but they labored on faithfully in the same church. Later they understood each other better and all went well. If to-day some liberal-minded and aggressive Pauls cross the path of some conservative churchman-minded Peters. remember that the similar events took place in the primitive church, and all came out well. The two elements are to-day hard at work in the Mennonite Church, and I believe she is big enough at heart and great enough in purpose and established enough in principle, and bound together enough in love to ride safely through the storms of the season. Our duty is to sow, or to water, or it may be both, but it is God that giveth the increase, -we can't force that, yea, we can't hinder God in that, if He is minded otherwise.

One thing is certain, the HERALD anght to be read in more homes, it ought to be better liked, it ought to yield a greater influence for good, it ought to have more able contributors to its columns, it ought to give less occasion for suspicions, and in short it ought to serve the interests of the cause of Christ and the church to a better advantage all around. How can this be done? I don't exactly know. but it occurs to my mind if "causes" were removed and "promises" redeemed our prayers for a better church and a better paper will be realized.

And now If true friendship may be tested, (and I believe it may) by having our faulta told, I am sure I did my share of teiling in this article. After reviewing it carefully. I am made to wonder whether I have not ventured out as far on the one side as I think others to have ventured on the other I shall let the reader judge the words and the Lord decide the motive and hope to abide by the results. An oper discussion of the subject from all sides may be our shortest way out, and the best way to convince us all around of our duties and make us keenly feel our responsibilities.

July 3, 1900, Pandora Ohio.

NOTE .- Our brother has spoken very frankly upon a subject with which every reader of the HERALD is more or less acquainted. Frankness the editors always appreciate. If we have made any misstatements, mlsrepresentations, given false impressions, taught errone ous doctrine, been unkind, or unjust, or unfair toward any individual, congre gation or institution, if we have been too lenient toward some or too harsh toward others, if we have in any way been at variance with gospel teaching or church pollty and practice if we have disappointed any one with our efforts, if our conservatism in one par ticular and our progressiveism in an other or our attitude toward any movement, institution or individual in or out of the church has been censorious or caused suspicion, fear or shyness,-in short if, and wherever, we

have done wrong, will the wronged one, from the heart, forgive us and bear

with us? Of this one fact let us assure you. that we have the welfare of the church at heart, her Christian dignity, her purity, her harmony, her progress. When the word "dignity" is used in connection with a church or a conference, an individual or a paper, some people actually smile, but there is a Christian dignity (mind you, not simply religious dignity or vanity) which, if lost sight of, must make the arch enemy smile, since it robs the church or the individual of a safeguard and a power that means much. Now, do not begin to "read between the lines," dear reader, we are not putting anything there A more charitable reading of the lines just as they are, and less attempt to find something or put something between the lines when we have put nothing there, will remove much that is made to appear wrong. Men are able sometimes to so interpret a line, or so read their own suspicions or fears or hopes or intents or motives, good or bad, into or between the lines that the original intent or meaning of the writer is lost sight of. This peculiarity, or rather failing, of humanity accounts in part for the different denomi nations at present existing, as well as for the schisms and dissensions in churches. Oh for that charity that covers a multitude of sins, for that singleness of eye that looks at things as they are, not as the colored glass of prejudice, or the double-focussed glass of duplicity makes them appear to be.

STRENGTH IN WEAKNESS.

This is the Christian paradox, to be at the lowest extremity of self-helpfulness and yet at that point to be clo hed with more than human strength. And yet Paul asserta this apparent contradiction most plainly; "When I am weak then am I strong." He also asaerts that his weakness was the condition of his strength and that God taught him this doctrine asving, "My strength is made perfect in weakness.

It is clear from this and the next verse, that the strength Paul had in weakness was not his own, but the power of Christ. The weakness was his own the strength was God's His weakness was revealed by his "infirmities, reproaches, necessities, persecutions, distresses" in that he found that his own strength was insufficient to stand against them, and realized that if he had nothing else to depend on, he must yield and be crushed by them. No man is strong enough in himself to stand against the evil days which will surely come. Our own strength must yield to them. But, "man's extremity s God's opportunity."

We can never be too weak for God to help us. And when at last our own vain struggles to stand in our own strength against the ills of life have taught us our utter helplessness we are the condition to receive divine strength, if we but turn to God for it. When we cease to rely on any other aupport, and depend only on God, the strength of Omnlpotence is given us. Out of the ashes of our dead hopes, of our wasted strength, of our pride in personal resources will rise a new life whose strength is unconquerable, because it is the strength of God. When

we know ourselves aright, we shall feel that we have nothing of our own that is good-that we are atrengthiess, powerless, and must depend entirely on His all sufficient strength

Happy for us if we turn to God who is our refuge and strength, our present help in trouble-to give up self-will and accept God's will, to hear Him say, "My grace is sufficient for thee-my strength is made perfect in weakness, for then shall we be able to say, "When I am weak then am I strong-strong in the Lord and in the power of His Sel. L. M. J.

BE JOYFUL IN GOD. 'Make a joyful noise unto God."-Ps. 66: 1.

O serve Him with gladness and fear,

His sheep, and we follow His call.

song, Your vows in His temple proclaim;

And bless His adorable name.

And shall to eternity stand.

For good is the Lord, inexpressibly go And we are the work of His hand;

Exait in His presence with music and mirih, With love and devotion draw near.

The Lord, He is God, and Jehovah His name Creator and Ruler of all;

And we are His people, His sceptre we own,

O, enter His gales with thanksgiving and

His praise with melodious accordance pro

long

His mercy and truth from eternity stood.

THE BIBLE

This book contains-the mind of

God, the state of man, the way of sal-

vation, the doom of sinners, and the

happiness of believers. Its doctrines

are holy, its precepts are binding, its

histories are true, and its decisions are

immutable. Read it to be wise, believe

it to be safe, and practice it to be holy

It contains light to direct you, food to

support you, and comfort to cheer you.

It is a traveller's map, the pilgrim's

staff, the pilot's compass, the soldier's

sword, and the Christian's charter.

Here Paradise is restored, heaven

opened, and the gates of heli disclosed.

Christ is its grand subject, our good

its design, and the glory of God its end.

It should fill the memory, rule the

heart, and guide the feet. Read it

slowly, frequently, prayerfully. It is a

mine of wealth, a Paradise of glory, and

a river of pleasure. It is given you in

life, will be remembered forever. It

invoives the highest responsibility.

will reward the greatest labor, and con-

demn all who trifle with its ascred con-

LONG LIFE,

Among all the causes of human

mortality, old age is one of the rarest.

But few human heings among thousands

attain to an old age. Men come to their

death through accident, excess severe

toil, by mental and physical overwork;

they are killed by gluttony, by in-

temperance, by anger, envy, jealousy,

and every unholy passion, but very few

auperiority over the brute creation, he

irritable, revengeful, and by yielding

to ill controlled and unhealthy passions.

and unrestrained and irregular appe-

tites, he exhausts his vital forces and

goes down quickly into the grave

is in his habits irregular, intemperate,

With all man's intelligence and his

comparatively, die of old age.

tents.-Sel.

James Montgomers

sonal service in some form. Here again further and employ one or more aub

A TERRIBLE PICTURE.

It may not be generally known that India ordinarily suffers what might be called a chronic famine affecting some 40,000,000 people, who, according to that eminent statistician and historian, Sir William Hunter, never know what it is not to be hungry-who eke out their miserable existence in a state of perpetual starvation. You see India is a very thickly populated country. On its more than one and a half million square miles, not less than 300 million people are crowded together, and of that amount some 275 million live in the agricultural districts, existing exclusively on agricultural products. In the majority of districts a large portion of the working people are paid in grain and buttermilk. Twice a year when harvest is gathered, the head man of each village divides up the grain among the familles according to their earnings. If you approach an Indian village in the early morning between four and five o'clock, you will hear the women busy in their huts turning the grindstones and preparing their supply of grain for the day's use. With the poorer classes the flour thus made is boiled in buttermilk, plentifully diluted with water, and the outcome, a sort of thick gruel, serves as breakfast, dinner

"Bloody and deceitful men shall not live half their days," Ps. 55:23, and the early mortality of the dissolute and ungodly is a matter of common observation as well as of express Scriptural declaration. "Righteousness tendeth to life." Prov. 11:19. In the Holy Scriptures are found those sanitary rules which if properly observed would prolong the lives of men.-The Armory.

· 1900.

PERSONAL CONSECRATION.

The personal consecration of a Christian to the service of Christ should be understood to involve in every case perwe find a very confused notion in the minds of most persons concerning the subject. Perhaps in nine cases out of ten the person concerned, if questioned on the subject would calmly reply that he is not qualified to do any Christian work and that he trusts others who have more leisure or better gifts to do all that is required. Those who have means often are prepared to go a step stitutes to work for them. This is well enough if the substitute in question is employed in addition to what the person himself does. The chief point is that there are certain forms of personal service from which no believer can be excused. These may not be the same in every case, but it will be found, if careful inquiry is made, that each individual stands related to certain tasks or to certain other individuals in such a way that obligations rest upon him which cannot possibly be discharged by any one else. "Go ye also into my vineyard," is a command given to every one who receives a call from the Master to become His disciple. In no case does it appear that the suggestion was made to any one of those thus sent that his duty might be discharged by employing a substitute.

and supper for the family.

The famine is caused by the failing the dark and desperate spiritual needs of the rainy season. The rain in India

comes with great regularity. You can reckon that on the fifth of Inne almost to a day-anyhow, within a week-the first showers of the monsoon will fall, If a week passes without the welcome drops, terror strikes the heart of India. Anxlous faces seek the horison daily. Gradually every hope dies from the weary eyes, and the country settles down in the stupor of dumh despair. The grass withers and dies: the scorch ing sun glares from a cloudless heaven on its rapidly progressing work of devastation. Then wells dry up. The cattle fall here and there, unable to withstand the ravages of hunger and thirst. Their carcasses strew the barren desert. Vultures and jackals begin a gruesome carnival; they crowd nearer and nearer around the villages as if waiting for the country to become a carrlon pit. The people roam aim lessly about, mere hags of bones; childrep crowd around their parents in

nants of humanity, finishing up the

work so well begun. Oh! a famine is

terrible terrible! - Commander Booth

"VE ARE MY WITNESSES."

Of the true church, born of the Spirlt,

we desire to say a few obvious things.

First, ahe is Christ's testimony on earth

Witnesses to her own washing and

redemption; to Christ's wonderful work

of grace and preparation in her own

members. She must not, will not be a

volceless oracle. Her lips will glow

with joyful declaration of her own de-

liverance from the guilt and sin by the

blood that is mighty to save. She will

tell in the ears of men of the mercy and

love and power of the Lamb of God

who taketh away the sins of the world.

She will gladly give a reason of the

hope, which is her anchor cast within

men will hear or forbear. The true

church is Christ's visible working force.

"Go ye into my vlneyard." The church

must take the Savlour's place in His

absence and carry on His work till He

A church that is content to simply

enjoy itself, that gathers no sheaves,

will Christ reject when Ile comes. He

said "I will come again and receive you

unto myself." "He that goeth forth and

weepeth, bearing preclous seed, shall

doubtless come again with rejoicing

THE CALL TO LABOR

A writer on missions, Keith Fal-

coner, says very impressively that the

great world's sore need of salvation is

a clear call to every Christian man to

go and spread the gospel, and that

every man must rather show good

reason for not going than idly wait for

an irresistible inner moving thither.

He does not deny nor depreciate the

Sel. L. M. J.

returns. "Occupy till I come."

hringing his sheaves with him.

the veil. She will be heard whether

Tucker in War Cry.

"Ye are my witneses."

The great trouble with us to day is that the rescue of imperiled souls is our last and least consideration. Many congregations are conducted on the basis of social clubs. They are made centres of social influence. Membermute application; the families grow ship is sought in order to advance one's smaller and smaller, as first one, then prospects in society, business, or poli another sinks down and gives up the Preachers are called who know hopeless struggle. And then to crown it all the black scourge of disease sets how to in, intensifying the agony; pest, chol-"Smooth down the rogged text to sars polite, era, plague attack the miserable rem-

And snugly keep damnation ont of sight." The Sunday services are made the

occasion of displaying the elegancies of apparel in the latest fashions. Even the little ones are tricked out as though they were the acolytes of pride. Men there are, even officers in the church, who comply with the letter of the law whose spirit has long since fled out of their hearts. Church registers are filled with the names of unconverted men and women, who often may be found in box, dress circle and parquet of the opera and theater. Communcants take in the races, and give and attend card parties and dances. The distinction between inside and outside is so obscure that men smile when asked to unite with the church, and sometimes tell us that they find the best men on the outside.- Sel

WAITING FOR THE SPIRIT.

There are persons who seem unable to follow the onward march of Divine purpose or providence. If they speak or think of Christ to-day, they think of Him as on the cross; though He was only there for a few hours, and that was eighteen hundred years ago. They do not seem to comprehend the course of events under Divine superintendence: and so to day we find persons gathering together to walt for the decent of the Holy Ghost, ignoring the fact that the Spirit of God was long ago poured out. For eighteen hundred years the Spirit of God has been present to convict the world and gulde the church.

We should think strangely of a man who'd hant his boat up high on shore and then get into it, waiting for the river to bear him along upon its bosom. We should think it a wiser course for the man to haul his boat down to the water side, and launch it; and then he would likely find a current to bear him along. So there are men waiting for the hantism of the Holy Ghost. In the Gospel dispensation the main reason in the want of the Holy Spirit is found in resisting, grieving, quenching, or Spirit's moving, but blds us listen to doing despite to Him; and the remedy rose, which he carefully wrapped in

is not in walting for God to baptize with the Holy Ghost, but in repenting In the midst of all this darkness of sin and making wrongs right. I this is done there will be no need o stands Jesus calling for laborers. By waiting long for the presence of the every longing of man for better things, Spirit; but if refused to do what God by every struggle to he at peace, by every terrible sacrifice in heathen wor requires, anyone may have to walt long

Spirit .- The Christian.

and vainly for the descent of the Holy HINTS ABOUT CONVERSATION

One has sald, "Of ten things which know. I have learned nine from con versation.

1. Avoid satire and sarcasm Never repeat a word that was not

ntended for repetition. 3. Often cultivate "flashes of siand save men; the other from among

lence. It is the longer half of the con

versation to listen well

5 Sharp sayings are an evidence of low-breeding.

Shun fault-finding and fault finders.

A MOTHER'S CARE.

Mother, watch the little feet Climbing o'er the garden wall, Bounding through the busy street Banging cellar, shed and hall. Never count the moments lost, Never mind the time 'twill cost, Little feet will go astray-Juide them mother, while you may

Mother, watch the little hand Picking herries by the way, Making houses in the sand, Tossing up the fragrant hay Never dare the question ask. "Why to me this weary task?" These same little hands may prove Messengers of light and love.

Mother, watch the little tongue, Prattiling, eloqueut and wild What is said and what is sung. By the happy, Joyous child. Catch the word, while yet unspoken Stop the vow before 'tis broken, This same tongue may yet proclaim Blesslugs in the Savior's name

Mother watch the little heart. Beating soft and warm for you; Vholesome lessons now impart, Keep, oh keep that young heart true Extricating every seed, Plucking up the noisome weed: Harvest rich you then may see Ripeniug for eternity

EOD HIS MOTHER'S SAKE

The florist had just swept some broken and withered flowers into the gutter, when a ragged urchin darted scross the street. He stooped over the pile of mangled flowers, and, looking them carefully through, came at las upon a rose seemingly in better condl tion than the rest. But as he tenderly picked it up the petals fluttered to the ground, leaving only the bare stalk in his hand.

He stood quite still and his lips quiv ered perceptibly. The florist's boy, who had been looking at him severely felt that his face was softening "What's the matter with you, an way ?" he asked.

The ragged little fellow choked as he answered: "It's for my mother. She's sick, an' can't eat nothin' au' i thought if she'd a flower to smell it might make her feel better."

"Just you wait a minute." said the florist's boy, as he disappeared. When he came out upon the sidewalk he held in his hand a beautiful half opened

tissue paper. "There," he said," "take that to your mother !

He had meant to put that rosebud on his mother's grave, and yet be knew he had done the better thing. "She'll understand," he said to himself, "and l know this will please her most."-Se-

BLESSINGS IN DISGUISE.

We do not always know what is for our own good. Things which seem to be good prove to be evil. Things which seem to be evil work together for our

When Jacob in his old age mourned the loss of his son he said. "Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me," (Gen. 13:36). And yet these things which he thought were against him were the workings of divine providence on his behaif, and it was hy these very things which he thought were against him, that God was pleased to deliver Jacob and bis house from famine and from death. So the shades which seem to us to hang darkest may but precede the brightest day. The weeping which endures but for a night prepares us for the singing which comes in the morning Pasims 30:5. The assaults of enemies which vex and grieve our souls only prepare for the day of peace and blessing, when conflicts and trials shall be ones. Let us learn to watch and wait and see what purpose of mercy God has for us even in hours of dark ness and distress.

It is through the flery furnace and the lions' den that men come to victory, triumph and peace. Let us not fear to go forward. The Red Sea shall divide before us, but, it shall close over the enemies of God; and He who has delivered His people in all ages past will not forget us in the dark and try-Sel. L. M. J. ing hour.

"CONTINUALLY WITH THEE."

Nevertheless, I am continually with thee. Pualms 73 · 93

No earthly friends are with us as art Thou-Our inmost selves are hidden from their Sometimes they fain would aid, but know not

They cannot read the soul's deep mysteries. These human hearts, in all their need, are

known To Thee, O Father, and to Thee alone.

Continually with Thee! delightful thought!

Ever beneath Thy loving, watchful eye; Ever by Thy hiest Spirit gently taught The lessons to be learned as life rolls by. O God of Love! how sweet it is to be. Through all our days, continually with

WHY NOT TAKE IT?

This story iliustrates the fact that we are too slow to recognize our blessings. We have more than we realize, but himdiy refuse to grasp the truth In reality thousands are unfortunate not because a reasonable degree of success and happiness are not within reach, but because they are so taken up with hewailing their lot that they do not realize the value of what they have before them. It is unnecessary to add the moral.

A man once saw an old man looking

very unhappy and said to bim, "My

riend, you are unbappy." "No," be replied, "I am not."

You do not feel that you bave salgation, then?" the gentleman asked. "No." said he. "I have been praying

for it for twenty years." "What! praying for it for twenty years! Let me tell you a story, for you remind me of the circumstance;

"I saw a gentleman the other day who was paralyzed on one side, and was wheeled about in a chair. As be was out one day he saw a poor man sitting by the roadside afflicted in the same manner, and calling out, 'O, for God's sake, give me a nickel.' The rich man told his servant to wheel him over to the poor man. He did so, and the gentleman held out a balf dollar to the beggar. But the blind man still kept crying, 'O, for God's sake, give me a nickel!

"He was blind The centleman said. 'Here my good fellow, is a half dollar for you.' But the poor fellow was deaf, and still kept calling out for a nickel. The servent wheeled the gentleman nearer; and at last be made the poor man bear, and then be thankfully took the half dollar."

DECEITEUR JOYS.

"I said of laughter, it is mad: and of mirth, what doeth it?" Eccles, 2:2. The joys of worldly-minded men are like those of delirious persons, who have lost their reason by distemper. Delusion is the only cause of their pleasure; they think themselves in abundance when in reality they are quite destitute. Death will end this dream of folly, and, when they awake, they shall be confounded at their pov erty. Miserable, therefore, are those whom the false pleasures of the world render incapable of true consolation. Let us say continually of such vain mirth "what doeth it?" Nothing is a solid subject of joy, but our bopes of God's favor; all other delight is hut a

Jesus said to the woman of Samaria. "Whospever drinketh of this water shall thirst again." John 4:13. This may be applied to all worldly satisfactions; the more we enjoy them, the more we want them. The possession of riches does but increase our thirst for them. Avarice and ambition are more uneasy for what they have not, than pleased with what they have The enjoyment of pleasure softens the soul, and renders it insatlable. The more we divert our selves, the more we want diversion and it is easier to persevere in a state of fervor and penitence, than to recover it again, when we have given way to pleasure and rejaxation. Let us, therefore watch over ourselves and abstain from those waters which will but increase our thirst. Let us keep our heart with care that it be not seduced by the vain joys of the world, which will end only in despair,-Fenelon.

OBITUARY.

CHRISTIAN C. BEERY

was born in Virginia, Aug. 8th, 183i, died of apoplexy, very suddenly, June the 29th, 1900. He went out to the the 29th, 1900. He went out to the woods in the forenoon to get two small poles to make a ladder to pick cherries. He told his folks that he would he hack till dinner, but falled to come. After they bad eaten dinner, they

became uneasy and his son. Abraham, started towards the woods, and when he came to the gate at the end of the lane, he found his father lying on the ground dead. He had cut the two pround dead. He had cut the two poles, one be had carried along to the gate. He leaves six children, three sons and three daughters to mourn their less. One son and one daughter are living in Obio. They were all present at the funeral except the daughter in Obio. His companion preceded him six years to the spirit world. Thus we see one by one goes the way of all flesh. Bro. Beery's health failed several years ago, but he filled his place in church whenever he could. His eye sight failed so he could not read on account of a cataract. He will be greatly missed both in the family and in the church. He had his home with bis son since his wife died. We be lieve he bad his house set in order lieve he bad his house set in order. His last sermons were directed to the end of the world. He preached very earnestly as long as his health permitted him. He passed through many trials and difficulties, but was steaffast to the end. He was ordained as a minister in Fairfield Co., Ohio, and was a preacher in the Memonite Church for many years. His funeral took place the first of July at the Caledonia meeting honse, in Kent Co., Micb., and was largely attended. Funeral services by — Miller and Peter Keim.

FREDERICK A. RHODES

was born Feb. 22, 1819; died Feb. 12, 1900; aged 10 days less than 81 years. Bro. Rhodes was a deacon in the Mennonite Church for many years and was faithful to the office which the Lord had entrusted to him. Concerning bis life, little needs to be said since "Actions apeak louder than words". All tions sneak louder than words tions speak louder than words." All who knew him could realize that be bad been with Christ, and he was ever found working for the upbuilding of the kingdom of Christ here on earth. Although in his last years he suffered much, yet he bore his afflictions pa-tiently and without murmuring. He was ever longing to go and be with Cbrist which he expressed as a rest in the text he selected: "This is my rest forever; here will I dwell, for I have desired it." Pis. 132:14. Bro. Rhodes was married twice, first to Mag dalens Heatwole, and then to Sailie Shoemaker, who survives him. He also leaves two sons and three daughtefs, also many friends to mourn his loss, although we need not mourn as those who have no bope. He was a kind father, a good neigbhor, and a faithful member of the Mennonite Church. Funeral services were held a the Bank M. H., and largely attended and conducted by Bro, Lewis Shank and Bro. Joseph Geil. May we all so live that when we are called away it will seem a rest for us, a place to dwell, "because we desire it." Let all who read these lines so live that we may he resd and known of sll men, as was this our hrother.

H. E. HRATWOLE.

MARRIAGES.

McDowell-Ressor.-On the 27th of June, 1900, at Box Grove, Ont. by Pre. L. J. Burkholder, William Mc-Dowell of St. Catharines to Frances A. Reesor of Markham.

REESOR-BYER - On the 28th of June, 1900, by Bish. Samuel Wideman, at the residence of the bride's parents, near Wideman M. H, Markbam, near Wideman M. H., Markham, Ont., Bro. Alexander Reesor to Sister Mary Byer of Markham May God'e blessing rest richly upon them in their new relation in life.

DEATHS.

CRANE.—June 2i, 1900, near Milan, Oklahoma, of kidney trouble, Orren Crane, aged 73 years, 2 months and 18 days. He was born in Toronto, Can-

ada 1827. He lived as be died, peace ful, as he said he was not afraid to die. Those who knew him best loved him most. He leaves a widow and two daughters and three sons. Fnneral services by Simon Hetrich. Text, "Set thine house in order " Isa 38 mains were laid to rest in the Timber-lake cemetery where a large concourse of friends gathered to pay the last tribute of love and respect

BAUMGARTNER - Anna Holdeman Baumgartner was born in Holmes Co., Ohio, in May 1831; died in Elkhart, Ind., on the 2nd of July, 1900, aged 69 years, 2 months. She was the mother of eight children three of whom are dead, leaving three sons and two daughters to mourn ber death. There are also seven grandchildren. She was are also seven grandentiem. She was a faithful member of the Mennonite Church, and a strong believer in the efficacy of prayer. She had many trials in her life, endured many afflictions in various ways, but hore all with pa-tience and humble submission to the will of God. We have reason to believe that these light afflictions which "endure but for a moment" worked for he a far more exceeding and eternal weight of glory. She was buried at the Mennonite cemetery, near Elkhart on the 5th. Services were conducted by Lehman and J. F. Funk from

POORMAN.—On the 26th of July, 1900, near Elida, Ohio, at Bro. Simon Good's, Sister Catharine Poorman (widow of Daniel Bechtal who died eight years ago, of paralysis and old age, aged 85 years 11 months and 2 days. She with her husband united with the Mennonite Church shout twelve years ago and remained faithful until God cailed them home. Sister Bechtal had for a number of years great desire to depart and be with Christ She seemed to be tired of this world and could hardly wait the time when God would call her home. We believe she was ready to meet her God in neace and that she is now at rest She leaves three sons and one daughter.
One son and daughter preceded her.
She bad twenty-nine grandchildren, twenty-three living: twenty-seven great grandchildren, twenty-five living; three great great grandchildren, dead. Her funeral was a sad one, not one of her large posterity being present, though many sympathizing friends followed her to the grave. Buried at Sslem M. H., on the 27th. Services were conducted by Moses Brenneman, assisted by C. B. Brenneman and J. M. Shenk by C. B. Brenneman and J. M. Shenk from Isa, 66:13. She died with a firm faith in her Redeemer, and calmly closed her eyes as one failing asleep. May children, grandchildren and all prepare to meet her in heaven

OTT.—On the 27th of June 1900, in Somerset Co., Pa., Mary A., wife of Albert Ott, and daughter of Bro. Aaron and Sister Maria Miller, aged 33 years, 9 months and 20 days. He mother, as will he seen in these notices, died on the 7th of the same month. She was buried on the 29th at the Blough Mennonite meeting house where services were conducted by S. G. Shetler, Rev. Gross, of the Lutheran Church, and L. A. Blough, from Jer. 10: i9. She leaves a sorrowing husband, two children (one quite young), a father ath of wife and daughter within the uean or wire and asugnter within the brief period of three weeks brings to Bro, Miller and family a double meas-ure of sorrow, but God can comfort them: "and these light afflictions which endure hut for a moment work in us a far more exceeding and eternal weight of glory while we look not at the things which are seen, but on the things which are not seen; for the things that are seen are temporal, but the things that are not seen are eternal."

MILLER.—On the 7th of June in Somerset Co., Pa., Sister Mariah, wife of Bro. Aaron Miller, aged 19 years, 10 months, 11 days. Sister Miller was called away quite nnexpectedly. She attended the communion services on the 3rd took of the sacred emblems of the broken body and shed blood of Christ, but at the close of the meeting she took sick, and in a few days she had gone to her final reward. She was on the 4th at the Blough Menno nite M. H.; funerai services were conducted by S. G. Shetier, Aaron Loucks. and Jonas Blauch. Text, Joh 26:14. Sister Miller left a sorrowing husband two sons, and four daughters, and many other relatives. One of the daughters, Mrs. Ott, followed ber a few

1900

weeks later as will be seen in another Brough-On the 10th of June, in Camhria Co., Pa., Stella May, infant daughter of John H. and Mary Blough, age 10 days. Fnneral services by Jonas

SNYDER.-Absalom Snyder, born in Waterloo Co., Ont., May 23rd 1817, died of paralysis on May 21st 1900, leaving four sons and three daughters to mourn the loss of a kind and loving father. He passed away at the ripe old age of 82 years, 11 months, and 29 days.
A large circle of relatives and friends
followed the remains to their last restrollowed the remains of their last exemples ing place at Wanner's M. H., on the 24th. Deceased united with the Mennonte Chnrch in his youth and was a consistent member until his death. Funeral services at the honse hy Jacob Woolner, Sr., and at the M. H. hy Noah touffer and Elies Waher ier preceded her husband nine years

CHUR -In Garrett Co., Md., near Dob CULP.—In Garrett Co., Md., near Don-hin, W. Va., on the 30th of June, 1900, Peter Culp, aged 59 years, 5 months, 10 days. Bro. Culp was born in Mahon-ing Co., Ohio, on Jan. 20, 1841, some time after he moved to Elkhart Co., Ind., where five brothers and a sister still reside. He was married to Cather-ine Holdeman. His health failing he red to the mountains of Garrett Co. Md. He was a sufferer for many years with gastric catarrh, or cancer of the stomach, and for the last year could stomach, and for the last year occurses a scarcely anything but raw oysters. Three years ago he was haptized and received with his wife into the Mennonite Church. He was a quiet, peaceable man, as we learned from his neighbors He bore his sufferings with Christian fortitude and when the end drew near he admonished his children to mend their ways and lead Christian lives. He was perfectly resigned and willing to exchange this life for the life beyond. He leaves a sorrowing wife, five broth-ers, one sister, four sons, four daugh-(all married) and twenty-one grand-children to mourn their loss. Services were conducted on July ist by D. H. Bender and Isaac Abernathy, of the Dunkard Church, from Rev. 14 · 13 Interment in Cooper's grave

Shnavely.—On the 5th of May, 1900 at Intercourse, Lancaster Co., Pa., of pneumonia, Brother John Shnavely, pneumonia, Brother John Shinavely, aged 71 years within one day. De-ceased was sick only a few weeks till God saw fit to call him home. He was a consistent and an obedient member of the Mennonite Church He was one of the Mennonite Chnrch. He was one of those quiet, gentle, and kind dispositions which every one admires and always ready to give advice, both shout home and in the chnrch. He was always ready to help to build up the cause of Christ, giving for church work or to the poor. He was hard of hearing, but that did not hinder him from services. ing God. When he was yet in younger years he scarcely ever missed his seat in church. He will be missed in the home, in the church, and also in the village wherein he lived. He was never married and lived with his sister Elisabeth and Bro, Benjamin. Seven hrothers and two sisters survive him, and one sister died about 30 years ago. believe our loss was gain. May we all strive so to live that when thou sees in to can be, we can say as our brother said in the presence of the writer, on his death bed. He cast his eyes heavenward and exclaimed: "It is all right." Peace to his ashes. The funeral was held on Tuesday May 8th. A large concourse of friends and neighbors came to pay the last tribute

of love. Services were conducted by Isaac Eby and Bro. C. II. Brackbill, from Prov. 14:32,

Loucks.-Died on the 19th of June. 1900, at her home in Scottdaie. Pa., of old age, Sister Nancy Loucks, the was born Fehruary 4, 1808,) aged 92 years, 4 months and 15 days. Funeral services were conducted in the home on Thursday the 21st hy Bro. J. N. Durr, as-sisted by J. B. Lyie, after which the body was interred in the Aiverton cemetery, by the side of her husband, who had preceded her to the spirit world nearly 31 years. Peace to her

EVANGELIZING AND BE-NEVOLENT BOARD

TO THE COURT TOWNS Evangelizing.

8 35.76 \$ 2 00 10 00 34 00 \$ 46 00 Chicago Mission. Heln, Fnnk, A. S. Bauman, Rents Mission flats, India Mission s Cong., Goodland, Ind., \$ 330 er's Cong., Waterloo Co.. Snyder's Cong., Waterloo Co., Ont., Middle District, Rockingham Co., Va., (for Bro. Ress-ler's own henefit), Metamora S. B., Woodford Co., Illinois, 1379 18 00 Metamora Neighborhood Bible Reading. 2 72 Total India Orphans. A Sister and children, Total, Armeula Orphans.

A. M. Cong., Neshannock Falls.

Penneyl vanila, 1933
1933
4417 Pennsylvania, Roanoke Cong., Ill., Metamora Cong., Ill. \$ 52.25 Indla Famine. A Brother, Vineland Cong., Ont., Roseland Cong., Adams Co., Nebraska, Eight-year-old, birthday offe Wideman's Cong., Ont., blethday offering 26 31 27 28 6 55 Wideman's Cong., Ont., Cedar Grove Cong., Ont., Palmyra, Mo., S. S., Coneatoga S. S., Waterloo Co., Ontarlo, Mrs. John S. Hallman, McVeytown A. M. S. S., Millin

Co., Pa., Jacob S. Angspurger, S. A. Kurtz, \$ 212 74 Total. DISBURSEMENTS. Chicago Mission. epair Mission building, ollne

SUMMARY PECEIPTS. Jhicago Missi India Mission India Orphan India Famine 8 390 75 DISBURSEMENTS. 8 77 67 Chleago Mission. 8 313 11 1000 59

PREEWILL OFFERINGS RECEIVED FOR THE OLD PEOPLE'S HOME BUILDING FUND FROM JAN. 1, 1900, TO MAY 22, 1900.

\$1818.70

G. L. BENDER Treas.

Mrs. Elizabeth Buzzard,
A Bro., Wayne Co., Ohio,
Howard Co., Ind., Cong.,
Salem Cong., Wayne Co., Ohio,
A Co., Wayne Co., Ohio,
A Bro., Stark Co., Ohio,
Leah Brenneman, Maryland,
By a Bro., Pa., Ioan lor an
Imited time without in-100 00 5 00

Present halance.

Total. D. C. AMSTUTZ, Sec'y of Board G. L. BENDER, Fin. Sec'y

FINANCIAL REPORT WELSH MOUNTAIN INDUSTRIAL MISSION, FOR THE MONTH OF JUNE. THE PART OF THE PARTY OF THE PA

A. W. Martin,
Henry Hershey,
N. H. Buck walter,
M. W. Nolt,
Essalas Witmer,
A Brother,
Barbara Sander,
Lizzle Sander. Lizzle Sander, Henry Shirk, Amos Hershey, Ben. Meilinger, Martin Ressier, George Herr, Christian Hess, Abr. Eshieman, Worst & Shertz,

REPORT OF THE MENNONITE

FROM JUNE 15, TO JULY 1, 1900.

Sister John Funk, A Friend, Moses Spangler, Henry Benner, Cash, T. S. Bandoe, J. B. Lindeman, collected, J. R. Bnckwaiter, B. F. Charles, Amos Greider, Jac. M. Greider, Building Fund. Bro. Lindeman, Income on Mission. Incom Bean poles, Carpet, Lahor, Shirt factory work, Cash in store, Strawberries, Total. Previous receipts. Grand total, EXPENDITURES. Bills Pald. N. H. Mack, provisions. 8 2 59

cash to laborers, 17 45

audicise. Apr. & May, 12 86

Ell Martin, hardware,
J. W. Stauffer, feed,
audicise. Apr. & 224

210

210

Atlautic Befining Co., 248
Chinson & Stokes, seeds, 581
Clizabeth Bosts, rent on account, 40
M. H. Hagler, bread, 58
Chinson & Stokes, seeds, 58
Chinson & Control of the C Worst & Shertz, gro. & prov.,
" gro. & hardware,
" provisions, Total. 8137 95

Previous bills.

Orders paid, Previous orders, Total, 8329 46
Gratefully acknowledged,
Noah H. MACK, Treas,
Vilonia, Lancaster Co., Pa.
Note.—Some of the money under the head
of collected money should be under the head
of building fund, but as we have not received
allist from the collector of the persons who
thus contributed, we could do no better than
incincid at lander the general head of consti-Total

SUPERINTENDENT'S REPORT Contributed Articles.

S. O. Martiu, provisions, S. Slater Amos Nott, prov. & ciothes, Sister Elmer Myers, provisions, John Metzler, Easlas Witner, Easlas Witner, M. W. Nott, John Shender M. W. Not.,
John Sauder,
Sjater Barbara Sauder,
B. F. Bnek waiter, 3 loads siraw,
Martin Nolt, hay,
Mrs. De Haven, clothes,
Liellinger. Total Previously acknowledged,

Gratefully acknowledged, Noah H. Mack, Supt. FREEWILL OFFERINGS RECEIVED FOR MENNONITE ORPHANS HOME, FOR JUNE, 1900.

Total.

5118.65

Fannie Boweis. West Liberty. O., \$ 200
Hannah Osterstock, Akron, O., 10 00
Sister, Marshallville, O., 25
Friend, West Liberty, O., 500
J, Hartzler, Konnard, O., 1 00

Total \$26.75 Sister Kanffman, West Liberty, a hen with 9 chickers, west Liberty, a new with 20 chickers. West Liberty, a new with 20 Stater Hooley, West Liberty, a hen with 20 Stater Headings, Bellefontaine, a new with 22 chickens, and 1 gal, lard. Erother, Elida, G, strawberries. Brother, West Liberty, strawberries. Stater Hartzler, West Liberty, a hen with 10 Stater Hartzler, West Liberty, a hen with 10

Sister Hartzler, West Liberty, a hen with to chickers.
Sister Williamson, Bellefonlaine, a hen with 18 chickens.
Besides these we have received a number of small donations from different ones, which we kindly remiember and hereby Gratfeluly acknowledge, Cratfeluly acknowledge,

A. METZLER, Snpt., West Liberty, O.

ADVERTISEMENTS.

Books 25 cents each .- The Dream of Youth, hy Hugh Black; Business, by A. R. Wells: A Day's Time Table, hy E. S. Elliott; Risen with Christ, by Rev. A. J. Gordon; For Christ and the Church, hy C. M. Sheldon; One of the Sweet Old Chapters, by Rose Porter; From Girlhood to Motherhood, by Mary Lowe Dicklnson; Lend a Hand, by C. M. Sheldon: Environment, by J. G. K. McClure; Love Made Perfect, by Rev And. Murray; Jesus Himself, by Rev. A. Murray; Young Men in History, by Rev. F. W. Gunsaulus; A Life for a Life and other addresses, by Henry Drummond,

Books, 30 cents each.-The Shep herd l'salm, by F. B. Mever: Key Words to the Inner Life, by F. B. Meyer: The Ministry of the Spirit, by A. J. Gordon: How Christ Came to Church, by A. J. Gordon: Christian Living, by F. B. Meyer; Caivary to Pentecost, by F. B. Meyer; Anecdotes, Incidents, and Illustrations, by D. L. Moody; Moody's Stories-to foster faith and fasten truth; According to I'rom ise, by C. H. Spurgeon; Select North field Sermons by Andrew Murray, Rob ert Speer, A. J. Gordon, and others; Men of the Bible, by D. L. Moody: Select Poems: How shall I go to God, hy Ray H. Bonar.

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8.50	2.10	6.45	Benton Harbon	7.10	1.10	5.
8,02	1.22	5.45	Niles	8.02		6
7.38	12.57	5.25	Granger	8.24	2.22	7.

8.46 2.44 8.17 9.09 8.06 7.20 12.89 5.07 Elkhart 12.17 4.47 Goshen Milford Jet. Warsaw Wabash Marion Anderson P. M. 12.21 5.58 1.40 7.15 Indianapolis Rushville

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- Temperance. Nobody Loves Me. Walton.
- Resurrection. Sermons by McLar-en, Spurgeon and others.
- Sowing and Reaping. Moody.
 Probable Sons. A story. Illust'd.
 Good News. By Robert Boyd.
- The Secret of Guidance, Meyer
- 49
- lessica: a story in two parts. By
- Hesha Stretton 51

- Faith. By Spurgeen, Moody and

- Moody.
 The Crew of the Dolphin, Stretton.
- John Ploughman's Talk. Spurgeon. Meet for the Master's Use. Meyer. Our Bible: Where did it Come from? Leach.
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Semi-Monthly. ABBAN B. KOLR Editor ELKHART IND. AUGUST 1, 1900.

VOL. XXXVII. No. 15. We do not want to advise our people

was Entered at the Post Office at Elkhart, as low and will be completed in due time.

Contents of this number.

Editorial Notes.
Personal Mention.
Leyal to the Church.
What Places will the Young People of
the Mennonite Church of Today fill in the Years to Come?
Walk as you live.

insurance.
The Root of all Evil.
God's Harvest Field and my Place in it.

- Criticism. God's Love. Letters from India. Who is ready to heed India's call?
- Correspondence.
 The True Spirit of Love.
 A Word of Consolation.
 Come to Jesus.
 Praising God for every-day blessings.
 Fruirs Punishment.

EDITORIAL NOTES.

Not place but grace makes the useful

Time that weakens every thing else

Satan never sleeps, and the Chris-

Christian fidelity to God is the

No wonder that some people see

They look through the Biblical tele-

disgrace of sin. The Christlan has no

promise of God if he wants to compro-

Sunday School Conference. - We

have just received a programme of the

Sunday School Conference for the

District of Indiana and Michigan. It

will be held on the 9th and 10th of

August, in the Amish Mennonite con-

gregation, in Clinton township, about

four miles east of Goshen. We hope it

tian's indifference never escapes his

adds new strength to evil habits. *

- Cruedfeet with Christ.
 A Fiea for the Birds.
 Beware of False Professors.
 Blyns of the Last Days Approaching.
 Neglected Opportunities.
 Worldly Lustining.
 Heacen a Resting Place.
 Marriage and Death.
 Frunancial Report of H. & F. R. C.

man.

notice.

"Infidelity."

scope the wrong way.

mise with the world.

- The Secret of Guidance. Meyer, Sunday Talks to the Young. Mee. Parables from Nature. Garly. Kadesh-Barnea, or the Power of a Surrendered Life. Chapman. Whiter than Snow and Little Dot By Mrs. O. F. Walton. The Overcoming Life, and Other Sermone. By b. I. Meedy.
- Sermons. By D. L. Moody.
 A Royal Exile, and Other Sermons.
 The Prodigal. By Spurgeon, etc.
 The Spirit-Filled Life. MacNeil.
- A Castaway, and Other Addresses. By Rev. F. B. Meyer. Heaven on Earth. By Rev. A. C.
- Dixon.
 Northfield Sermons. By Moore
 Webb, Peploe, Murray, etc.
 Absolute Surrender. Murray.
 Possibilities. McClure.

- others.

 To Christie's Old Organ. Walton.

 Naman the Syrian.
- Christie's Old Organ. Watton.
 Naaman the Syrian. Mackay.
 The Lost Crown. Chapman.
 Weighed and Wanting. Addresses
 on the Ten Commandments. By
- Alone in London. Stretton.
- Drummond's Addresses.
 The Mirage of Life.
 The Children of the Bible.
 The Power of Pentecost. Waugh.

- gan.
 The Robber' Cave. A. L. O. E.
 The Life of David. Illustrated.
 John Plowman's Pictures.
 Thoughts for the Quiet Hour.
 Mothers of the Bible Chas. Leac
 Shorter Life of D. L. Moody. Vol.
 "Vol. 1"
 Vol. 1"

Mennonite Publishing Co.,

Almanac for 1901. - Work on the Leaman, a missionary of Nankin, Almanac for the next year is progress- China, sent a cablegram to his brother

To those in Arrears. - We feel prompted to thank our kind friends who so promptly responded to our apneals in the last several numbers of the paper and paid up their accounts. soon. MENNONITE PUBG. CO.

Pellet Fund Send donations for the Rellef of the India Famine Sufferers to the Ilome and Foreign Relief Commission, Elkhart, Ind. They will be promptly acknowledged in the HER-ALD and every donor will be able to money has been expended.

Stock for Sale. - We have eight shares of Mennonite Publishing Comnany stock for sale. Also ten shares. These shares are \$25.00 each, and will be sold at par. They have never earned less than slx percent per annum. For further information address Mennonite Publishing Co., Elk-

An Explanation. - The Mennonite Publishing Co., like most other business houses, has adopted the custom of sending monthly statements to their customers who owe them. We send these not as a "dunn," but to remind the customer that there is an unsettled mightlest weapon against the giant, account, and to call attention to the amount and give the customer ample time to make any corrections that may be necessary before the time of settlelittle that is beautiful in religion. ment. We hope our friends will not think when they receive a statement, that it is a "dunn" unless the account The grace of God can remove the ls due or past due.

The War in China. - We can only regard the present trouble in China as one of the developments of the last days, or the last ages of the world. There seems to be a gathering of the nations in accordance with the Messlanle prophecy that "where the carcass is there the eagles will be gathered to- Rosen or John Peterson. We think, those who are not directly our brethren gether." There seem to be many complications arising; the news is very there are filled with anxiety for their under the guise of Christianity to depostor, let the editor or the publishers of Christ" and to the promotion of His safety. From the "Mt. Joy (Pa.) Herald," of July 21st we learn that Charles selfish ends.

arrival of himself and wife at Tokio, Japan, which greatly relieved the anxlety of their friends. E.

Communion Services at Elkhart,-Communion services were held by the of God, and it is right that we should Those that have not yet done so, we Elkhart congregation on Sunday July know something about a man, before hope will let us hear from them very 22nd. Sixty-eight brethren and sisters participated, and a number of the wish him "God speed." The apostle faithful members of the church, on save (2 John 10), "If there come any account of sickness and bodlly infirmi- unto you and bring not this doctrine, ties, and other causes, were not able to receive him not into your house, be present; also a few of those present, for good reasons could not take part, are to avoid wrong doctrine, we cerand, although there were many res- tainly cannot sanction or aid a man sons to humble the true children of who is a deceiver, or an impostor, and see where and for what purpose the God and make them feel sad, it was so we need to be on our guard under after all, for those who love the Lord all circumstances that we be not de-Jesus in sincerity and truth, a season celved by designing men of whom of rejoicing, which filled the hearts of the brotherhood with the hope of the other hand we should be careful better things to come. The services were conducted by John F. Funk and Deacon Jonas Brubacher of the Olive congregation. May God bless and direct the work at Elkhart.

> We find in a number of articles, as we read them over, orders for books, or a renewal of subscriptions. We wish to kindly request that all orders for books, or subscriptions for the paper, or any business matter of any kind. when sent in the same envelope with an article or correspondence for publication, be written on a separate sheet of paper, as the business matters all go to the clerks in the office, while the articles or correspondence go up stairs to the editor. It will make it so much easier for us and it will often avoid delay or possibly a mistake. If our readers will observe this rule we shall be very thankful indeed.

We have received several THE IMPOS. letters, containing further TOR. people to put them on their guard

to be unkind or to refuse help where at Lancaster, informing him of the safe help is needed, nor to be overly susplcious towards any one that asks them for help, but to know the truth, and know where a man belongs and what he is are privileges and duties that are enjoined upon as by the word we open to him our church doors and neither bid him God speed." If we there are many at this time. But on too that we do not charge a man with being an impostor when he is not.

> If a man has been unfortunate, if for any cause he may have suffered for conscience' sake or for his religious faith and needs help and sympathy, we should not withhold it, It is better sometimes to help a "worthless fellow" than to turn the "cold shoulder" towards one who is sincere and really needs help. The apostle says (Heb. 13:2). "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Bro. Schlegel, of Nebraska, writes that he (Peterson) left no board bill there, because they did not charge him any, and this is a good way sometimes to

help a man who needs it. But as said above, let us not be too hasty to condemn while we guard, In a scriptural way against all kinds of deceptions, but let us do good unto ail men, especially to them of the house hold of falth.

And we repeat here the request, that explanations in reference if any one comes to you professing to the supposed impostor traveling to be a brother, or one who is engaged about nnder the name of John Van In helping suffering humanity, among however, we have said enough to our in the faith, ask him to prove his sincerity in some way, and if you have uncertain and those who have friends against any one who comes to them reason to believe that he is an im-

The Savior savs, "Seek and EINDING ye shaii find;" but He SOMETHING means here that we should seek the way of everlasting life, heavenly gifts, the gracs of God, the kingdom of heaven, the things that are shove heavenly and divine, the giory of God and the salvation of men. But there are a great many people, even among professed Christians, who are really seeking that which is contrary to God and His word. I am just now reminded of an incident: A young man, a member of the church, (but not of the Mennonite Church) was boarding with his own pastor, a strong, active, able preacher. The young man had aiso been authorized to officiate as a jocal preacher. He had been a member only a few weeks and was almost idoiized by both old people and young, but they had not yet learned the true character of the young man. He had apparentiv no property and no means, aside from his daily earnings, yet the young man bad a number of promissory notes. representing that he had money out at interest. The minister was aware of the fact, the young man having told him that he had money from his friends in the East at a low rate of interest and was letting it out at a higher rate. The minister commended him for his business tact and told him that this was a good way and encouraged him to continue on in that way, while he (the min ister) said he knew they were forged notes and by encouraging the how he iet him go on until by one overt act he fail into the hands of the jaw and hecame a common criminal. Had the good(?) minister admonished him at once and warned him of his danger in time, instead of encouraging him in the wrong way, he might have saved him from crime and its consequences.

In similar ways we may often be the means of leading a man to his down faii, and somstimes people are giad to do this and seek for opportunities to lead the friends, or persons for whom they have not much brotherly love, into a trap. This is however by no means the spirit of Christ. Charity teaches a better way. Love and the gospei lead to help our friends-to keep them out of difficulty, when we see them in danger of getting in, and to help them out when they do get in. The apostie teaches us that charity thinketh no evil, and we must not be overcome of evil, but overcome evil with good, Benjamin Franklin, who, it is said, was not much of a Christian at hest, but a ciever philosopher, and a man who was able to give much good advice, once said: "An ounce of prevention is worth a pound of cure." So if we can save any one from doing wrong it is our duty as Christians and even moralists sanctified and made holy.

with charity, so that we may not wrong to do it. James writes (Jas. 5: 19.20). "Brethren, if any man do err from the truth and one convert him, let him know that he which converteth a sinner from the error of his way, shall save a soul from death and hide a multitude

PERSONAL MENTION.

PRE. JACOB LITWILLER, of St. Johns. Mich., of the so called Holdeman congregation, visited the HERALD office on the 24th of July on his way home from a three weeks' trip to Nebraska

BRO, S. F. COFFMAN of Lincoin Co., Ont., expects to spend some time with the brethren in the vicinity of Ciarence Centre, Erie Co., New York. May his iabors among them he hiessed and prospsred to the edification and confirming of the congregation.

BRO. JACOB B. SMITH of Garden City, Mo., spent several days with us in Eikhart during the past week and conducted services in the Eikhart meeting house on Saturday evening, Iniv 2 ist. The congregation was much encouraged by the brother's discourse. His visit was greatly appreciated.

OUR MISSIONARIES, Bro. Jacob Burk hard and wife have engaged passage for India and will sail, hy divine permission on the 19th of September. They go with three workers of the Brethren (Dunkard) Church who aisc go as missionaries to India, making a party of five. May God prosper them on their journey, and bring them safely to their destination

MISCELLANEOUS.

For the Herald of Truth

LOYAL TO THE CHURCH.

BY JOHN F. FUNK.

"Be thou faithful unto death and I will give thee a crown of life." Rev.

The church of Christ holds, in the word of God, a very grand and exaited position; in the minds of the people of the world and in the minds of a great many church members, however,

a very unworthy one. Some Christian denominations place the church in sacredness and authority above that given her in the Bible, and in this way give her a position that, in a sense, amounts to idolatry. They worship the creature more than the

Creator, and this is wrong. Others set so low an estimate on the church that they really despise and trample her under foot, and this is just as wrong as to make an idoi of her. In one sense it is even worse, for there is less danger of doing wrong by putting on her a high estimate than by a low estimate, and despising her, or cailing unclean that which God has

The church is an institution of God. and was established on earth when God created Adam and Eve, in His own image and placed them in the Garden of Eden to dress it, and keen it.

It is composed of individual persons who have repented of their sins, heen converted to God by faith in the Lord Jesus Christ, "Who have ceased to do evil and learned to do well," who have hy faith accepted Christ as their Savior, their Teacher, their way, their life, their example, their wisdom, their righteousness, their sanctification and redemption, and who have learned to deny themseives, take up their cross and in a willing obedlence follow Him in His footsteps; in other words, who by faith have accepted Christ and are willing to ohey Him in all things. Those who have thus given themselves

to the service of God and have been, hy baptism, initiated into the fellowshi and communion of God's people are accorded in the word of God a very high and honorable position. They are called "children" or "sons of God," "children of the living God," "elect of God" "saints and fellow citizens with the saints," "heirs with God and joint heirs with Christ," "children of promise," "lively stones," "piliars in the temple of God" "the redeemed of the Lord," and many other similar titles. which prove them to be what the Apos tie Peter (1 Pet. 2:9) deciares them to he. "A chosen generation, a royal priesthood, an holy nation, a peculiar people, that should show forth the raises of him who has called us cut of derk ness into his marvelone light "

Speaking of the saints of God, the apostie speaks of them further, as the "body of Christ." the "church of the living God " "the bride of Christ" "the habitation of God." the "temple of the iiving God," "God's building," "God's husbandry," "God's heritage," and many other grand and giorious titles which prove to us the high and glor ious position in which God has piaced His people-His church.

When Jesus gave His jast commis sion to His disciples. He commanded them to "go into all the world and preach the gospei unto every creature baptizing them in the name of the Father, and of the Son and of the Holy Ghost," and to teach them all that He had commanded them, and "Lo!" He says, "I will be with you alway even unto the end of the world." As iong, therefore, as we persevere in the faith and ahide in the doctrine of His word, we are His disciples indeed and He will he with us and whatever we ask in His name, that will He do for us. This is indeed a giorious

The giory and stability of His church is made manifest in the conversation which He had with His disciples about Himseif, when He asked them, "Whom do men say that I the Son of man am? And when it was told him that some thought that He was John the Baptist and some that He was Elias or one of the prophets. He asked them "But whom say ye that I am?" to which Peter replied, "Thou art the Chriat, the Son of the living God." Jesus said, "Biessed art thou Simon Barjons, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, And I also say unto thee, thou art Peter and on this rock will I build my church, and the gates of heii shaii not prevail against it.

And I wlii give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt hind on earth shait be bound in heaven, and whatsoever thou shait loose on earth shait be loosed in heaven.'

This iesson given by our Savior to His disciples gives us two special points in connection with the church of Christ. First It established the foundation

of the church The foundation of the church, how ever, as we all understand, is primarlly Igone Christ Himself as the angetie says. "Other foundation can no man iav than that is laid which is Jesus Christ." 1 Cor. 3:11. And again in Eph. 19:22 he says. "Now therefore ve are no more strangers and foreigners, but feiiow-citizens with the saints, and of the household of God; and are built upon the foundation of the aposties and prophets Jesus Christ himself heing the chief cornerstone, in whom all the building fitly framed together, groweth into an boly temple in the Lord In whom we also are builded

But while Christ himself is held np, truly, as the grand foundation of the church, so far as the divine part, or the work of God, is concerned, there is, in a secondary sense, the foundation upon which our salvation rests, in the part that we ourselves do hy faith. Our work rests primarily upon Christ. because He nurchased us through His own blood and gave Himself as a ransom for our sins. But in this secondary sense our saivation rests upon our faith or upon the profession of our faith, as Peter gave it to Christ, "Thou art the Christ, the Son of the living God." This acknowledgement or confession is the source of our saivation on our side. or in our part of the work.

together in a habitation of God through

the Spirit." Read also 1 Pet. 2:5, 6,

It is our part of the work to accept Christ as our Savior and our only Savior. The Ethiopian said to Philip when questioned in regard to his faith, "I believe that Jesus Christ is the Son of the living God;"-which was the grand central truth which Peter had expressed, and on this confession he was bantized. So on the human side this is the rock, the ground noon which our faith is built, and as soon as we are established on this rock, this foundstion stone all the powers of hell will not be able to prevail against or overthrow us. It is a grand truth estab lished by Jesus Himself that without faith it is impossible to please God, and that faith in Him, is the grand foundation stone upon which rests the church

Secondiy, The authority of the church is further confirmed in the teachings of the Savior, Matt. 18:15-18, where the Savior teaches that when an individual member is not willing to yield to the brotherly address, it shall he told to the church, and if he hear not the church, then let him be to thee as a heathen man and a publican, that is, iet him be separated from the feiiowship and communion of God's neo pie as the leper was separated from the camp of the children of Israel and separated from all intercourse with the neonie that he might not contaminate the people with the loathsome disease with which he was afflicted, and what acever ye ahaii bind on earth shall be bound in heaven, and whatsoever ve shaji joose on earth shali be joosed in heaven."

When we now consider the church as an institution of God, reorganized and re established under the new dispensation through the teachings of Christ and the directions of the Holy Spirit that this church was purchased through the blood of Christ, that He recognizes the members of it as His own children, that He promised to care for them and be with them even to the end of the world, that He holds them as heirs and joint heirs of eternal glory with himseif, then we can in some degree understand that the church occupies a high and holy position, and that he who despises and disregards her and is disohedient to her teachings is committing a sin against God and His holy and righteous laws.

1900

The church being recognized of God as the "body" and "bride" of Christ, we can plainly understand what the power and influence of the church should he how we should esteem and regard her and with what sacred care we should seek to be submissive to all her teachings and obedient to all her requirements, knowing that Jesus the great head of the church has declared that we can he His disciples only when we do what He commands us.

For the Herald of Truth-

WHAT PLACES WILL THE YOUNG PEOPLE OF THE MENNONITE CHURCH OF 10-DAY FILL IN THE VEADS TO COME?

BY A. C. KOLB.

I can remember very distinctly when on one occasion about fifteen years ago. at the Cressman Sunday school, at Bresian Ontario, my father, who was superintendent then and is stlii, addressed the school, and among other things he said to the young people, he used that familiar saying, "The positions we older ones now fili in life, will sometime have to be filled by some of you." This saving has in some way heen riveted on my mind and has caused a great deal of thought, and as I think of the rising generation. I often bave to wonder if that saying is being fulfilled with the credit due the positions which are being vacated by our older brethren and sisters. The matter naturaily resolves itself into the question, "What are the aims of our young peopie?"

It is nodenishly true that some of positions they occupied, and there are younger ones who are apparently bending every effort to ohtain those very positions, ostensibly with the expectation of being graced by the virtue which dweiis there. They know they are by no means the equals of their predecessor, themseives worthy of the piace, but expect the place itself will make them worthy because of the respect the pubiic has for it. This is true among nonthose who claim to be Christians. It is gation selected him. When the decis truly far from being commendable. It perform a certain duty, than to manifest a desire of being placed there, and the matter of selection rests. This have been greatly disappointed. The

of a great many people, and invariably canses unrest in any community, aithough in some neighborhoods and in some people it asserts itself more conspicuously than in others. To this the Apostie Paul would emphatically say, "My brethren, these things ought not so to be." Some isy members want to be deacons, so they may have a right to exercise certain authority in the church: some would like to be ministers so they might have the opportunity of glying somebody a good lecture under the guise of a sermon, knowing that in that capacity, out of respect for the order of God's house, people would be expected to listen to them, where otherwise they would pay no attention; some would like to be bishops, thinking thereby they might ohtain power which they actualiv covet. What perverted thoughts for a Christian(?) to harbor! Such desires can emenate only from an unregenerate heart. They are the index to some unhois purpose. Noth ing good can come from them because

they have an evil source.

more content to be what they are, instead of trying to make themselves ap near more than they are, there would be less cause for dissatisfaction. It is that simple, open-hearted, transparent sincerity which is greatly lacking. Personai popularity is what many are seeking, even though to obtain it they know it must be done at the expense of some one eise. They find it necessary to helittle, or hurt, and even some times malign some one else. But this seems to make no difference to them. Aithough they put on a pious appearance, still in an underhanded way they will thrust daggers wherever an oppor tunity presents itself, not caring for the feelings or welfare or good name of others. Their purpose must be carried out at ail costs. Their consideration of others is like the respect which many violators of the civil law have for the iaw, viz., that so long as they are not actually behind the bars, they exuit in their freedom, no matter what they have done or are doing. Their conscience has been willfully seared. In like manner many young people professing Christianity are inclined to are young instead of being content to drift away from piain, upright, wholesouled honesty.

We find many people who are bard to understand. They profess to be siming at one thing, while the course they foliow leads unquestionably to another. our forefathers have actually graced To day they declare themselves called to a certain work: to morrow they say they are not desirous of it and do not consider themseives fitted for it; ail the while wishing they were already in it. It is just like an incident which occurred some years ago when a young man impressed upon his congregation neither do they seem to try to make and others that he thought he ought to be ordained to the ministry. In various ways he tried to convince the people that this should be done. In due time a minister was to be appointed, but professing politicians, and unfortu- this young man did not nominate any nately it is not entirely absent among one, and naturally enough the congreion was announced, he broke down in is much more creditable to be called to tears and expressed his unfitness for the responsible work. No one doubted but what he expected to be the man using various means of fixing this fact chosen, and that if some one eise upon the minds of those with whom would have heen selected he would

principie, I fear, has taken possession question naturally arises as to whether that man is a credit to the ministry. Was it the cail of God that placed him there, or was it his own efforts? If the iatter, no matter what shility he may possess to say smooth things, no matter what impressions he may he ahie to make upon the public because of it is such a one true to his calling? Can be. without being converted at heart, he true to God? Many are the instances where young

people, in open array, demand that

their opinions be given recognition,

overriding the caim, soher, and usually

far superior judgment which experi-

ence has taught older ones to he more profitable. If such young people really cossessed the modesty which they seek to persuade people to believe that they do possess, they would show more re spect toward those whom no one questions know more than they do, by quietly submitting to the judgment of their seniors. There are some remarkahiy fluent talkers among some of our young people, and especially some who have obtained just enough education to spoil them, and yet how sadiy void they If the young people of to-day were are of substantial original reasoning. Ventilate what they say, and examine it carefully, and in many cases it is no more than a soap bubble, aithough, because of the multiplicity of words, they put "cize" to their talk and people stand in amazement and look with astonishment at the abilities of "that young brother or sister." For an iliustration of this recall to your mind some of the addresses you have heard at S. S. Conferences, and then follow shose speakers to their homes and investigate their daily life. I do not here mean to criticise the work and value of the S. S. Conference, but we need to be coreful that we he not "carried away" with the eloquence of some oration, and deprive our souls of that which they need,-spirituality-not verbosity. It is much more seidom that we hear

of oider ones agitating matters which cause unrest in the church, than that such unnieasantnesses arise among the "young blood" as some one puts it, and this does not mean iav members only, but ministers as well. Some try to force themseives into prominence when they grow into it (if indeed they shail ever ome prominent), by consistent, earnest, faithfui, unassuming Christian life. This cannot point into the right direction, and though they may say they believe in progression, while in their opinion the oider ones are too conservative, it must be remembered that there is only one kind of progression that preserves union. If the church shail prosper as it may, the younger should submit themssives to the older, without a murmur or feeling bad about it simply because their wills have to be crossed. If they cannot do that, they are entirely unfit to occupy the positions to which they aspire. Every young Christian should be ready to frankly admit to himself and others that his indoment is not always the best, even though he must sacrifice some cherished pian. Get away from selfishness, and our lives will blossom as a rose, and our influence will go out as its sweet per fume, delightful to all whom it may reach.

Another thing which is absolutely necessary in order to maintain the identity of the church, is that the young

people pay closer heed to their manner of attire and personal conduct. What credit is it to the Christian to appear like the world? Is there anything worthy the name of the Christian to be gained by it? Never: but instead we are permitting our treasures in heaven to he taken. There is nothing which niesses Satan more than to see a socalled Christian without any heaveniy treasure, while people think he bas Satan knows every hypocrite that is in the world, no matter what name he hears, or what profession he makes with his iins. The moment our heart in clines to the things of the world, just that soon we lose interest in heaven Every old person ought to be rich in heaveniy things, because he has been given many days in which to iay up treasures there, but the way so many young people seem inclined now-a-days. one may reasonably fear that by the time they grow oid, they will have noth

ing there In order that the Mennonite Church may flourish and the principles of the Cosnei he maintained, it is necessary for her young people to enter npon a piain path, and live an orderly life. Undue agitation, criticising and re proving older ones is not in harmony with the teachings of I'aui and should be strictly avoided. If some have ting their seniors or any one else, and then turn aside with a smile of seifgratification, let them know that such an act is contemptible in the sight of God, and if they themselves must at some time suffer disrespect and sneers from others it is because they are simniv reaning what they have sown.

There is absolute need of more care ful, sober thinking on the part of our young people. There is entirely too much fickle-mindedness. We must not get it into our minds that things wii run of themselves, or that everything must go our way. It is very imposite to say the least, for us to dictate what those who are by many years our sen iors should do, and especially is it no. kind and unchristian to show disrespect for our oider ministers and bishops Nowhere does the gospel make any compromise with the world, although in many places this has become quite nonujar, and invariably to the harm of the church. The keen edge of spirit nality has in many piaces become so duli that it no longer divides asunder the good from the evil. if our young people do not become more sober and serious in their way of thinking, and fall to preserve the sanctity of the Lord's house by not dignifying the services and the name of Christianity by a more pious, seif-sacrificing, devoted consistent. Christ like life, what will be our standard of Christianity twenty five years hence? You say, it will be more modern. Ah, if so, will it be more spirituai aiso or will it simply be more pop ular and correspondingly less spiritual

One thing is sure. However much men may pervert the doctrines of the Bible, it will still be the Bible and not men's ideas by which we shail be judged at the last day. What the Word required of Christians years ago it requires to day, and it appeals to us now that we "be steadfast in the faith unmovable, siways abounding in the work of the Lord." Our heavenly re ward will be infinitely greater if we "ablde in the doctrines of His Word,"

than if we follow after popularity in any form, no matter if your preacher. whoever he he. does tell you that the principles upheld by the orthodox Men nonite Church are out of date. We owe it to God to support those princlples, since we have esponsed those doc trines, and hecause we helieve them to be the Gospel. Let not Satan open(?) our eyes and make us believe that we did so because we did not have a better understanding of things, The Holy Spirit will never teach us contrary to the Word of God. These teachings have stood the test for centuries. God will uphold us in observing them, and in the great day of reckoning we will find them exactly up to date, just as they were when God first gave them in His Word. The world is changing its notions. Popular churches are chang ing their creeds so as to accommodate more of the world, but God's Word will never change. This good old Word teaches us that we as young people should know our places and fill them. It says explicitly that we as younger should submit ourselves to the elder. and he clothed with humility, (1 Pete 5:5), and that we be not husy-hodies in other men's matters. If our motives are pure and holy, we will in all things avoid "putting a stumbling block or an occasion to fall, in our brother's way." Rom 14:13 The older brethren will give us due recognition for our devotion to God, and we will become more efficient workers for the Master through the lessons of submission, than if we would be permitted to follow, uprestricted, our own imperfect and undeveloped judgment. Jesus commende those who are submissive, and by Hia example teaches us that it is the "more excellent way." He says, "Whether is greater, he that sitteth at meat or he that serveth? Is not be that sitteth at meat? but I am among you as he that serveth." Luke 22:27. Why should we object to take the lowest room un til the Lord shall call us higher? He will not forget us. Suppose the world or even some of our associates do consider us slow? Does the Word bear us testimony that submission is what recommends us to God? If truly possessed of this Spirit, and our hearts are of a truth the temples of the living God, so that He rules supremely within us. and our will is entirely conformed to His will, then, and then only can we fill the positions we ought to fill. The humbie shall be exalted; not those who seek their own way, for they shall be abased.

Elkhart, Ind.

For the Herald of Truth.

WALK AS YOU LIVE.

BY 8, F. C.

"If we live in the Spirit, let us also

As a matter of fact every one walks as he lives. But every one does not walk aright because his life or living ia not right

The walk cannot be separated from the life and the life cannot exist without the walk. We can not perceive life without motion or some expression of voluntary or involuntary action or development. The walk is the expres

mal, has a separate and distinguishing by its fruits or the animal by its habits

sharacter of life. The oak and heach trees are distinguished readily by the character of the bark and form of the leaf Each animai has its peculiar form and is adapted to its needier life The rush is found in miry places, the stately cedars on the hills and moun The tiger inhabits the jungle; the sheep grazes upon the plain. The character of life is determined by local ity as well as by form or feature These are, however, nature's parables But God founded nature upon His eniritual law-the Word and many are the spiritual lessons we may learn by "looking upon the fields," "the sheep fold." the "birds of the air." the "fig tree " and the "foyes "

My friend where do you live? You hope you are llying in the Spirit? You are trying to live a Christian life? Life is not a supposition. It is The word does not connect hope with the possession of eternal life, but with the future manifestation of that life which we now possess. In Rom. 8:17 Paul speaks of our heirship, verse 18, of the revealing of it: verse 23, waiting for it: and verses 24 and 25, he says "hope" "waits," but it is for the revela tion of the giorions helrship that we patiently wait or hope. Faith saves and is the power of salvation, Eph. 2:8 and John 3: 16, and faith takes hold and actually possesses; "Now faith is the substance of things hoped for, the 1. Then the Christian actually pos sesses life and does not hope that he is alive: for he "hath everlasting life." and this "life is in His Son." If you are "living" in Christ and in the Spirit, with the Holy Spirit dwelling in you you need not hope for it, you have it

aiready "The Spirit giveth life." And the Spirit God gives to every one that asks Him. Luke 11:13. The Spirit is received and accepted by faith; 2 Cor. 1:

Life does not "try" to live. Life is life, and lives without any trying. A stone may try to live but can not. Life must first be imparted and then it continues. God could "of these stones raise up children unto Abraham." but the atones could not by all their trying, live as children of Abraham, God alone able to impart life.

The source of the Christian life la "not of blood, nor of the will of the flesh, nor of the will of man, but of God," Jn. 1:13.

Human effort is vain in any attempt to live a Christian life. This life comes. from the Father and we either possess it or are dead. Dead or alive, which are von?

We are not saved by trying, but are saved by the life imparted to us from the Father by faith. "He that hath the Son hath life." We have many admonitions to "watch and pray," and to keep "that good thing which was com mitted - by the Holy Ghost which dinelleth in us:" and let us therefore busy ourselves with a diligent cultivation of the imparted gift of life if we are already partakers of Chriat. Chriatian exercise or engaging in Christian work never imparts life to the soul. It is only intended as a manifestation of the life within, and as a means

of giving strength to that eternal gift. How shall we know the true charac Every form of life, vegetable or ani- ter of our life? As we know the tree

and form. The professor of Christianity who lives among the sinners, ungodly men and scorners, is like the rush in miry places. He may profess to be a Christian, a cedar of Lebanon, but his locality betrays him as well as his resemblance to his companions. New life and new locality is needed. He should be planted by the "Rivers of Water" in order to be fruitful.

The life after the flesh is a certain Indication of the absence of the spiritual life. It is like the wolf. Gal, 5:20, "Hatred, wrath, strife." It is possible "to put on sheep's clothing but that does not give the Spirit, (iamb like) life, Gal. 5: 22 "Peace, gentleness," etc.

No one who is "hoping to be a Christian" "trying to be" or professing to be "a child of God," and who at the same time continues in all the follies, lascivjourness worldliness, vanity and rioting of the world, even if these things are carried on among Christians or in the pale of the church, would dare claim that such things emanate from the Holy Spirit. If not of the Spirit, is the life that loves and carries them on a Spirit ual life born of God? But some say, "My heart does not condemn me:" I can see no wrong in it: "other church people do them." Here are three reasonable questions: (1) Is your consclenge or the Word of God the interpreter of the mind of the Spirit? Jn. 16: 12-15, (2) Is man's wisdom intended to overrule the judgments of God? 1 Cor. 1:20 and Rom. 3:4. (3) Can we be considered followers of Christ when we follow men who act inconsistently with the Spirit of Life? Read Eph. 5: 1-19.

There are many whose walk betray selfishness, hatred, bigotry, love of praise and honor of men, pleasure and worldly things and the friendship of the world. If that is the waik, what is the life? If the Holy Spirit has quickened us to a new life in Christ and we are living in the Spirit let us be entirely controlled by the Spirit. Either there are many to-day who claim spiritual birth who have never possessed the Spirit life or there is a terrible quenching of the Spirit. What is the trouble?

It is possible to be renewed in the heart, and to have a new and clean heart. God renews our minds, and re news a right spirit within us. He quick ens us and raises us up to a newness of life. He asks us to put off the old man and put on the new man. Instead of the fleshly life. He gives us the Spirit Instead of "I that live." It is "Christ liveth in me." My dear friends, let the presence of Christ, the power of the Holy Spirit enter and abide in your heart and possess your ilfe. This is living in the Spirit, and then our natural walk, (not trying, but letting) will be "in the Spirit."

For the Herald of Truth.

INSUPANCE

BY GEORGE HOSTETTER,

What is the difference between life inaurance and property inaurance; This question was asked at a council meeting, by a member who had taker ont a life policy, and had been per suaded that it was almost criminal neglect not to do so, and that it was no more gambling, and even more justifi-

question was not answered, but he was told that the church could not and would not allow life insurance. Since then we heard a minister say (in a ser mon against insurance), that he could see no difference in the principles of the two, and we have heard others say the same. We would however refer them to the excellent article on "Life Insurance" in the HERALD of May 1st in which the writer says, "What is speculation on chance but gambling? Where human life is the element of chance the gambling becomes doubly alafal "

This we think is a good answer to the above question, for if one is sinful the other is doubly so, and there is much in that article that will apply equally well to life and property insurance.

An insurance agent once asked me "Are your buildings insured?" I said "ves." Agent, "In what company?" replied, "In the company of Heaven, Agent, "That is not sufficient," "Why this is the oldest, strongest and most reliable company in existence, and while your company never pays full value for a loss, and perhaps nothing, If they can get out of it, this company often pays over 100 per cent, and there is a case on record where a man by the name of Job lost all his great wealth and received 200 per cent, because he put his whole trust in this company. Agent "My father was a preacher and his house burned down, and if a coal of fire were to drop out of your stove when you are all away, yours would do the same "

I, "Yes, if that were best; for 'All things work together for good to them that love God.' But not long ago when we returned home we found a hole, about as large as a dollar, burned through the carpet and the straw that was under it." Agent, "That was a narrow escape, and a loud warning to get your house insured." I, "A warning to be more careful about the stove, and also shows the power and kind protection of our company, and we do not wish to change companies."

Another man whom we will call A., said in aubstance, "It is every man's duty to his family and the community in which he lives to keep his buildings insured: for if he should have a loss by fire and needed help it would be neithe pleasant nor profitable to go hegging for it from the neighbors only to be put off with the remark, "You should have kent your buildings insured as we do. B., "You should put all your trust in God, for Cursed be the man who trusteth in man and maketh flesh his arm." (Jer. 15:7). A., "You must tie the camels and then trust Providence. You are inconsistent. Why don't you plant your corn and then sit down and trust Providence for a crop? No, it pays you to hire some one to cultivate and care for it, and so it pays you to hire some one to carry the risk on your buildings for you." C., "It is our part to plant and cultivate, and then trust God for the increase, for we can hire no one to regulate the aeasons or to make a single grain grow." "He that planteth and he that watereth (or cultivates) are nothing, but God that glyath the increase."

"Another illustration: Suppose you should give your son a coit for his own, and promise to feed, care for, and protect It for him, but if he should take it away able, than property insurance. His and hire a stranger to protect it for him.

for fear you might take it from him again, and then say he had perfect confidence in you, would you believe him? Is not that the kind of confidence we show towards our Father when we hire strangers to protect our property? If von belonged to a church that lived up to the Gospel Standard, It would be all the insurance company you needed." A., I admit that, but where some insure and others do not, you would likely receive the same answer that you would get from your neighbors in case you needed help, and insurance is a sound business principle. If you had a thousand houses you could well afford to carry your own insurance for, say, they were worth a thousand dollars each; it would cost you about three thousand dollars a year to have them insured, while according to past statistics only two of them would burn, and you could repiace them and still save a thousand dollars. But if you have but one house, and that should burn down, all would he lost, while it would cost you only three dollars to make it safe.

1900

C., "According to your theory, if a man had a thousand acres of corn he could well afford to sit down and run the risk of getting a crop. But if he had only one acre it would pay him to hire some one to cultivate and care for it. It seems to us if it would pay to get one house insured it would also pay to get a thonsand insured, for the liability to have a fire would be increased more than a thousand times, because you could not occupy and care for all of them yourself. Now if only one house out of five hundred burns down in a year, then the chances are five hundred against one that my house will not burn this year, and if It would rot down in fifty years the chances are still ten to one that my house will rot. I would certainly prefer to save that money and put it to better use."

But this question cannot, and need not, he aettled from a financial standpoint; but should be decided by the (losnel and we hope some shie writers and Bible students may look up the subject and give it according to the spirit of the Gospel, and not to please men, but as servants of Christ (Gal. 1

We are commanded to be like minded, but this question divides us into three classes, those for, and those against it, and those halting between two opinions. Is not this one of the momentous questions, aliuded to by Bro. J. S. Shoemaker in his "Thoughts on the General Conference," in the HERALD of July 1st? which should be met and dispensed with at the General Conference.

> For the Herald of truth. THE ROOT OF ALL EVIL.

> > BY W. H. BENNER

When we begin with the early history of the world, and with our mind's eye look down through all the ages until the present day, we stop to think and wonder what is the cause of all the evil manifested by the Prince of this world? We search the Bible and find the anawer in 1st Tim. 6:10: "For the love of money is the root of all evil," This passage is plainly written and is given our instruction and warning. Being positive that God's word is trnth it should awaken every child of God and divination, which brought her masters even the world, to the dangers of pros-

perity. We read shout the people before the flood, and wonder why Noah's preaching did not bring more fruit. Covetousness, prosperity, frequent feasting and sensual pleasures caused the hardness of their hearts. Ambition for wealth caused Lot to pitch his tent toward Sodom, perceiving the plains to he fertile and prosperous. But when the cities had reached the climax of wickedness. God poured out Hls wrath and they were consumed. We have no evidence that just lot took any possessions with him save his wife and two daughters, when they were commanded by angels to fiee to the mountains quickly The destruction of Lot's wife. who had her heart upon her posses sions, looking back with an eye of lust, stands as a recorded warning to us today. Many women who have their hands and minds attached to their well furnished rooms, have their houses steeped in the invuries of life and devote very little time to reading God's word. They haven't time. Solomor found favor with God. When God prospered him in wisdom, honor and wealth, to the greatest possible heighth, he began to deviate from the solemn promises he had made, - he fell and great was the fall. In the days of Ezra the building of the Temple was hind ered; the people gratified themselves by building ceiled houses; it was then that they became very poor, Again, when Nehemiah returned from Persia. the Jews were robbing God by glving the poorest in sacrifice and keeping the best of their flocks to themselves. We follow the history of Israel, and we see that whenever they departed from the laws and statutes given by the Lord of hosts, covetonsness was always the root of wickedness. See this described in Psalms 10:3; Prov. 21:26; Eccl. 5:10. Wicked rich men are warned, Jas. 5: 1-When Jesus entered Jerusalem, the

The young man who trusted in his riches, would rather lose his own soul than give his possessions to the poor. Great pictures loom up before us when we think about the rich man and Lazaus, as also the rich fool who was a farmer. The evening before Christ's betrayal liis disciples were eating the Passover. Forgetting the sore trials He had predicted to them that would come upon Him and His followers, they strove among themselves as to which should be accounted the great est, (Luke 22:24), which one should have the highest office, the most honor and greatest salary in His earthly kingdom. Covetousness being the root, honor and pride its principal branches the fruit a thousand evils. We do well to imitate the Apostles; they all, save Judas, brought the great demon into aubjection. The writer once read Roman history, which made an impression that he will not soon forget. Scores of men who in their great ambition for wealth and honor committed murder and many other beinous crimes to reach high positions in life, when they failed in their great expectations did like Saul before the Amaiekites, rather take their own lives than hear ridicule of the peo ple. Wicked men caused both Paul and Silas to be beaten with many stripes and cast into prison because they cast out of a damael the spirit of much gain by soothsaying (fortune tell-

Temple had been made a den of thieves,

speculating and making money

hot hed of injusty; men were

to a few of the many instances in the Bible which stand as a signal for our warning, we refer to some dangers of the present day.

Some years ago the writer entered a barber-shop in Juniata Co., Pa. The one being served was a prominent minister of a certain denomination who received a salary of \$500 a year for his jabors. The barber being a member of another creed, said to the minister: You had hetter preach for us; we pay \$700 per annum. The minister said it would be wrong - that would be preaching for money.

A few years later we were informed he was preaching for the \$700. Temptation is not sin but vielding is. A certain seemingly pious farmer said it was a dread to him when Sunday came. Slx days in the week he earns dollars and on the Sabbath he concentrates his plans.

A great evil of the present day is, disobedience to the command "Search the there is no other person in this world Scriptures" By serving the mammon of unrighteousness this command is neglected. Being tempted in the wilderness and not possessing the much needed weapon, people are powerless and cannot resist the enemy by saying "It is written." Many souls are given over to covetousness, heing blinded by greed for gain and do not know it They justify themselves hy saying if we do not provide for our own we deny the faith and are worse than an infidel. Frequently we see this class laying up treasures on earth which lead to the destruction of their children both body and soul. We do not wish to enconrage the lazy man in his slothfulnesa; he is the most hopeless one to be converted. How the text can be anplied to church divisions, which are not the least of the "All evil," the writer falls to understand. By going back and digging deep the "root" can some times be found. We desire to apply the warning to ourselves first, and if a crumh of blessing should fall upon one or more who read these lines, God shall have all the praise, honor and giory. If it were possible to have all the honor and applause of men, and we could ohtain the riches of the world with the fullness of its glory, we would have to exclaim at a dying hour "all is vanity." "Wealth accumulates and men decay. May the unanimous motto he,-"For me to live is Christ and to dle is gain."

Hinklatown Pa

For the Herald of Truth. GOD'S HARVEST FIELD AND MY PLACE IN IT.

We often say, "The fields are white and ready for the harvest." Then we should lay hold to work and do our part. The field is the world and the harvest time is now. God sent His only Son into the world, to suffer, bled and dle for us. He intercedes for us at the Father's right hand. God has done everything on Ilis part and we ought to

Reader, stop and think of the vast ex tent of this great field. Naturally speaking, if a farmer has from two to three hundred acres of land ready to harvest, we say he has a large harvest to gather in: it will require much work, but after all it is but a very small thing

ing). While we have called attention as compared with the whole world and the many thousands of souls in it un haven

We sometimes hear people say that they are crowded with Christian workere and have nothing for them to do. What, nothing to do? and so many un saved going down to despair, and death Oh! my brother and my sister, let us realize that we are responsible for these privileges that we enjoy and which those in heathen darkness know noth ing of. I have something to do my friend and so have you. We are not all fitted to do the same work. We can not all be ministers, missionaries, or Sunday school teachers but I have my place to fill and so have you. Do not think, my unsaved friend, that because you are not a Christian you have nothlng to do. You have much, ves. very much to do. In the first place you have your own soul to save. When you are born into this world God sets a cer tain part of work aside for you and that can do it for you. If you fail to do this work it will remain undone both for time and eternity. My friend will you then decide for Christ, and lay hold of the work while it is called to day, for the night cometh when no man can work

Fields are being opened in nearly at the heathen countries and the call for earnest, consecrated workers comes to you and me Are you ready and will ing to be used in the Master's service as God sees best, be it here at home or in a foreign land?

Have I given my life into God's keep ing? Have I consecrated my all in all to Him? Am I ready to do His will. at all times and places, he it in accordance with my will or not? These are questions that I must answer for myself and you for yourself. If we have not done this, the Master can not use us to His glory.

Oh! my friends more workers are needed, both here and in heathen countries. Are you willing to remain idle while souls, in heathen darkness, are daily dying, who know nothing of our blessed Savior? You say you cal not go out to hring the blessed Gospel; you are not fitted for it. No. perhaps not, but you can spend many an hour on your knees in prayer with your God to biess the labors of those who are sacrificing all to do so, and you can give of the means with which God has blessed you to help them. Let us he ready, willing and walting to do what soever the Lord gives us and surely He will hiesa and reward ua.

For the Herald of Truth

THE BLESSEDNESS OF OBEDI

BY ANNIE L. MILLER.

Solomon says, "A faithful man shall abound with blessings." We can also truly say, those who are obedient to God and His word shall receive a bless

We need not do everything people tell us to do. We should only do that which is pleasing in the sight of God.

Young man, some one may ask you o go with him into the saloon, and by obeying that voice, you may have taken your first step on the downward way to ruin. "My son, if sinners entice thee, consent thou not." Obey the voice of lilm who said, "Follow thou

Think of Daniel as being faithful and obedient to God. His life was indeed an eventful one. He was taken from home and friends in his early youth into a land where the true God was unknown, or, at least, where He was not worshiped, but where they worshined Idols instead. Those wicked men who wanted to have Daniel's life taken, asked the king to establish the decree and sign the writing that, "whospever shall ask a petition of any God or man for thirty days save of thee, O king, shall be cast into the den of lions." But this did not change Daniel's way of worshiping God, "His windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God. as he did aforetime" Even though he knew that he would be cast into the den of lions, he trusted in the true God. He was able to deliver him Let us not be ashamed or afraid to let neonle know that we worship the God who is able to deliver us when we are tried. Let us obey Him wherever we are even though we are in a land where God's name is not revered. Let the wicked scoffer persecute, let the thoughtless worldling point the finger of scorn at us. Let us be obedient and give a reason for the hope that is within us. The Lord will bless us for our obedience to Him.

When Peter was commanded by the high priest not to teach any more in Jesus' name, he answered, "we ought to obey God rather than man."

All through Bible history, we can read of those who were faithful and obedient to God, regardless of what men said of them. God blesses the chedient. Jesus was chedient to God by leaving His heavenly home and coming into this sinful world to bleed and die for us. "For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous."

Think of His agony in the Garden of Cethsemane. Think of the touch ing prayer He prayed,-"If it be possible, let this cup pass from me, never theless, not as I will, but as thou wilt. He was obedient to God and died that cruel death, even the death of the cross. This was a blessing unto us. Should we not, when we think of the agony and suffering of our blessed Savior, be more obedient to Him who has done so much for us?

When we look around us and see how people are living in sin and disobedience, and getting farther away from God instead of getting neare to Him: this should arouse an interest in us for those who have not vet accepted Christ. When we have the opportunity of pointing some one to Christ, and fall to do so, I believe that we are disobeying the voice of God. God calls us to a work of some kind. We have the choice of obeying or disobeving the call.

Let us be engaged in the service of the Lord. Let us do more to bring sinners unto Christ.

Let us live obedient to the Word of God that others may be influenced to do likewise.

By so doing we shall be blessed indeed.

Tub, Pa.

THE mercies of God are not styled to offer a first-class quality of shoes for the swift, but "the sure mercies of nothing; and an inferior quality at a David."-Thomas Brooks.

> For the Hamld of Tenth THE GOSPEL SHOE

BY THEODORE BARE

"And your feet shod with the prep aration of the gospel of peace." Eph

To be shod would imply some wear. ing apparel for the feet in the form of a shoe to protect the feet; and as the shoe is necessary for our comfort and bealth, physically, the Savior seeks to teach a spiritual lesson by making the application to the life, beaith, and growth of His followers in the kingdom of God.

In our selections of wearing apparel

for the feet, we want good material, good workmanship, and well-fitting, comfortable shoes; and just so should we in our selection of gosnel truth, seek out the genuine religion of Jesus Christ. In these last days many false doctrines arise and many will be jed astray. We should get that kind of religion that gives peace of mind and comfort and happiness in the service of the Master, We also want good workmanship. We want to know that God is the author of our religion, and that Jesus Christ is the Rock upon which we are building. As we are very careful in getting good material in material things so let us get that religion that is everlasting, eternal, and fadeth not away. There are many who get their shoes too tight and so close fitting that they give pain. and produce corns and bunions. These things are brought on by reason of a proud heart, by a wish to appear well in society. How many there are in the church to-day who bave on this kind of gospel shoes, who are cripples from the same cause, and who have been thus

deceived. Satan has a shoe on the market which he says is just as good material, just as good work, will last just as long, and will give just as much comfort and is much cheaper than those offered by Christ. To the wearer, they look just as good, they are just as pllable, so he puts them on with the above result.

But there are people in the church like the people in the world, who have two pairs of shoes-one for Sunday and the other for week-days. They are what we call Sunday Christians. When they go to church or to Sunday school, they put on their gospel shoe; but when they do business, or when they are laboring through the week, they put on Satan's shoes. For this cause the church suffers to day. Many of the shoes worn on the feet require patching or mending; sometimes it is the faul of the wearer, and sometimes the fault of the material. Just so we have many patched up Christlans in the church Sometimes it is their own fault, and sometimes the fault is with the doc trines which they upbold. As there are a variety of shoes on the market, so there are all kinds of Christians la the church, and, as the people have fallen into the habit of buying inferio goods at a small price, so it is hard to induce men to accept gospel truth when it may be purchased without price. Is is not strange that men re ject the word of God when it is offered free, and follow the way of sin and pay

a high price for lt. If a merchant were

good price, would not men take the good shoes? Alas, there are many in the church who prefer to wear the slnful shoe rather than to wear the shoe which God commands them to wear. Rast Lemistonn. O.

For the Herald of Truth THE BIBLE.

BY REBECCA T. HOOVER

The Bible is God's word. It is the book of books because God is the author of it. It was written by inspired men, men who were filled with the Holy Ghost, "For the prophecy came not ln old time by the will of man, but holy men of God snake as they were

moved by the Holy Ghost." 2 Pet. 1:21. The purpose of the Bible is the redemption of man. What a dark and gloomy world this would be if we had not the Bible. We can form some idea of the condition of the world without the Bible by looking at the difference existing between civilized and uncivilized parts of the world. This proves to us that it is indeed a blessed privilege to live in a land where the Bible

la known and read by the people, We may search the whole world, and we will not find a book so grand as this. It cannot be excelled either as a book of morais, history, biography, or poetry, For the justice of its laws, its comprehensiveness of dlvine truth, its glorious promises, its beauty of expression. there is nothing in all the world that excels it. When we contemplate the blessed story of God's love to man in sending His only begotten Son into the world to redeem the failen race of Adam from the penalties of the broken law and restore man into the favor with God and make him an beir of eternal glory, we are filled with wonder and amazement which reaches altogether

beyond our finite comprehension. We might call the Bible the world's prescription book for there is no individual upon the earth whatever his affliction may be, that we cannot find in the Bible comfort and encourage ment for the sorrowing heart or the afflicted soul. "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction for instruction in righteousness." 2

Tim. 3:16. In the Bible, the sinner may obtain the knowledge of the pian of salvation and how to obtain it, and in it the Christian receives the encouragement and edification which provides daily manna for his soul.

Dear brethren and sisters, let me lm press upon your minds the fact that unless we study the word of God, we can neither live nor grow in the spiritual life. It is as essential to Christian growth as is prayer; therefore He says, search the scriptures, for in them ye think we have eternal life," for they are they that testify of Him. Jno. 5:39.

> For the Herald of Truth. CRITICISM.

I notice that you welcome candid criticism. Luther was represented as willing to submit the interpretation of scripture to the Pope, but in the discussion with Dr. Eck, Merle D'Aubigne

represents Luther as saving, "The be lieving Christian has no authority, but the holy scriptures; it alone is of divine right."

August 1.

A good while ago it was stated how some of a certain denomination comparing some of the Buddblsts' teachings with the standard of his church re marked the great similarity. That was all right but when the inference was drawn that his church standard was beathenish, that would be misleading to some who do not know that there are some very good morais taught in the "bedegot," as for instance, "Thou shalt not worsblp any false God, thou sbalt not drink any intoxicating liquor" and several precepts the same as those written by Moses, and explanations and counsels which, as Chambers says in his Encyclopedia, "would do honor to any cansist !

But all men are liable to blunder, the same as the man in his discourse about the ark. He advanced the idea that one story of it would be too low for the giraffe.

I continue to take your paper be cause I have discontinued one publish ing and advocating fiction.

ISAAC MILLER.

GOD'S LOVE

John 15:13

AN DECAY BY TRUTE ADDRESS

Greater love hath no man than this that a man lay down his life for his friends.

God provided not only for our tem porai necessities, but also for our spirit ual ones; and when man fell from his heaven-born innocency, the All-wise Creator revealed the wonderful plan of redemption through His beloved Son.

God's love to man was so great that He could not hear to see the human race perish. Jesus voluntarily gave His life for us that we might believe and live. Such a manifestation of love the world never saw.

To present to our minds the truest rlendship and love that could possibly exist would be that one would give bis life for the other. But where do we find such a friendship? It has occurred but rarely, comparatively speaking, that friend died for friend

But Christ dled for ail- in Him we have a friend whose heart is filled with such love, only far deeper and greater, towards us. "No one," He says Him self (in this verse), has greater love than this, that he lay down bls life for his friends." The Savior calls us friends, but what friends are we in our natural state?

Foes and rebeis are we and yet Thou ovest us so that Thou gavest Thy life to redeem us.

Paul save "Christ dled for the un godly," and also that God commendeth His love toward us "in that while we were yet sinners, Christ died for us." Therefore we can truly say the love of Christ is far greater and truer than any earthly friendship or love. The friend ship of Christ is indeed more than true friendship and love combined. He left His Father's throne in heaven that He might help and save us and that He might do this more effectually He as sumed the stature of us poor, wretched, sinful creatures, and then, as our brothe

and near kinsman, He took our sins and from Bro. David Goertz,* asking me building bas no roof yet. The work on it will be your life, remembering God's gulit upon Himself as though they to assist in the distribution of 8000 the other buildings is nearing complewere really His own.

How He quaked and trembled that His sweat was like great drops of blood and as though our sins were all and all the hosts of hell prevailed my way to Rombay. against Him.

God gave Hls Son to be poor and humble, a houseless wanderer in this weary world, gave Him to be abused, tempted, persecuted, and despised, subject to toil and labor, to tears and sighs, to groans, agonies and pains He gave Him to be a man of sorrows,

and acquainted with grief, to spend His nights in tearful prayer, and His days in wearisome labors, to be frowned upon by pride and oppressed by power; to be a companion of publicans and sinners, to be derided, betraved, denied, smitten, crowned with thorns, scourged, buffeted, and blasphemed against, to agonize in Gethsemene, amid tears and groans and bloody sweat, condemned and cruclfied amid scoffs and taunts and icers: gave Him to bleed, suffer, groan, plead and die. In one word He suffered what you and I would have to suffer on account of our sins, all this He did of Ilis own free will, so that we might through His blood be reconciled again to God and redeemed as His friends. Where is it possible that a greater love can be, even imagined? Christ has not suffered all this alone for man in general but for each one individual and in particular He dled for you and for me. He loves each one with a most particular, individual love.

Each earnest Christian could ex claim: Oh, the height and depth of the love and mercy of God. Who can fathom it? Parental love is a sea,a deep, deep sea which only mothers can fathom. But the love displayed on vonder hill and bloody cross, where God's own Son is perishing for us, no man nor angel has a line to measure.

The circumference of the earth, the altitude of the sun, the distance of the planets,-these have been determined. But the height, depth, breadth and length of the love of God passeth knowiedge.

We have heard of people laying down their lives or risking them for friends and we say their love must have been very deep and yet Jesus' love was greater by far. He laid down His life for His foes even praying for them while they were nailing Him to the cross, "Father forgive them, for they know not what they do." God showed His love toward us in sending His Son into the world to save us from sin What love sacrifices are we offering for the salvation of sinners? If Christ so loved us as to lay down lils life for us, ought we not to lay down our lives for the brethren? 1 John 3:17.

MISSIONS.

LETTER FROM INDIA

[The following extract from a letter written by Bro. J. A. Ressler, will be read with interest by all who have the work there at heart.

> Dhamtari, India June 21, 1900.

The last mail brought me a letter

bushels of corn which be brings with him from America As my presence did not seem imperative at home, just now, and I need a change for upon Him, and God had forsaken Him my overtaxed nerves, I am again on

> I finished the seed-grain loans (all but Rs. 20,) just before I left Dhamtari. We gave out nearly Rs. 6000 of our own funds, in the hope that they wiil be replaced soon. Then I gave out Rs. 2200 on behalf of the government. This was quite a heavy task, as we gave it out in sums not exceeding Rs. 20 and much of it in sums of fron Rs. 3 to 10. We took bonds for the

Of course you will understand that money that comes now will be too late to be used for seed-loans. Money in excess of what has been advanced will he kept for the spring sowings, in December and January. The loans were written on 6 per cent Interest bonds. Afterwards the government revoked its claim for interest, and we will have to do the same. If this year's crops fail the whole loan will be

forfeited from necessity. We had two days of heavy rain, and we thought the monsoon had broken, but for over a week now the weather is perfectly dry. l'eople are filled with apprehension for the next crop. Reports from Bengal, where rains are earlier than here, say that the seed sprouted and dried up. Another sowing will be tried. With all that the government has done for the people, they can sow only from one-fourth to one half of their fields, and if this precious seed is spoiled, famine next year is inevitable. Scarcity seems sure as it is now, even if abundant rains should come, because of the sbortage in cowing

Much as we enjoy the work of relleving suffering, we are tired of famine work and most devoutly pray that we may be relieved from another year

I am now passing through the fertile rice region of Vagpur. Roughly estimating by the eye, I should say that about one-third of the fields are either sown or prepared for sowing. The remaining fields will not be sown. The ground is dry and gives not one ray of promise. Above us is the sun shining as fiercely as in the midst of the dry season. How long! () Lord! must this fair land with its teeming millions be made desolate without an inhabitant, because of her sin? Will she not repent and accept the call, now so freely extended?

On my going from Dhamtarl to Raipur, I came the last eighteen miles on a construction car, sitting on my baggage. The track is finished to within eleven miles of Dhamtari and reguiar trains are expected to run by the end of the rains. Government servants use it now in their work. Our famine sufferers are now hauled on this road to Kurudh, fourteen miles from Dhamtari. The coach I came in was strongly built and the ventilation was ideal. There were disadvantages from other points, but missionaries either learn to look at the bright side of things or cease to be missionaries.

The girls at our Mission are now boused in their orphanage. The boys'

tion. We do not expect the rains to hinder the work very much, as we have arrangements for continuing it in the dry. All the tank works are closed. The people are ordered to be fed at the kitchens. We can continue the road work. We have about 3500 people in all our works

The above was written on the train, on the way to Bombay. At Bombay he writes, "Met Bro, Goertz. Off to night for the worst famine region in J. A. RESSLER.

For the Herald of Truth

WHO IS READY TO HEED INDIA'S CALL?

BY REBECCA E HUBER

Dear brethren and sisters in the Lord, I feel pressed to make an appeal, or rather to emphasize the appeals that are being made in behalf of the poor sufferers in India.

Oh how can we endure to know that there is such suffering among humanity without coming to their rescue? How sad to think that so many people are starving, and what makes it more sad is that they are dying without Christ.

Possibly, dare I say, probably, God is following the field to have Ills Word sown that it may in due time bring forth a harvest of precious souls to His honor and glory.

If we are His consecrated children and can say "Here Lord, use me as it pleaseth Thee,"

We hear some saving There are too many calls for help. True, the calls are many, coming from different places, for various causes, such as Evangelizing, Building churches, Charitable Homes, Missions, Schools, and helping the needy ones at home, but s not God glving us sufficient for all these? Yea, verily, God wants Ilis work to be carried forward, and there is no need of it being left undone for want of means, if we are but willing to use these earthly blessings in the

Indeed we are a blessed neonle having plenty from year to year.

We should be careful that we do not consume it upon our lust. "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves tressures in heaven where neither moth nor rust doth corrupt and where thieves do not break through and steal where your treasure is there will your heart be also," Matt. 6;

19-21. If we are followers of Jesus we are willing to sacrifice for His cause. Beloved, just think how much He sacrificed for us. Let us economize more. Perhaps that new dress, or bon net or another new necktie, that we thought we would like to have could be denied and the many luxurles, too many are indulging in, could be discarded, and before you take that pleasure trip or visit, ask the Lord whether you had not better give that to help feed the poor sufferers.

Oh do not hesitate to give to the Lord all that is required of you, even if

love and mercy towards us.

"Whatsoever thy hand findeth to do, do with thy might." Ecci. 9:10. For the sake of Jesus and poor souls

LETTER EROM INDIA

Khamgaon, Berar, India June 15, 1900. My dear Sister Llzzie K. Brubaker:-Two weeks ago I

closed. It is so good of the Lord to supply all the needs as they come along The ornhanage is very large: besides I have about 175 people in the yard. The distress is very great and disease too is awful. I have 100 people on relief work. I am enlarging my borders. As I can scarcely get carts, take very needy people and have them carry my material on their heads, and that way these poor are kept from starving; and more than all we care for their souls, so every day they listen to the gosnel and I speak to about 500 neonle every day and sometimes more

I talked so much that I really got hoarse the other day and some of my girls got to praying for my throat and this morning a girl in her prayer thanked God for making my throat well. I have very dear girls. I do not think you could find another lot like them. In a previous letter I wrote to you about Tsgi. She was very sick, she had a touch of cholers. She thanked the Lord Wednesday evening for healing her. She does tell Jesus all her troubles and sorrows and really she we bave laid everything upon the altar has wonderful answers to prayer. Yes, she is a real little missionary. Every little girl that comes in she meets with a smile and she always says, Now we can tell her about Jesus. We had a few showers of rain on the baked earth. I dare say it was a steam. but it is a little cooler this morning, but thus far the signs for a good monsoon have failed. I do not know what is in God's mind, but He can even supply our great need of water and not let it fail even if the heathen must suffer, as He did for Moses. He is just the same to-day. Should the monsoon fail. I do not see how a work like this could be carried on here. i trust the windows of heaven will open and the showers will come on this dry and thirsty earth. Mother Fuller is very low; ber limbs are so full of

water that they bursted. Dear Miss Smlley died June 12th She was expected to sail for America to-day. She had charge of the Kaira Girls' Orphanage at Guferat.

Again many thanks to all the dear nes for all they do and I so praise the Lord for speaking to hearts in the homeland and for filling up the gaps as they come. The grain is going up in price it is higher this last week than it has yet been this famine. But He knows, I'raise Ilis name.

With much love Your sister in Jesus. ALICE L. YODER.

THERE are multitudes to day who will break off their gold and devote i to a golden calf, who will not give it to ward the evangelization of the world, thus ushering in a golden age for all mankind. The golden caives of rum, fashion, greed and church creed are greatly delaying, though they cannot revent, the golden age of man.

August 1, 1900. SUBSCRIPTION PRICE.

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Monthly Calendar for August, 1900.

Sun.	Mon.	Tue.	Wad.	Thu.	Fri.	Sai.
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

3; ⊕ 10; @ 17; ⊕ 24. BUSINESS NOTICES

"Dying Testimonies of Saved and Unsaved" is seiling rapidly. This book has had a very large sale and we believe has done much good. Agents find it a ready selier. Price, postpaid, in pa per binding, 35 cents, in cloth, \$1.00.

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The Prince Messiah .- A new book by Mrs. E. J. Richmond. The author of this handsome volume of 188 pages, which is just off our press, is well known as a writer of temperance and religious works. It is a synoneis of the life and miracies of Our Savior, narrated in a captivating manner by a maid to her mistress, to assuage the terrible grief of a wronged wife of an Eastern prince. It is safe to say that this is the masterpiece of this gifted writer, It is graphic, strong and convincing, and will bear close inspection by our people. It is printed on fine book paper, and is bound in both cloth and paper, with appropriate cover designs. Price, in cioth, 50 cents; in paper, 25 cents. We want agents everywhere to sell this splendid book, and will offer liberal inducements. Write us at once. Mennonite Publishing Co., Eikhart, Ind.

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- No. i6 The Minimum Christian.
- No. 17. Fearful Results of Gamb
- No. 18. The Demon of Vanity.
- No. 19. Is Ornamental Dress Harmless ? No. 20. Aithough Unworthy, Come
- to Jesus. No. 21. Eternity! Eternity!
- No. 22. The Infidel and the Tract. No. 23. Profanity-Don't Swear. No. 24. A Collection for a Sleeping
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the S. S. lessons, postpald, only 30 cents These books are very helpful to any

S. S. teacher or pupil.

It is hard to form a correct idea of the suffering which the famine stricken people of India must endure, unless one reads "India, the Horror Stricken Empire." Every one should read this book. See last page for re-

CONFERENCE.

The Annual Sunday School Conference for the state of Ohio will be held Aug. 15, 16 and 17, 1900, near the Midway Church, in Mahoning Co.

A cordini invitation is extended to Sunday School workers. Those coming on the P. F. W. & C. R. R. will be met at Columbiana. Those coming on the Erie R. R. can arrange to be met at Lectonia, For further information address S. P. Yoder, E. Lewistown, O., or P. E. Whitmer, North Lima, O.

SUNDAY SCHOOL LESSONS.

LESSON VII - AUGUST 12 THE FORGIVING SPIRIT .- Matt.

18: 21-35. Read Matt. 18: 15-35. Memory Verses

21, 22,1 GOLDEN TEXT. - Forgive us our

debts as we forgive our debtors .-Matt 6 - 12

INTRODUCTION

TIME -Autumn of A. D. 29 PLACE.-Capernaum, probably in the honse where Jesus made His home.

PERSONS .- Jesus, the disciples. INTRODUCTORY THOUGHTS. - This lesson was spoken at the same time and nince as that of our last lesson. The teaching of Christ on the question of forgiveness is very plain and direct, We need not call to our assistance any commentator to give us the sense of His teaching on this vital question. It is reasonable that God should make the duty of forgiving others the one great condition of our being forgiven. To cherish in our hearts feelings of hatred, mailce, envy or revenge against our fel lowmen, although they have wronged us, would be anything but child like. for Christ loved us while we were living in open rebeliion against Him, "and they that have not the spirit of Christ are none of His." If God would forgive the unforgiving, He would forgive the impenitent. Those who cherish an unforgiving spirit in their hearts are certainiy impenitent, and in the gail of bitterness. For God to forgive, save and receive into heaven one such im penitent, revengeful soul, would mar and destroy the joy, peace and purity of heaven. Some one has said that evil for good is devil-like, evil for evil is

beast-like, good for good is man-like, and good for evil is Christ-like. To be a Christian implies being Christ like. To be Christ-like we are constrained by His love to return good for evil, and to forgive from the heart those who have wronged us if it be seventy times seven times. God forgives us to the same degree as we forgive others. We undoubtediy have asked Him more than seventy times seven times to forgive us. And if we expect Him in mercy to forgive our many sins and imperfec tions, we must likewise forgive the erring one.

HOME READINGS. AUG.

6. M.—The forgiving spirit. Matt. 18: 21-35 7. T.-We should love our enemies.

Lu. 6: 27-33 8. W .- The merciful spirit.

Lnke 6:34-38 9. Th.-Forgive and ye shall be for-Matt. 6: 12-15 given.

10. F .- The mercy of God. Paa. 86: 1-17 11. S.-God abundantly pardons.

Isa. 55: 6-13 12. S .- God delighteth to forgive. Jer 33:7-11

LESSON VIII .- AUGUST 19.

THE MAN BORN BLIND .- John 9 - 1-17

Read John 9: 18-41. Memory Verses 4-7.1

GOLDEN TEXT .- One thing I know, that, whereas I was blind, now I see. -John 9:25.

INTRODUCTION.

TIME.-On a Sabbath day, probably in October A. D. 29.

PLACE:-Jerusaiem, near one of the gates of the temple, or of the city.

PERSONS. - Jesus, the disciples, a blind man.

CONNECTING LINKS,-Bidding farewell to Gaillee, Jesus left Capernanm for the last time, and journeyed with His disciples towards Jerusalem. While nessing through Samaria probabiy at the village of En-gannim, He was rejected by the Samaritans, but would not allow His disciples to call down fire from heaven to destroy them. "as Elias did." While in Samaria He heaied the ten lepers, of whom but one returned to give thanks for his restoration. After coming to Bethany, He goes to the home of Lazarus and his two sisters. While there He reminds Martha of her needless care in the way of entertaining, while Mary was seek ing the good part. He came to Jerusa iem during the Feast of Tabernacies, and there gave the grand teachings em hodied in John 7-10. While in Jerusalem He heaied the blind man of our to day's lesson, which causes a great stir among the leaders of the Jews in Jerusalem

THE POOL OF SILOAM .- The following taken from the Missionary Herald fully describes this famous fountain: "Near the south-east corner of the city of Jerusalem, at the foot of Zion and Moriah, is the pool of Slioah (see Neh. 3:15), whose waters flow with gentle murmur from under the holy mountain of Zion, or rather from under Ophel, having Zion on the west and Moriah on the north. The very fountain issues from a rock twenty or thirty feet below

the enriese of the ground to which one descends by two flights of steps. Here it flows out without a single mnr mur and appears clear as crystai. It was to this fountain that the biind man went and washed and came seeing,"

HOME READINGS

1900.

- 13. M .- The man born blind.
- 14. T .- Questioning. John 9:13-23 15. W .- Now I see. John 9 · 24.38 16. Th.-Bartimeus. Mark 10: 46-52
- 17. F.-Spiritual blindness. Matt. 13: 10-17
- 18. S .- Prophecy of Christ. Isa. 42:1-7
- 19. 5.- Darkness and light. 2 Cor. 4:1-7

CORRESPONDENCE

AUDODA NER PLEASANT VIEW CHURCH; MARCH 18, 1900 .- At the request of Bro. Christian Otto, I will state that Sister Otto died on the 27th of Feb 1900 aged 71 years 10 mo and 26 days. Her maiden name was Catherine Brennemen. They lived together 48 years, 6 months, and 3 days. They come from Pa to the state of Tilinois and from Illinois they moved to Nebraska where death separated them. They had eleven children; the father and nine children are left to monra the loss of a beloved wife and a kind mother. The funeral services were held by Andrew Oesch from Job 5:26,-Thou shalt come to thy grave in a full age like as a shock of corn cometh in his season." May the Lord biess and comfort the dear brother with the hope that he shail meet his loved one again in that eternal home where parting COR

MCVENTOWN PA. JULY 14, 1900 .-We have been encouraged because we see that God has been in our midst and has moved the head of a family and three of our young people to serve Him. May they persevere in prayer and faith until "The Crowning Day" shail come to each of them.

is never known.

In our Sunday evening Bible class we have commenced to study the "One Handred Lessons in Bible Study," prepared by brother Daniel Kauffman. These lessons seem well adapted for use in Bibie classes and Young People's Meetings and their use can hardly fail to lead to Scripture searching and Bibie study. J. K. HARTZLER.

FROM ALLEN Co., OHIO. - The brethren in Ailen Connty, Ohio, have made arrangements to ordain ministers for several churches in that conference district which are without ministers. They have aiready taken votes for candidates and a number of brethren have been named. The choosing and ordination services will take place at the Salem meeting honse in Alien county, on Thursday the 26th. We hope, by the grace of God, men will be chosen for this work who are according to the apostle's instructions, apt to teach, sound in the faith, devoted to the church, and zeaious of preserving the order and practices which onr fathers have established at so great a cost and handed down to us as worthy heir-looms of their fidelity to the cause of Christ and to His word. COR.

JOHNSTOWN, PA.—On the evening of us to do, or believe that all His words July 5th, the writer had the privilege mean something? Oh let us never, by of listening to a lecture delivered in the Wainut Grove Dunkard meeting bouse by Bertha Ryan of Bulsar India. Her jecture was of great interest. She told as about the different people who live in India. She also said that the people who live in our own John 9: 1-12 country, do not sufficiently appreciate the Bible. In speaking of religion, she said, "I aiways thought I appreciated my religion but when I came to India I found that I did not appreciate it nearly enough." On the evening of the 6th, she spoke again at the same place, telling us of her experience as a missionary for five years. This lecture was also very interesting and heart touch ing, and should arouse us all to a

HERALD OF TRUTH.

not and misrepresent each other in a

way and manner they hardly think of

Very often we find persons misrepre-

senting others because they want to.

ing, and is not prompted by the Spirit

of God, and shows that sin still reigns

in the heart however great pretentions

anch persons may make the root of such

a feeling is envy, hatred, etc., anything

but that spirit of love, joy, peace, etc.,

of which the apostic writes in speaking

of the frnits of the Spirit. Peter tell us

to be all of one mind, having compassion

on one another; love as brethren, he

nitiful, be courteous, not rendering evil

for evil, or railing for railing, but con-

trariwise blessings, knowing that ye are

therein so called that we should inherit

a blessing, for he that will have life

and see good days, let him refrain his

tongue from evil, and his lips that they

speak no guile. Jesus said, "By this

shall all men know that ye are my dis-

cinies if ve have love one to another."

by love to all our fellow men, love to all

that which is good and pure and holy.

If we abide in this love, we abide in God

and God in us. His Spirit, will create

within us meekness, charity, and purity

of heart. Christ knowing that there

would be people in the world who would

sorely persecute and harass His people.

tells them that they must expect of-

fenses, but pronounces a woe upon him

who causes the offense. If then the

faith which was delivered unto the

saints is ridiculed and reviied, and its

and foolish, let us remember that the

author of this faith, who is the light of

the world, was also ridiculed and per-

secuted and at last shamefully put to

death, not because He had not the power

to save himself from death, but because

He wanted the children of men to have

access to His giorious and holy faith

It is a giorious thought to know that

we are so closely allied to Christ who

has power in heaven and upon earth.

This power He imparts to those who

into communion with Him, By this

power we can say, "For I am persuaded

that neither death nor life, nor angels.

nor principalities, nor things present,

nor things to come, nor any other thing

shail be able to separate us from the

love of God which is in Jesus Christ our

Christ, and sons with the same favor

are willing to accept Him, and come

which worketh by love.

advocates are looked npon as ignorant

We must have a faith that is actuated

But such a feeling is not a Christian fee

beener sense of our duty The writer's heart was made to feel giad when she told me she was acquainted with the Mennonite people there Dear brethren and sisters how joyous it will be when we shall be permitted to strike glad hands with those of our own faith Should it not be in this world let us so live that it may be in the world to come.

LEVI BLAUCH.

FROM VORK CO. PA .- We held our barvest meeting vesterday (July 22nd), in the Hanover M. H. and took up a collection for the starving sufferers in India, which will be sent soon by William Flickinger. The amount of our collection was \$134.70 in the Hanover district and may be some more before it will be forwarded.

MARTIN WHISLER. We are giad the brethren gave so iiberaily and hope others may follow their good example. ED.

For the HERALD of Trulb. THE TRUE SPIRIT OF LOVE.

BY SISTER C.

"But I say unto you, Love your ene mies bless them that curse you, do good to them that hate yon, and pray for them that despitefully use you and persecute yon; that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and send-eth rain on the just and unjust." Matt. 5: 44, 45. The Christian religion is a religion of

iove and good will to all men and hatred and envy has no piace therein. It is a religion which teaches gentleness and not violence, and leaves no excuse for him who seeks revenge or reparation for wrong. God aione has the wisdom and the authority to avenge, and He does not teach us to avenge our enemies, but on the contrary to do good to them that hate us, and pray for them which despitefully use us. How many, even among Christian professors, ridicule the idea, and think it is impossible to love our enemies or those that do us wrong. It is foolish and impossible to the naturai man that receiveth not the things of the Spirit, but every true, sincere and trusting believer cannot believe that Jesus Christ has prescribed for ns a series of precepts which are incapable of being carried into practice. The Lord, A glorions nnion is this that has whole Christian world is based on love; made us children of the Father, with whose ear is always open to the faint iove to our enemies, as well as to our friends, love to God and all His crea- with the Father and joint beirs with tures. Can we claim to be truly born of God if we are not willing to exercise ourselves in all that God commands with Christ we also have to suffer with thee with the right hand of my right

Christ. Peter said, "For even hereunto were ye cailed, because Christ also suffered for us leaving us an example that the coldness of our affections for our we should follow His steps, who when neighbors and feilow Christians, make ourselves unworthy of the love and He was reviied, reviled not again, when mercy that the Lord has bestowed npon He suffered, He threatened not, but committed Himseifto Him that inducth us. Let us have fervent love to all the righteously. For this is thank worthy members of God's holy cause, whether If a man for conscience towards God they are our friends or careless enemies. Let us ask God to give as a heart fuli endure grief, suffering wrongfuily; for what glory is it, if when ye be buffeted of Christian meekness and love that we for your fanits, ye shall take it patiently may willingly forget the evil we receive, but if, when ye do weil, and snffer for and be aiways disposed to do good to others. When our hearts are filled with it, ye take it patiently, this is acceptable love, we have no desire to speak evil of with God" Oh what giorious promises are contained in God's word to those others. When evil is spoken of us, we that try to be faithful to their calling being innocent, will feel to pray, "Father Surely it is worth some suffering for forgive them." How sad to find that the sake of Jesus Christ who endured many, even some so called Christians, so much to save us. speak evil of the things they understand "I love to think of the heavenly land,

That promised land so fair. Oh, how my raptured spirit longs, To be forever there."

For the Herald of Truth A WORD OF CONSOLATION.

BY A YOUNG SISTER.

"Fear ye not, stand still, and see the salvation of the Lord." Ex. 14:13. When Pharoah and his host pursued after the Israelites, when they lifted up their eyes, and saw the Egyptians hastening after them, they were sore afraid, and cried and said unto Moses. "Because there were no graves in Egypt, hast thou brought us hither to die in the wilderness?" They thought they were now near their end; they saw no way to escape; they began to fear and fret, but Moses said: "Fear ye not," and to their surprise they were

brought safely over on the other side. Sometimes when God sends dark clouds upon us, or when things do not always go as we would have them, we become fearful and fretful, but the word of the Lord to Israel was, "Fear

Much indeed is implied in these few words which follow the command "Fear not," namely, "Stand still"-a season of waiting. It may not seem right to thus stand still in the face of the enemy, but it is sometimes necessary to take an attitude of silence before God until we hear Him say, "This is the way; walk thou in it." exercise watchfulness that we may understand the guiding hand of Him who leads us. Disappointments, perse cutions and distress may overtake us and our way may seem dark and hedged up by insurmountable difficulties. God can make a path for us right through the ranks of the enemy, if we keep the shield of faith, wherewith we shail be able to quench all the flery darts of the wicked. Eph. 6:16.

Our Lord is pleased with the silent, iistening attitude of faith. When He says, "Be still and know that I am God," He is ready and willing to manifest His power in our behalf if we are willing to trust the whole matter in His There are times when we hands. realize that we are not wrestling with fiesh and blood, when the burdened soul, seeing its danger, can only cry unto God for deliverance, and He est cry of His little ones, sends the message, "Fear thou not, I am with thee Him of all things of which God has be not dismayed for I am thy God: made Him heir; but if we wish to reign will strengthen thee, yea, 1 will uphoid

eousness." The Lord has promised to help us fight the battle, and to drive away ali fear, and we can rely upon His promises, for God is not a man that He should ile: neither the Son of man that He should repent. Hath He said and shall He not do it? hath He spoken, and shall He not make it good? Num. 23:19.

If we, with an eye of faith, look confidently to the promises of His loving word there need be no fear of disappointment, for the power of hell can not prevali against the power of the eternal kingdom.

When in answer to Elliah's prayer. the eyes of the trambling servant were opened and he beheld the innumerable host of shining angels encamped around about them in their blazing chariots of fire, his fears were quickly dismissed.

Do we not read of these heavenly messengers? "Are they not all ministering spirits sent by God to minister for them who shall be heirs of salvation?" ileb. 1:14. In itom. 8:28, we read that all things work together for good to them that love God. Now if we love God we will not so soon become disheartened, though the chastening rod seems to he laid heavily upon us: for whom God loveth He chasteneth, "now no chastening for the present seemeth to be joyous, but nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Heb. 12 1i. it is often hard for us to under stand God's dealings with us, but while "we look not at the things which are seen, but at the things which are not seen" having our eyes on Him who is invisible, not forgetting that He sends us the message so lovely. "Fear ye not." it may be that there is some grace to be perfected. "Let patience have her perfect work, that after ye have done the will of God, ve might receive the promise." Beloved, let us try to live in constant communion with Jesus, let us he patient in tribulation, continue instant in prayer, rejoicing in hope. Let us live such faithful lives, that the world may see in us something that they do not know of themselves. Let us gladly endure all things for His name's sake while resting down in His

Lichtv's S. S., Lancaster, Co., Pa,

For the Herald of Truth.

COMP TO IPSUS

love, waiting for the coming glory.

BY D. R. WITMER.

"Come for all things are now ready."

What a giorlous invitation this is for

all who are willing to accept it; and how sad it is that so many are not will-How sad it is that so many people

have excuses for not accepting Christ. in the parable from which our text is taken we read of only three, but at the present time there are hundreds.

The man who made this great supper sent his servant to invite the guests, and in this there is something for us who claim to be the servants of God and followers of the Lord Jesus Christ Are we doing our duty? Are we inviting others, as opportunities present themselves, to come to this supper? How is it, dear brethren and sisters? Are we up and doing or are we careless

and nnconcerned about the perishing ones? Some may think or say, this is the work of the ministers. So it is; but it is also my work and yours if we are the true servants of God.

A fter these three excuses were made. we read (Luke 14 . 24), that the servant came and showed his lord these things. Let us see what the lord said. Did he say it was no use to make further efforts; we will drop the matter?" O, no! but he told his servant to go ont quickly into the streets and lanes of the city and bring in hither all the poor, the lame, the halt and the blind.

Cannot we say with this servant, "Lord, it is done 'as thon hast commanded and yet there is room"? Did the lord dismiss his servant now No, but he was to go out into the nighways and hedges and tell them to

ome in that his house might be filled. We see here that the Lord wants a full house. If we meet with all kinds of excuses we should not be discouraged, but imitate this servant and go out quickly somewhere else and give the invitation because there is yet

I want to say a few words to those who make these excuses. Are you not afraid your Lord will be angry and say (Lnke 14:21), "None of these men which were bldden shail taste of my supper"? Are you not afraid this may

be your last cail? I appeal to all who are not yet workers in the vineyard of the Lord, do not put it off any longer. Cease to make these worthless excuses. I wish to awaken especially those with whom l am personally acquainted. Dear friends cousins nephews and pieces in Pennsylvania, Indiana, and also right here at home, in Ohio, the invitation is needed just as much as any where I occasionally meet with dear friends who are just making all kinds of excases. Even aged grandfathers and grandmothers, and such as have grown children are making excuses like these, "How can we know with what church to unite, since there are so many divisions." It is indeed sad that this is the case but we believe that where there is a will there is a way. If we are honest and pray to God. He will open the way that we may know with which to unite Sometimes too we hear excuses like this, "My wife or my husband is not ready to make choice. I want to wait till my life partner is ready." This seems to be a favorable excuse. It would be a very good thing if you could get your partner to go with you. If not to delay is dangerous, and your excuse is not sufficient in the day of indgment. When onr time to die comes, we have to go sioner it does not avail anything if we say, I am not ready, or I cannot go

strangers to God and castaways. alone. O think of it dear souls who have not peace with God. Think of the guest without any wedding garment on; he was asked, "Friend, how camest thou in, not having on a wedding garment?" He was speechless and the king said, "Bind him hand and foot and cast him into onter darknes where there shail be weeping and gnashing of teeth." O, horrible doom! Wiii you not, dear reader, flee from the wrath to come? Will you not enter the ark before the door is shut? But do not neglect to have oil in your lamp and vessel. Think of the foolish vir gins who came after the door was shnt. O there is danger of us being disap-

pointed in the same way. Think of the words of Rev. 19:9, "Blessed are they which are called into the marriage supper of the Lamb

New Springford, Ohio.

For the Herald of Truth. PRAISING GOD FOR EVERY DAY RI ESSINGS.

Projec we the Lord silve nations of the earth praise Hlm all ve people, for His merciful kindness is great towards ns, and the truth of the Lord endureth forever. Let us praise God for every hiessing He gives we can praise Hlm all day long. When we awske in the morning we have great reason to praise and thank God that He has given na sweet rest and watched over us, and permitted us to rise with the morning light. Can we not learn a lesson from the hirds? How often in the morning we hear the little hirds outside our windows chirp and singing their praises to O then ought not we to have thankful hearts and praise God for the beautiful our which He bath set in the sky, that giveth us heat and light; for the rain that falls from the sky that refreshes the earth and ripens the grain and fruit. But how often do we hear people, often Christians, complaining about the weather. Let us praise God with our hearts and voices and our lives, in public and in private, in spirit and in truth.

Oronogo, Mo.

For the Hereid of Truth FUTURE PUNISHMENT.

BY SALLIE L. MILLER.

"And these shall go away into everiasting punishment: hut the righteous into life eternai." These words shall he spoken again hy our Savior when the final separation of the wicked and good shaii take place,

Then every knee shall bow and every tongue confess that Jesus is God and that He is abie to deliver them or to cast them away into darkness where there shail be weeping and gnashing of teeth. Though God himself has so plainly told us that they that serve Him not, will receive as wages of their deeds eternal misery and destruction, still there are people who deny this truth, and because of the feeling of fear resting upon them, or to ease their guilty conscience, they try to convince themselves that there is no place of endless woe for guitty souis. But alas! when the end comes they will he

God does not accept only a little weil doing, and the rest of our time spent in sin, but He requires snpreme love and entire obedience. Little acts of worldliness only reveal the Idolatry of the soul. Yet how many will lose heaven and all the peace and pure joy they could possess in this life, rather than to obey and believe the true God. Adam and Eve were cast out of Eden which was a paradise to them, for a little fruit. Jndas Iscariot lost heaven to gain fifteen dollars. We believe that among the greatest surprises of the judgment day will be the unfolding to ail people, the trifles for which men neglected the great saivation and were

For a hrlef gratification of unholy appetites and passions, the smiles of the world, the fear of man, and some times a few glasses of rum, or similar trifles, men seil out their interests in the blood of Calvary and the Goiden City, die without hope and share with fallen angels the torments of the burning lake

As we notice the flowers of the field pass away one by one, so we too must soon pass away. Then does not this remind as of the fact that this earth is not our home?

We are only here to prepare for eternity. As we live, we die. And as we die, we spend eternity. "For we must ail appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or had."

But this punishment is not only a remorse of conscience or, as some would fain have it, serving in time according to the sin committed, but it is a place of never ending sorrow and pain and tribulation, and will surely come upon all that deny the Lord Jesus or His word, having no chance of escape from this world of misery to the land of delight; for God says that between, there is a great guif fixed; so that they which would pass from hence to you can not. Neither could they pass to us that would come from thence. "How shall we escape if we neglect so great salvation?"

Tub, Pa.

For the Herald of Truth. TRAINING.

BY JOHN H. MOSEMAN.

Proper training given to children while young gives ns the hest assurance for them becoming useful, Chrlstian men and women. Solomon bears us ont in this when he says, "Train up a child in the way he should go: and when he is old, he will not depart from

Are we training our children the way they should go when we allow them to go to picnics, to parties, to theatres, to the dance, etc., etc.?

I fear not. Some people are sending their children right down the road to destruction by sending them out into the world to "sow their wild oats," and have a jolly time. They say we must iet them have their fun before we can expect them to become Christians. Is this the teaching you have learned in God's word? Ah, no Paul says, "Whatsoever a man soweth, that shall he also reap." If you sow oats you will not get wheat, will yon? Certainly not, anyhody knows that; but it seems after all that, spiritually, some do not.

We send our children to schools and colleges to learn all about these earthly things which pertain to this ilfe. We want them to know as much about science and art as their heads can hold. Is it wrong? No. not in itself; but do we have them learn so much of God's word proportionately? This latter is the training, that is not only for this present world, but also the world to

I fear we do not teach our children enough of God's word. "The word of God." says Paul, "is quick and powerful and sharper than any two-edged

asunder of sonl and spirit and of the joints and marrow, and is a discerner of the thoughts and intente of the heart," By teaching the word of God diligently to our children we need not worry much about results, as you noticed in the scripture above, the Word has power to cut its own way into the heart of man. Yet we should pray for them without ceasing.

Brother and sister, is your son or daughter yet ont in sin because you have failed to train them as they should go? Are they living in wickedness because you have failed to instill in their hearts and minds, while young. the principles of the Bible? If so, then impiore our kind and heavenly Father, who is able to ahundantly pardon and forgive both you and your child

Laneaster, Pa.

1000

HEAVEN

BY KATIE DETWEILER.

Heaven is the dwelling piace of God. His holy angels and the home of the saints; although that home is invisible, vet we are privileged and it is our duty to know about it here on earth. The apostle Paul writes to the Col-

iossians, "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God." To the Corinthians writes: "For we know that if onr earthly house of this tabernacle were dissolved we have a building of God an house not made with hands, eternal in the heavens." Why is it that we do not speak more about our home? The apostie save "Your conversation is in heaven." We are to lay no our treasures there, have our affections set on things above, and above all onr Master, Jeans is there. We should be like those who died in faith, having not received the promises, but having seen them afar off; they confessed that they were

strangers and pilgrims on the earth. This earth is not our home, we're only on a pilgrimage desiring a hetter country. But heaven is not reached by simply talking about it, nor will we be carried there on flowery beds of ease: but God has given a way hy which we may enter heaven. Jesus says, "I am the way, the truth, and the life no man cometh unto the Father but hy me;" so Jesus is the only way and ali other ways are faise. Now we must follow in His steps. He was scorned, mocked, tempted, did not have where to lay His head, had sorrow, and at

iast gave np His life. All these He meekly endured for our

But now He is sitting on the right hand of God where there are pleasures forevermore, and if we have sorrow. He says, "your sorrow shall be turned into If we are poor, He hath chosen the poor of this world, rich in faith, to be heirs of the kingdom. If we are hated, separated, reproached, hiessed are ve when men shall reproach you and cast out vonr name as evil for the Son of man's sake. Rejoice ve in that day and leap for joy, for behold your reward is great in heaven.

We must through much tribulation enter the kingdom of God, but all these triais, afflictions, and temptations wiil

sword, piercing even to the dividing light afflictions which are but for a be if we would be found wanting in moment work for us a far more eternal weight of giory.

The apostle writes to the Romans. "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in ns." And so He comforts ns ail the way through, and He hath said. "I will never leave thee nor forsake thee." So let us not grow weary in well doing, for ln due season we shall rean if we faint not. There are many who will seek to enter in and shall not be able. I believe that there are people who would like to enter heaven sometime, they may even he. long to church, sing and pray, and so on, and yet not be able to enter in "There's a way that seemeth right unto a man but the end thereof are the ways of death," and Christ says except a man be born again he cannot see the kingdom of God. We find that when the meeter of the house both shut the door, and they begin to stand without, and to knock at the door saving, "Lord Lord, open antons then He will answer, I know you not whence ye are: they will say then, "We have eaten and drnnk in thy presence, and thou hast taught in our streets," but He will say, Depart from me all ve workers of lniquity. Such are they who seek to enter in; but the Lord says, Strive ye. We must watch and pray continually,

deny ourselves and take up our cross daily, yet the way is broad enough for all to walk thereon as the hymn reads

"That gate ajar stands free for all, Who seek through it salvation, The rich and poor, the great and smail Of every tribe and nation.

He also says. My voke is easy and my hurden is light. All that we have to do is to follow our guide, and we will safely reach the shore when our pilgrimage is over. But heaven begins on earth aiready, Jno. 6:47: "He that be lieveth on me, hath everiasting life."

How thankful we should be that God has permitted us to know and read of heaven. There are many who know nothing about God or about His many mansions and the heautiful city with walis of jasper, streets of pure gold and gates of pearl; where there will be no more sorrow, nor pain, nor crying, where God will wipe away all tears from their eyes how beautiful must it be there. No need of the sun nor moon there; for the Lamb is the light thereof, Rev. 21:27. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a iie, but they which are written in the Lamh's hook

of life." Let us look at some of the things that defile, "For out of the heart proceed evil thoughts, murders, false witness" and so on, and we read, "Whoso ever hateth his brother is a murderer." Lying lips are an ahomination to the

That which is highly esteemed among men is abomination in the sight of God. Now if we hate our brother we cannot enter that city, or if we tell a lie every once in a while. Ail ilars shall have their portion in the take of fire, or if we are proud, hecause "God resisteth the prond," and we read "that no unclean person hath an inheritance in the kingdom of Christ and of God." Adam disobeyed the Lord only in

one point and was driven out of the only tend to life, 2 Cor. 4:11, for our Garden of Eden and how sad it would do, nor what we say; that is profession.

only one thing, and therefore had to be cast ont of that heautiful Eden so let us watch and not be ignorant of the dewices of Satan for this is his work trying to keep souls out of heaven,

Oh, that our names were written in the Lamb's book of life, that we may enter in through the gates into the city when our appointed time comes, is my praver.

HE WAS NOT WILLING.

"He was not willing that any should perish;" Jesus enthron'd in the giory shove. Saw our poor failen world, pitled our sor-

Poured ont His life for ns-wonderful lovel ishing, perishingi Thronging our path-

Hearts break with hardens too heavy to Jeuns would save but there's no one to tell

No one to lift them from sin and despair. "He was not willing that any should perish;" Clothed in our flesh with its sorrows and

pain, to seek the lost, comfort the monruer, Heal the heart broken by sorrow and

shame.

Perishing, perishing! Harvest is passing.

Reapers are few and the night draweth

near, Jesus is calling thee, haste to the reaping, Thou shalt have souls precious sonis for the him

Plenty for pleasure, but little for Jesus; Time for the world, with its troubles and

toys, No time for Jesus' work, feeding the hnngry, Lifting lost sonis to elernity's joys.

Perishing, perishing! Hark hew they call us:

"Bring us your Saviour, oh, tell us of Him?" We are so weary, so heavily laden.

And with long weeping our eyes have grown dim "He was not willing that any should perish;" Am I Hisfollower, and can I live

Longer at ease with a soul going downward Lost for the lack of the help I might give? Perishing, perishing? Thou wast not willing Master, forgive, and inspire us anew; Banish our worldliness, help us to ever Live with eternity's values in view

POINTS

Idleness is the key of heggary and a root of evil. If the devil catch a man idle, he will set him to work, find him tools, and hefore long pay him Wages

Many a promise is written in sympathetic ink, which cannot he read until the fire of trouble brings ont the char acters. If we be Christians, afflictions must be our coat, and persecutions our livery. If there be no enemy, no fight If no fight, no victory; if no victory, no crown.

A father does not deal with his children by one and the same universal rule. The delicate child is the most shielded; the infirm is the most helped; the timid is the most encouraged; the dull is the most tanght; the tempted is the most prayed for; the returning is the one most rejoiced over. So our beaveniv Father knoweth us all indi vidnajiv.

Forgive your enemies.-In a Church Missionary school in Western Africa a little negro giri was beaten by one of her fellow-scholars and was asked. "Did you heat her again?" "No," she replied, "I left that to God."

The original word for character signifies "I engrave on the marbie," Character is what we are: not what we Character is what we are: not what?we seem-that is appearance; not what people think we are-that is reputa-

Contentment turns want into weaith. Covetousness is a canker, which eats into the richest robes and the most costly treasures. Contentment is the phliosopher's stone, which turns all it touches into gold. The poor man is rich with it, and the rich man is poor without it. He has most who covets least

The out-and out Christian is a joyful Christian. The haif-and-haif Christian is the kind of Christian that a great many of us are little acquainted with the joy of the Lord. Why should we live half way no the hill, and swathed in mists, when we might have an unclouded sky and a visible sun over our heads? If we would only climb higher, we should waik in the jight of His face,- Sel, by A. C. Kolb.

COLICIEIED WITH CHRIST

"I am erneified with Christ," Gai,

Why, by life's troubles, should I feel distressed? Why, by its carss, oft feel sorely oppressed

Why should I not in my Savior confide. Since I with Him now am crnclfied?

Why should I murmar or why complain? When worldly joy I have none to claim Why with my portion not be satisfied?

For I with my Savier am erneified? Why should I grieve when by friends for-

saken? Why should I pine when hy sorrows overtaken?

A friend have I still whate'er may betide for I, with my Savior, am crucified

Why should I strive for honor or fame? Why not live only to extol His dear name Then should I always with grace be sup-

For I, with my Savior, am crucified.

Why should I in paths of vanity stray? Why time in induigences idle away? Why not daily keep close to His side? For I with my Savior, am emplified Selected by Rebekah F. Eberly

For the Hemid of Truth

A PLEA FOR THE BIRDS.

BY MOLLIE J. REYNOLD.

There is a stein of blood on every bonnet. 'hat has a dead hird stratched noon it."

Will there he a song-hird left in the country another year? Look at the milliners' openings, and answer the question for yourselves. The slanghter of the song-hirds is something appaling. They are killed not hy the hnndred, nor hy the thousand, but by the millions - millions of skins are sold every year to the millinery trade. While feeding its young, each hird will destroy hundreds of insects every day; and all through the summer they are busily at work feeding upon the gruhs and worms that devour the grain and fruit and foliage of trees. When famine comes upon the land, it will be no mysterious dispensation of God; it will be the result of this fearful sacrifice of bird life. Every woman with a woman's heart in her hreast should take a firm stand in this matter. She should say: I will not wear the plumage. I biush to think I have ever done so. It may he too late already to save ourselves from the consequences of our sin, but at least we can leave such a supply of breasts and dead birds

ing than when under the restraint of

It is here in this dark nortal of eter

nity that the rejectors of religion-from

the strongest and the deenest minded

darkest doomed infidels, up to the

more plausible rejecters of saivation-

have turned State's evidence against

themselves, and the whole confeder

ation of those who reject Jesus Christ

Sooner or later God will have the las

word in this controversy. Every knee

shall bow. How useless and how

A WORD OF WARNING.

It certainly becomes a duty for some

one of God's anointed ones to cry out a

Sel. L. M. J.

wicked for man to contend with God.

an oath

on hand that the few live hirds remaining next season will not have to be murdered to satisfy the blood thirsty demand of this cruel fashion. By ail means save the birds.

Ess the Hereld of Truth

REWARE OF FALSE PROFES-SOPS

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their afflictions and to keep himself unspotted from the world." Jas. 1:27. The easy professor does not seem to appreciate what Seif-righteousness makes people defend themselves in their actions and their ways of living even when they are told and know that they are doing wrong. It is oftentimes not so much the things that people do, as it is the way they seek to justify themselves, and the spirit of insubmission which they manifest Sometimes a mere trifle makes people manifest the most unyielding and inconsistent spirit of worldlines and insubmission and then to decide wrong. The angetle save that he would not eat any meat while the world standa if it should be an offence to his brother i'ani shows in this a very devoted spirit and the true Christian metal.

Many people have an idea that when they listen attentively to the teachings of God's word and talk about the good things and the great things that they have done, they show thereby a true Christian spirit, but these people are deceived. Hearing is but as the sowing of the seed; and taiking about the good things of Christianity and the good works that we have done is not sufficient to prove the true condition of the In the great day of judgment, we shall he judged according to our works. The Savior in that day will sav to those on His right hand, "Come ye hiessed of my Father, inherit the kingdom prepared for you from the founds tion of the world, for I was an hungered and ve fed me, thirsty and ve gave me drink, naked and ye clothed me, a stranger and ve took me in, sick and ve visited me, in prison and ve came unto me." We shall be judged at that great day according to our works, "For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or had." 2 Cor. 5:10.

The end of the world is to be com naved to our harvest, the whole object is to gather in the fruit or the grain. Moses, in Lev. 11 : 47, describes the beast that is clean. It is one that part eth the hoof and cheweth the cud not one that parteth the hoof only, or that cheweth the cud only. The hare chews the cud, yet it is unclean because it parteth not the hoof, and this truly resembles the talkative person: he chews the cud, he seeketh knowledge, he taketh in the word, but he divideth not the hoof. He parteth not with the way of sinners, but as they have be retaineth the foot of the dog or bear and is therefore unclean.

Paul (1 Cor. 13: 1), calls such sound ing brass and a tinkling symbol or things without life, giving sound, but having no virtue in them; men who have a form of godiness but deny the power thereof, without the true faith that rests on mere speculation, and

and the true grace of the gospel. These are things that have no piace in the kingdom of heaven. Although they may be able to give forth a sound, and talk as it were the tongue or the voice of an angelin

When we speak to loose professors, we should always keep two things in view, either to get rid of such ensnaring companions or to use proper means to convince them of their fatai mistake When we enter into conversation with such persons, it is often a good way to put the question plainly and let them answer for themselves. In this way we can often jearn best whether the per son addressed has the true love God in really constitutes a true Christian spirit. his heart, or whether his religion is only on ampty outward show a notion, a fancy, a form of godiness instead of the power, whether the old nature is simply dressed up in the vain appearance of pretentions or whether the real iiving power of the love of God is abiding in his soul and manifested in his Pure faith will ever show Itself by its

> conversation. "Be not decieved, God is not mocked, for whatsoever a man soweth that shall be also rean" If the heart is not right towards Him in love and obedience, let him tell you how the saving grace of God is made manifest when it is in the heart of man. Likely he will tell you that where the grace of God is in the heart, it causes a great outery against sin. But let us consider The true Christian would rather say that it shows itself by inclining the soul to abhor sin. But what difference is there between crying out against sin and abhorring sin? There is a great difference. A man may cry out against sin but he does not abhor it except by virtue of godly antipathy or hatred against it.

fruits, a real conversion by the life and

I have heard men cry out against sln in the pulpit, who yet can endure it weil enough in the heart and in the con versation. David's mistress cried out with a joud voice as though she had heen very holy, but notwithstanding, she would willingly have committed uncleanness with him. Some cry out against sin, even as a woman cries out against her child and calls it a naughty girl, and then fails to hugging and kiss

But what is the second thing wherehy the ioose professor wili prove a work of grace in his heart? By a great knowledge of gospei mysteries Knowledge, great knowledge may be obtained in the mysteries of the gospel and yet there may be no work of grace in the soul. If a man have all knowl edge, he may even then be nothing and

so consequently be no child of God. When Christ said, "Do ye know ail these things?" and the disciples answered, "Yes." He added, "Blessed are ve if ve do them." He does not iav the blessing on the knowing of these things, but on the doing of them, for there is a knowledge that is not attended with dolng. "He that knoweth his master's will and doeth it not." A man may know and be able to talk iike an angel and yet be no Christian. Indeed, to know is a thing that pleases taikers and boasters, hut to do is that which pleases God: not that the heart can he good without knowledge, for without that the heart is nothing. There is a kind of knowledge

then there is another kind of knowledge that is accompanied with the grace of faith and love, which causes a man to do the will of God from the heart.

The first of these serve the talkers. but without the other the true Christian is not content. "Give me under standing and I shail keep thy law. I shall observe it with my whole heart." A work of grace in the heart discovers itself either in him who has it or to those around him. To those who have It it gives conviction of sin especially to the defliers of their nature and of the ain of unbelief, for the sake of which they are sure to be condemned if they find not mercy at God's hand by faith in Christ, by a life in harmony with their profession, by a life of holiness, by heart holiness, family holiness and by a holy conversation. This kind of holiness teaches the professor lavarlably to abhor sin and to show his abhorrence to sin in all the relations of life, not to be talking only, as the hypocrites do, or as a taikative person may do but by the perfect faith and love to God, and by the power of His word. This, and this only, is what will prove that we are true disciples of Christ, that we honor His name and His power, Without this power of godiness, we have only the name that we live, while we are dead to the power of the gospel.

Let us ail examine ourselves and look to our ways, for if we have nothing about us to distinguish us from the reat of the world which live in wickedness, and for which they will hate and desnise us we have no reason to think that we are new creatures in Christ Jesua. If we are Christ'a, we must become fools for His sake, and be counted as mad by those who know not Christ, for if we are alive with Christ we shall be crucified to the world

"Woe be unto you when all men shall speak well of you, for even so did their fathers to the faise prophets." Luke 6: Oh, that we could look more to Christ and talk more to each other of His love to us, for soul humbling and Christ exaiting!

Kinzers, Pa.

For the Herald of Truth

SIGNS OF THE LAST DAYS AP-PROACHING.

BY A D POSENDEROED

I believe that we are living in the eve of the last days. How can we know or find out? Simply hy studying the Bible and watching the signs of the times. Jesus said that there shall be signs How significant are these words of our Savior! From them we understand tha it is plainly the duty of the church to know that the time of His second coming draweth nigh, "Now hear the parable of the fig tree; when its branch is tender and putteth forth leaves we know that summer la nigh. So likewise ye, when we shall see all these things know that it is near, even at the doors, "But as the days of Noah were, so shai also the coming of the Son of man be For as in the days that were before the flood, they were eating and drinking marrying and glying in marriage, until the day that Noah entered into the ark and knew not until the flood came and took them all away so shall also the

coming of the Son of man be." Mat 24:32, 33, 37-39.

Jesus wept over Jerusaiem, because she did not know the time of her visitation and said "There shail not be left here one stone upon another, Matt. 24:2. He also severely rebuked the scribes and Pharisees for not knowing the signs of the times. No doubt the Jews sald, as many people are saving to day. "Alas, these heave gazers,-these sign readers,-these sign discoverers - what are they to us? We are doing a great work, having entertainments, balls, suppers, concerts, etc. We have no time to look at these "signs of the times." No doubt the people before the flood

said the same things to Nosh. "We

have no time to accept your preaching

and to think concerning your ark.

"There shall come in the last days scoffers waiking after their own lusts, saying, Where is the promise of His coming? For yourselves know perfectly that the day of the Lord shall come as thief in the night," The work of God is to know and believe His word and do it. The voice of the Bible cries to us to search it and know these things that are coming upon the earth. We see by these scriptures that it is for God's children to know of this second coming. There are to be days of "sea and waves roaring." (Luke 21:25.) There are to be days of "earthquakes in divers niaces" These are the heginning of sorrows. (Matt. 24:7, 8) There are to be days of fire and great storms, for the powers of heaven shall be shaken.

There are to be days of vast atanding armies, nation rising against nation and this is fulfilled. It is estimated that the "war footing" of Europe is nearly thirty millions. What is our own nation doing? Calling for more men and warships to be equipped for the nurnose of engaging in deadly conflict with those whom certain people call "the enemy." So we see that prophecy is being fulfilled. There is to day gold heaped up, "Gold and silver," the apostie save, "is cankered and the rust thereof shall be witness against you and ahail eat your flesh as it were fire. Ve have heaped those together for the isst days." Look at some of the promlnent men and their manlpulations on Wall Street. Are not these prophecies fulfilled?

There are to be days of trusts, avndicates, monopolies and speculations, and these are upon us now. There are to be days of unhappy marriages and ln temperance and unrighteousness shall abound, and thus we see things as they are to-day. The Savior says further, that in the days of Lot, they ate, they drank, they bought, they soid, they planted, they bullded; but in the same day that Lot went out of Sodom it rained fire and brimstone from heaven. and destroyed them ail, Even thus shall it be in the days when the Son of man is revealed.

There are to be days of lawiesanes and crime. In the days of Noah, the earth was filled with violence, so shall also the days of the coming of the Son

Read the crimes recorded in our daily papers and behold how true today. The hand of the law is almost powerless to restrain or to punish evil doers. Judgment is turned backward and justice stands off. Evil men and seducers shall way worse and worse.

of all kinds are increasing faster than the cold lips, and the blasts of Satan's in a sad plight, nearly out of money, the population. There are to be days of iast fury are smiting without. When spirit manifestation in the latter times. dark temptations assail the heart, look Some shall depart from the faith, giv up; redemption draweth nigh, ing heed to seducing spirits and doc Let us all be of those who when the Lord cometh He will find with their iamps trimmed and brightly burning

trines of deviis. We have many spiritualists, anarchists, theosophists, Christian Scientists, socalled etc. These filthy dreamers defile the flesh despise dominion and speak evil of dignities There are to be days when the faithful and wise servants will be preaching the near coming of Christ, giving meat in due sesson even as Noah heralded the flood. Behoid, the Bridegroom cometh. There are to be days when evil servants shall say, "My Lord delayeth His com- It affects our Christian life. If every ing." From how many puiplts to-day the second coming advent is denied or put off! There are to be days of world

list of church sins given ln 2 Tim. 3:3

and then look about you. There are to

be days of church fun and frolic, lovers

of piessures more than lovers of God.

Read in the weekly and daily news-

ments of some church performance and

know the time we are in. And there

are many more and you who can not

see these signs must be blind and can

not see afar off. The Lord spoke to

His disciples as they were departing

from the temple. He told them "When

ye therefore shall see these abomina-

tions of desolation spoken of hy the

prophet Daniel standing in the holy

place whoseever readeth let him

understand." They were to know of

the signs of the destruction of Jeru-

salem and so He wants His church to

know the signs of the second coming.

If we atudy the prophecy of Daniel, we

can see that His second coming is not

far off. Christiana are lively stones

hewn out for the temple of the Lord.

If we know where we belong, we can

better stand the dark strokes and

blows by which we are to be carved.

The nineteenth century saint ought to

know the place he fits into, not in the

upon the tower to catch the gleam of

a bit of carved work for beauty on the

hewn stone or maybe a great statue

of the Christian warrior, carved out

with arms and weapons, standing full

against the aky, mantled in storms,

flashed at by lightning and roared at

by thunder, but atanding head aloft,

eagle eyed, looking for the lovely face

"Stand therefore," is the exhortation

to the Christian warrior "having your

lolns girt about with truth and having

on the breastplate of righteousness and

your feet shod with the preparation of

the gospel of peace that ye may he able

to withstand in the evil day, and hav-

Let us therefore stand. Is this not

the last general order to the church

militant? Stand when the chilis of

death are upon you and faith seems

ing done all to stand, Eph. 6.

of Jesus in the clouds

papers daily and weekly advertise-

deceiving and being deceived. Crimes

1900

wide missionary efforts. This gospei of a much happier world than it is. The greatest source of neglected op the kingdom shali be preached in all portunities is procrastination, and the the world for a witness unto all nasourse of procrastination lies in the tions, and then shall the end come. This also is being rapidly fulfilled. love of money, the love of piessure, and the desire to live an easy, voluptuous There shall be days of much religion. We lack seif denial and are adhaving the form of godiness but denyverse to making sacrifices and putting ing the power thereof. We have many ourselves out of the way for the sake forms now. There are to be days of of others, and in this way the of great wickedness under the cloak of fered opportunities are neglected. religion, days of hypocrisy. Read the

The mother of Jesus told the serv ants at the marriage at Cana. "Whatsoever He saith unto you, do it," Jesus has work for us every day, and gives us daily opportunities to do good, and if we watch for them and do them we will be surprised when we see how easy it is and how much pleasure it will afford us. Our own lives will be so much happier, and certainly those whom we have aided and hefriended will rejoice in what we have done for

"What the hand findath to do do it with thy might."

Also the apostie saya: "Do good unto all men, especially to them of the

household of faith." The writer once, on a hitter, cold winter morning in Chicago, saw a poorly clad little girl of not over six or seven years, going along the street with a pitcher of milk; the cold was very severe and the little hands hegan to ache and the little girl hegan to cry, and could go no further. Another, a little larger, happened to come that way, and at once taking in the aituation, ran up to the smaller one, spoke kindly to her, took the pitcher from her hand, took the little, foundation, not in the middle wali, but hands in hers, rubbed them and pushed along with her towards her home, and the shining Son of man. Maybe he is the little girl took fresh courage and both were happy. A Christian lady was on a journey

Her purse was empty, and she had not sufficient money to pay for a ticket to her destination. Another lady, an entire stranger, saw it; she came up kindly and asked, "How much do you need?" She named the sum. "Here it is, take it; I give it willingiy." She took it and hoth went on their way rejoicing. Out in the North-west on a passenge train which had been delayed many hours hy a snow storm was a lady making her way to LaCrosse, where she expected to meet friends at a certain time, and it was to her of vital importance that she should reach that city at a certain time, but the train could not run against the snow and the that last moment of intense existence storm, and when they arrived at a certain station the announcement was an hour considered by civil courts tremble in the balance and the made, "This train will lay over here more reliable for truth and honest deal-

breath of God's spirit scarcely moves until to-morrow noon." The lady was far from her destination her friends would be disappointed and all her plans frustrated she broke down and cried like a child. The brakesman came and to encourage and comfort her offered to take her to the hotel and see that she was cared for, and a rough looking stranger who had been to the Dakotas, and had earned and saved a nice little sum by threshing wheat, and was on his way home to his family in Wisconsin, came up and in a kindly voice said, "Lady, don't cry; if you are out of money I have pienty: I will help you out, don't trouble yourself." These were opportunities im-

proved. Reader, "go thou and do like-

people have a place in the world, hut

not in the church. A correspondent re-

cently said in a letter, "Christians going

to such amusements set a poor exam-

ple." But we say, Christians never go

to such amusements. Those that do.

no matter what they profess, are not

Christians. They are black sheep in

the flock, they are "thieves and rob-

hers," as Jesus calls them, who did not

come in through the door, "hut climbed

up some other way." They don't he-

long to the "Lambs of the flock." Je-

sus could never recognize them as such

because they do not follow ills steps

and don't do His work. God save the

church from the leaven of wickedness

brought into the church by such un

TELLING ARGUMENT

()ne of the most convincing argu-

ments in favor of Christianity, and un-

sinners.

HERALD OF TRUTH.

wise '

For the Herald of Truth.

"Whatever He salth unto you, do It."

NEGLECTED OPPORTUNITIES.

The more we study this subject the

more we see its importance and how

opportunity of doing good were em-

could be recalled, this world would be

braced, and if all the neglected ones

WORLDLY LUSTS Christians or those who profess to be Christians need not expect anything to build up and strengthen the soul, as they continue to follow the vanities, honors and pleasures of the world and spend their time whether in week days or Sundays in foolish pastimes and carnal gratifications and pleasures. No true child of God will attend card parties, theatres, or dances. because these things belong to the kingdom of darkness. Suppose, for instance, that a number of these would be Christians should be engaged in playing cards, and the minister should unexpectedly drop in upon them,-how would be feel. Of course for them it would make little difference whether the minister would see them or not. they would he just as great hypocrites; Christians if you please. whether the fact was known or not. and the quicker they would withdraw from the church the hetter it would be, and if they did not withdraw voluntafruits, ve shall know them." etc. rily they should promptly be expelled. according to the word of God. Such

What did Stephen (the first Christian martyr) do? the man who was fuil of faith and full of the Hoiv Spirit; why in the last moments of his life, he, calling upon God, said: "Lord Jesus receive my spirit," Acts 7:59. A certain Dowieite tried to convince me that Stephen should have prayed

the above mentioned prayer in his ignorance. May God have mercy upon such people unless it is that they have aiready sinned against the Holy Ghost, if so, God forbids that we should pray for them. Ah! sad indeed, yet God is true.

word of warning against false teaching For the Hevald of Truth. as taught by Dr. Dowie, and his follow ers, from Chicago, Ill. It is certainly sad to think that some of those people with whom we are personally ac quainted who once stood in the liberty of Christ, are now in a spirit of criti cism. Dr. Dowie himself is a critic beyond all doubt, and so considered by a great many of God's people. Dr Dowie and some of his followers have undertaken to criticise Paul, the great man of God If any one criticises one of God's anointed ones such as Paul the apostle, (whom God had chosen as one of His special instruments to assist in pulling down the strongholds of Satan) he is not criticising Paul so much but God Himself, as He is the author of the Bibie, written by His Inspired servant. Ah! it is very sad indeed, and more than that, it is ridiculong to think that such a person or persons could be God's children or The Bible teaches very plainly on this point, that we are either for or against Him. And further, "By their

Dr. Dowie and some of his followers forbid to call on Jesus alone in prayer.

manner criticised Moses, the man of God and whom God used to lead the dressed stones, hy such unconverted children of Israel out of Egypt from hondage. Dr. Dowie goes so far as to say that he has no use for the Old Testament, that we were, or rather are, living in the New Testament dispensa tion. Hence, if he goes to ridiculing and throws aside the Oid Testament he changeable truth, comes from the remight as well throw away the whole action of sin against itself. It comes Bible. This reminds me of a certain from the distraction and despair of the story about the man who went to hear rejecters of Jesus Christ, in death. The a certain preacher preach, who, when amen, the verdict in favor of Christ's ever he came to a certain passage or saivation, comes at last from the most passages would say to his audience that they (the passage or passages) honest awful hour known to man, in were not inspired of God. it appears when life's latest hold is giving way; that the shove mentioned man went to hear him for a long time, and finally, on a certain occasion, the preacher

advised or rather ordered a Bible reading, to be held at a coming meeting, and requested bls bearers to bring their Bibles. So the appointed hour came, and also our above named man, but be only had the lids of his Bible; so the preacher asked him what this meant, and he replied thus: "You said in the time past that this, that and the other passages were not inspired by the Holy Spirit, so I commenced to tear out one leaf after another until I had the entire Bible torn out and consequently bad nothing to bring to the Bible reading but the lids of the Blble.

Just so with Dr. Dowie and bis foliowers, unless they receive evangelical repentance for their wicked acts. The best Dr. Dowie could do, (after he re pents), is to make a bonfire of his anti-Christ literature, including of course, his "Leaves of Healing" papers both German and English. In conclusion I wili say that Dr. Dowie is led by the anti-Christ spirit, or is the anti-Christ himself. Please read the second chapter of 2 Thess prayerfully. Yours in Christ,

U. S. STEINER.

Pandora Ohio. The above was sent us for publication by the author.-ED.

"REVOND."

Reyond the vale I cannot see, The future is a mystery,
I fain would comprehend.
But God knows what is best for me, In love He will not let me see What coming days and years will be Nor how life's course shall end.

He knows that one day's weight of care In this irali body pent, And with these words He comforts me "E'en as thy day thy strength shall be; Each moment, child, I care for thee, And so be thou content.

This side the vale my Father stand nd in His holds my feeble lands And in His, holds my recoil hands
And tells me not to fear.
My lack of sight He will supply
And guide me with His watchful eye,
Why should I frel, why should I sigh, When He my God is near?

One day His secrets 1 shall share To know, He will make plain; The lonely path my feet have trod. ening of His righteous rod The loved form 'neath the dalay sod The parting and the pain.

I know, aithough I cannot see, 'All things will work lor good to me. Directed by His hand. Mid storms the oak tree stronger grows, The air is purer when there blows A gale o'er sea and land.

What in the future iles.

I rest me in His cheering word, That "Eye bath not seen, nor ear heard What He hath for His saints prepared,

A PEEP THROUGH A WINDOW

An old physician, as well known for his shrewd philosophy as for bis skill in heating, tells what shaped his life. "My character," he once said to a

friend, "was to a degree formed by a single incident in my childhood. Our home was a log but in the suburbs of the town in which we lived. The door and two windows opened into the squalid street, a pig sty and a vacant lot into which the refuse of the town was thrown. But through a small

window, hardly more than a chink, at the back of the bouse, we had a glimpse of the mountain tops, about which the clouds hung and shifted perpetually.

"My mother had a habit of closing the door and side windows, and opening this little chink, whenever we children were tired or cross, or discouraged. She knew, though we did not, that that glimpse of wonderful peace and beauty would probably belp us.

"When I was leaving home to see! my fortune, I said to her, 'I wish I could take that with me,' looking up at this window. 'You can't do that John,' she said 'hut I am sure there never will be a place in your life so mean and poor but that some chink in it will open on something beautiful and good. Keep lt open.'

"I have tried to obey her," said the old man. "If there is but one hopefui symptom in a patient, I keep it in sight for him and myself. If there is but one good trait in a man's character, I try to look at it alone and shut out all the

"I see that pain comes into men's lives, but God does not hinder them from finding comfort in many ways-I help them to find it. Life is hard and squalid enough sometimes, but there is always a 'chink' somewhere through which one can see the mountain tops and sunlit clouds."

There is always a crack in the barest life through which the stars shine, if we choose to look for it.

It was in the night of his poverty and blindness that Milton saw the heavens unclose and breathed immortal airs.

SOME UNCALLED-FOR CUSTOMS.

BY A. M. T. MILLER.

Not long since on the deathbed of a worthy member the request was made to send for a brother minister who lived more than a hundred miles away, to preach the funeral sermon. The family could hardly afford the expense. but the request, being that of the de parted one, must be granted.

Very recently a couple of young people were married and had a favorite preacher living more than a hundred miles away. He must come to "tie the khot," even if they do keenly feel the

Why not respect home preachers and secure home taient to perform mar-Praise God from whom all blessings flow, riage ceremonies and preach funerais? Gospel Messenger.

HEAVEN A RESTING PLACE.

Tell me, ye winged winds That round my pathway roar, Do ye not know some spot Where mortals weep no more? Some lone and pleasant dell, Some valley in the west, Where, free from toll and pain, And sighed for plty as it answered, no

Tell me thou mighty deep. Whose billows round me play, Knowest thon some favored spot Some island far away, Where weary man may find The bliss for which he sighs, ers sorrow never lives And friendship never dies?
The lond waves rolling in perpetual flow,
Stopped for a while, and sighed to answer,

That with such holy faet look upon the earth Asleep in night's embrace Tell me in all thy round, Hasl thon not seen some spot Where miserable man

HERALD OF TRUTH. .

where miserable man
Might find a happier lot?
Behind a cloud the moos withdrew in woe,
And a voice sweet but sad responded, no! Teil me, my secret sonl Oh, teli me, hope and falth, Is there no resting-place, From sorrow, sin and death,

is there no happy spot, Where mortals may be blest Where grief may find a balm, And weariness a rest?
Faith, hope and love, best boons to mortals given. Waved their bright wings-and whispered,

yas, yes,-in heaven. PHYSICAL AND MORAL DEATH.

"Let the dead bury their dead,"-

We ascertain by the reading of the Rible that the natural man may possess physical life, and at the same time be morally dead.

They that live ln sin are morally dead already: this means dead to spirit nal life. He that hath the Son hath life. He that hath not the Son of God hath not (spiritual) life, being dead in trespasses and sins. This life is in His Son. "Except a man be born of water and of the Spirit, he cannot enter nor see the kingdom of God." "Ye must be born again," which is the Spirit's birth. The difference between physical and morai life is made plain in Jobn 3d chapter. It does not read if ye think, or guess you bave been born again, but a positive statement is made "Ye must be born again." This work ls of an unseen nature, like the wind that bloweth: ve cannot tell from whence it cometh or whither it goeth. So is every one that is born of the

All those out of Christ-living in sin will, unless awakened, sleep on until death overtakes them, or the judgment trump awakes them to a sense of their lost condition and when too late. To this class, the text relates, "Let the dead bury their dead." Ye who are spiritual be wise and improve the few remaining moments of time for God. The time for such work is limited .-Sel. L. M. J.

THE INNER LIFE.

Purer than the purest fountain Wider than the widest sea, Sweeter than the sweelest music, Is God's love in Christ to me. Why love me so? I do not know; I only know
That nothing less than love divine Can save this sinful soul of mine

HERE is a recipe for driving away flies which is said to be very good: Mix together one-half teaspoonful powdered black pepper, one teaspoonful brown sugar, one teaspoonful cream; place in a room where files are troublesome, and

-James McLeod

they will soon disappear. THE man that looks upon prayer as something that has to do with man's distress and belplessness alone, knows little about it. Those who never pray, save when they have reached some extremity miss one of the rarest privileges of the child of God. There is un-

doubtedly such a thing as praying without cassing. It might otherwise be described as an eartbly walk with God, keeping bold of His band, some times without speaking, it is true, vet easily and naturally looking up to Hlm for everything .- Gospel Messenger.

MARRIAGE.

BRUNK-WENGER - On July 15th 1900 at the home of the bride near Greenmount, Rockingham Co., Va., hy L. J. Heatwole, Bish. George R. Brunk of Canton, Kansas, was happily mar ried to Sister Katie E. Wenger. A large circle of invited friends and rela tives were present to witness the solemn ceremony that made them one in the Lord. The bride is the youngest sister of Pre. A. D. Wenger of Millers-ville, Pa. After completing ministerial labors in this and adjoining states our brother and sister, who will be greatly missed here, will remove from our midst to reside in Kans.

DEATHS.

HARNISH.-On the 3d of May, 1900, Elizabeth, wife of Christian Harnish of near Bloomfield, Perry Co., Ohio, while visiting her son in law J. G. Eshleman near Mechanicsburg, Cumberland Co., Pa., for her health. After having had pneumonia about six weeks ago, she suddenly took heart failure on the 20th of April and died on the 3rd or May, aged 75 years, 9 months and 11 days. She was born in Lancaster Co. Pa., from there with her hueband she moved to Perry Co, forty years ago, where they lived together till just two weeks before her death, when she and her bushend sleft their home with their umonia about slx weeks ago, she her husband left their home with their daughter to spend the summer visiting the rest of the children and friends. We do not know just why God took ber away so soon as she seemed to he ber away so soon as soe seemed to ne improving and her daughter who cared for her made the necessary arrange-ments to take her and father to church this last Sunday she lived; but in the morning, after coughing nearly all night she said "I am too weak to go to church." We all saw she was very weak and from that time on, we could see life fast ebbing away, although she was up every day the most of the time, till the last day she lived she remained in bed. Just twenty-four bours before she died she was at the supper table she died she was at the supper table with the family. She did not complain of any pain. She was resigned and patient to the end, and enjoyed it when those who came to see her would talk of spiritual things. She was conscious tili the last when she calmiy and peace fully fell asleep, for such it truly was.
As father and three of her daughters
were by her bedside watching each
breath as it grew shorter and shorter tlil at last without the move of a hand it just stopped, and it was all over; truip we can say in the language of Holy Writ, it was just failing asleep. She leaves her husband, seventy seven years old, to mourn her loss, yet he is resigned knowing it was the hand of God, and he says it may not be long till he will go too. One brother and three sisters survive her. She was the mother of nine children, seven of whom are living and ail married, two sons and five daughters. She had also twenty-three grandchildren, nineteen are living, and four great grandchil-

She was a member of the Mennonite Church in which faith she departed and has gone to the home beyond and we believe she is resting with her Savior. She will be missed in her home by her husband and children as a by her husband and children as a loving companion and mother and in the community in which she lived by all who knew her. We feel sad and yet rejoice to know that she is at rest. Funeral took place on the 7th of May, conducted by bishop Benjamin Zimmerman and Samuel Hess, both of Shiremanstown, Cumberland Co, bur-ied at Snyder's M. H., Perry Co.

HERALD OF TRUTH.

LESHER.—Mary Irene, daughter of Bro. Jacoh H. and Sister Florence Lesher, of Hagerstown, Md., departed this life on Sunday evening May 20th, 1900 from brain fever. Funeral on Wednesday, at the Reiff Mennonite meeting house. Services were con-ducted by - Miller from Gal, 6 latter clause of the 7th verse. Little Mary was a bright, Interesting little girl, aged 9 years, 5 months and 11 days. Two years ago, her little sister, Ada Mary, preceded her to the spirit land.

their sad affliction GERBER .- On the 18th of July, in East Donegal Twp., Lancaster Co., Pa., Benjamin Gerher in the 84th year of his age. He was one of the oldest and most respected men of that vicinity. He is survived by three children. The funeral services were held at the Greyhiil meeting house on Saturday, July 21st. He was a member of the Menno-

The sorrow stricken parents have only one child of two years left them. They

have the sympathy of their friends in

LANDIS.-On the 15th of July, in East Petersburg, Lancaster Twp., Pa., Bro. Samuei K. Landis of catarrh of the stomach, in his 67th year. He was born and raised in East Lampeter Twp. He ieaves a wife and two chil-dren, also two hrothers and two sisters

LECHLITNER -On the 10th of July 1900, of paralysis, Susanna, widow of David Lechitner, aged 70 years, 5 months and 18 days. She was united in marriage with Bro. Lechitner Mar. 6th, 1851. They had lifteen children, six of whom died before the parents The father died thirty two days before the mother. She leaves two hrothers, four sons, five daughters, thirty four grandchildren and one great grand hild: also many relatives and friends. Funeral services were conducted by Jacob Shenk and Ahm. Yoder from Rev. 14:13. Buried at Olive meeting house. Funeral was largely attended.

DAVIDHIZER.-Bro, John Davidhizer was born in Butter Co., Pa., on the 14th of Feb. 1820, died July 10th, 1900, aged 80 years, 4 months and 26 days. He was the father of nine children; his wife and two children preceded him to the spirit world. He leaves seven children, fifteen grandchildren and one great grandchild to mourn his depart Funeral services were conducted hy Henry Weldy at the bouse, and John Hygema and John F. Funk at the meet-ing house. Buried at the Olive comeing house. Buried at the Olive come-tery. His funeral was largely attended. Peace to his ashes

KAUFFMAN.-Near McVeytown, Pa. July 12, 1900, Eva M., daughter of John E. and Annie M. Kauffman, aged 1 year, 5 months and 19 days.

AKERMAN .- On the 12th of Nov. AKERMAN.—On the 12th of 1899, near Tiskiiwa, Iii., of cancer, Sister Maria A., wife of Jacob Akerman, aged 62 years and 23 days. leaves prothers and sisters, hesides a husband, to mourn her departure. She was buried on the 14th, at the Willow Spring cemetery. Funeral services were held by Joseph Buerckey in German and Valentine Strubhar of Wash ington, in the English language.

RINGENBERG.-Sister Laura, daugh KINGENBERG.—Sister Laurs, usugn-ter of John and Lena Ringenberg, was born April 20th, 1877, died June 26th, 1899, aged 22 years, 2 months and 6 days. She leaves her father, mother, one sister and many friends and rel-atives to mourn her departure. She was buried at the Willow Spring ceme-tery, services by Joseph Buerckey in German, and Valentine Struhhar in

ULRICH.-On the 17th of January 1899, near Lombardsville, Iii., Omar N., son of Peter and Lena Uirich, of rheumatism, aged 4 years, 17 days. He was buried on the 19th at Willow Spring cemetery where services were held by the home ministers. The parents greatly mourn the loss of their first horn. Many relatives and friends sympathize with them in their sad affliction.

LIECHTY.—Peter Liechty was born near Beifort, France, Dec. 22, 1818 and died near Sterling, Wayne Co, Ohio, June 22nd, 1800, agea 81 years, ib months; was buried at the Pleasant Hill cemetery. Services conducted by Benj Gerig in German and J. S. Gerig Benj Gerig in German and J. S. Gerig

STEINER. — Margaret Steiner was born Mar, 8th, 1826 in Germany, died near Smithville, Wayne Co., Ohlo, July 18th, 1900, aged 74 years, 4 months and 10 days. Burred at the Zion ceme-tery. Services conducted by Benjamin Gerig in German and J. S. Gerig in English from 2 Kings 20:1.

AMSTUTZ .- David Amstutz was born July 6th, 1300; died near Orrville, Wayne Co., Ohio, July 16th, 1900, aged 10 days. Services by J. S. Gerig, as-sisted by Benjamin Gerig from Psa. 16: 6. Interment at the Martin cemetery.

ENGEL. - On July 9th, 1900, near Goodland, Ind., Sister Lizzie Engel, nee Lehn, wife of Christian Engel, of heart trouble, aged 54 years. She was born March 10th, 1847. Early in her youth she united with the Mennonite Church She died in full faith of her salvation. A hushand, one son and three daughters are left to mourn the death. Funeral services were held on July 11. Preaching by David D. Augspurger in German and Valentine Strubbar in

GEISINGER. - Henry Geisinger was born in Waterloo Co., Ont., on the 25th of January 1815; died on the 6th of June 1900, aged 85 years, 4 months and 11 days. At the age of 12 years, he emigrated, with his parents, to Medins Co., Ohio, where he was united in mat rimony with Mary Garher of Wayne Co., O. To this union were born eight children, six daughters and two sons There are also twenty-six grandchii dren and thirty six great grandchildren. The children survive him; the mother died 23 years ago. He was a member of the Mennonite Church about 22 years. Buried on the 9th at about 22 years. Buried on the 9th at the Clinton Mennonite meeting house. Services were conducted by Christian Shaum and Jonas Loucks from John 5:25, 28, 29,

FINANCIAL REPORT OF THE HOME AND FOREIGN RE-LIEF COMMISSION

FROM JUNE 22, 1900, TO JULY 23, 1900.

Holdeman Cong., Elkhart Co.,		
Ind.,	\$12.15	
Mrs. Caroline Belss.	17 00	
A Sister from the East.	1 00	
Friends, Junction, Pa.,	5.00	
Friends, Junction, Pa., Old Sonnenberg Cong., Wayne		
Co., O.,	71 90	
Co., O., Stelnman's Cong., Flanagan, 111.	40 00	
H. R. S., West Chester, Pa.,	2.00	
Lydia S. Kettering.	10.75	
Menu. S. S. near Flanagau, III,	33 00	
D. N. Claudon.	1840	
A Brother, East Salem, Pa.,	5 00	
C. G. Shelly,	1 00	
	1.00	
Delaware S. S., East Salem, Pa., Lauver's S. S., East Salem, Pa.,	9 00	
Lauver's S. S., East Salem, Pa.,	7 30	
	10 00	
Meun. Cong., East Petersburg,	44.00	
Pa.,	45 00	
Stauffer S. S., Smillhburg, Md.,	6 14	
Menu. S. S., East Petersburg, Pa.	. 31 51	
Hereford & Boyertown Congs.,	11.00	
Berks Co., Pa.,	44 65	
Menn. S. S., Belleville, Pa.,	23 00	
Members of Blooming Glen	5.00	
Cong., Pa.,	25 00	
A Friend, Kalona, la.,	3 00	
A Sister, Holden, Mo.,	1 00	
Mary Lehman,	1 00	
Am. Menn. Cong., Hopedale,	86.50	
Ill., Blenhelm Cong., Waterloo Co.,		
Blennelm Cong., waterloo Co.,	44.00	
Ont., Detweiler Cong., Waterloo Co.,		
Ont.,	30.00	
Collected by Mrs. Solomon Geh-		
man.	7.50	
David Tieszen,	3 00	
Am. Menn. Cong., Bnreau Co.,		
	7 50	
Wanner Cong., Waterloo Co.,		
Ont.	21.88	
Hagey Cong., Walerloo Co., Ont. Mosa Cong., Wellington Co., Ont.	, 11 00	
Moss Cong., Wellington Co , Ont	6 00	
Latschar Cong., Waterloo Co.,		
	25 38	
"In His Name," Hubbard, Ore.,	2 00	
R. F. Hawes,	25	
Capple E. Musselman.	2 00	
	1 00	
	60	
Three children, Hopedale, 111.,	17 50	
J. H. Eigsti,	5 00	
Mr. & Mrs. Jacob Elgsti,	0.00	

G. C. Cotterman,	1 00	two y
Urban Cotterman,	10	Course
Poor little children, A Friend, Chambersburg, Pa.,	06 50	
Yellow Creek Cong., Elkhart	20	month
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R. A. Kenagy,	1 00	
Menn. Cong., York, New Salar	1 00	The Co
Pa.,	5.00	school
Old Sonnenbarg Cong., Wayne	,	
Co., Ohio,	25 75	Institu
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Anna Lapp,	5 00	studen
Ruth Lapp,	65	
Aaron Harnish,	5 00	intelle
A Friend, Birmingham, Ks.,	18 00	buildir
Friends, Birmingham, Ks.,	2 00 14 58	
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Barbara Brnbaker,	1 00	
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Friends in Kansas,	2 20	
Mrs. Nancy Winkler, Mrs. Emma Harper,	05	E. S.
Mrs. Sarah J. Hodson.	15	Rev. A
Mrs. Mary Vickery,	10	Church
John 1. Buerge, wife & children	n, 500	
Oak Grove S. S., Champalgn C	7 30	Sweet
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G. B. Showaller,	5 00	
J. B. Ettinger,	1 00	Lowe
J. W. Gell,	5 (10)	C. M. S
Ruth N. Shetter,	1.00	McClu
Jacob S. G. Erb,	10 00	
A Friend, Berlin, Ont., Henry Pietcher.	90 00	And.
Maggle Pletcher,	SO (A)	A. Mu
Mary Pletcher,	10 00	Rev. 1
Susan Pletcher,	10 00	
Lizzle Culp, Holdeman S. S., Elkhart Co.,	1 00	Life a
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Holdeman S. S., Elkhart Co., Ind., Berlin Mission S. S., Elkhart Co., Ind., Berlha M. Grissinger, Bank S. S., Rockingham Co., 2 68 Va., Amanda Gehman, Received for Specified Orphaus Total. Received for Chicago Mission C. N. Amstutz. 888 South Danvers Menn. S. S., Ili., 487 West Liberly Menn. S. S., McPherson Co., Ks., 15.00 J. H. Elgsti, A Widow, Upper, Ont., Total,

Received for Armenia Sufferers Am. Menn. Cong., Elk Lick, Pa., 64 00

— Kauffman, Ont., 50
Menn. Cong., Souderton, Pa., 31 50
Chr. King, 19 25 Total. Total receipts, Bal, previously acknowledged.

Total. DISBURSEMENTS Forwarded to J. A. Ressier for Famine Sufferers, Forwarded to Geo. S. Hickok for Armenia Sufferers, 118 25 Paid to M. E. & B. Bd., for Chicago Mission, Paid for Exchange,

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Semi-Monthly.

ELKHART, IND., AUGUST 15, 1900.

VOL. XXXVII. No. 16.

ARRAM B. KOLB. Editor.

Contents of this number. Editorial Notes. Points for Reflection. Relation between the Church and Sunday school. oung People's Meetings. ie Things. Benefits of a Church Paper The Henents of a Church Paper Is It Right? The Home Mission. Grateful Voices from Armenia ferences. day School Lessons. orrespondence.

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Report of Orphans' Home.

EDITORIAL NOTES.

Report of Indiana and Michigan Sunday school Conference will appear ln next number.

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Old Friends .- D. L. Moody, in a letter written to the writer not iong hefore his death, in referring to the time when we iabored together as teachers in one of the Mission Sunday schools in

still locate a few, a very few, and the in the cities and some in the country, river and have found a home where the and save perishing souls. conflicts of earth shall trouble them no more forever, and hy and by the last one shall be called away. But when our friends on earth leave us and are LIFE OF CHRIST." the article in another separated from us, we still have one friend, old, and tried, and true, who will never leave us nor forsake us, who was a friend to Abraham, and Moses, and the prophets, and all the saints, in ail the ages of time, the oldest and best of all the Lord Jesus Christ who is the friend of whom David said, "When my father and my mother forsake me the Lord will take me up." All who put their trust in Him shall never need a

While outward appearance THE VISI. and the faithful perform-BLE SIGNS. ance of Christian and moral without them. "liereby we do know that we know him, if we keep his commandments. He that saith, I know hlm, and keepeth not his commandments, is a liar, and the truth is not in

sticketh closer than a brother. F.

which is frequently brought CONFLICT. up before us in the word cent income. Address Mennonite of God, is not a conflict waged with carnai weapons, but with spiritual. The apostie tells us to take the sword of the Spirit, which is the word of God, and which is mighty to the puiling down of the strongholds of Satan. The word of very wrong thing to have a likeness God encourages firmness, devotion, resisting evil, contending for the truth Chicsgo, in 1858, said, "I like the old and for the right, to reprove and oppose dissenting voice is heard, and many of friends, because they are the best." We evil and sin, and even to resist the devii the younger people would be surprised look back through these long years of that he may see from us. But in this and hurt if any one should reprove active labor in the Lord's work, and conflict we must take heed that we do them for having themselves photomany precious recollections crowd not get the idea that we must fight graphed.

old friends are scattered and gone. personal views. We must take heed One by one they present themselves be- that we do not contend for selfish purfore the mind as they were in those poses or for selfish advantage, we must years of the past, and we involuntarily remember that as soldiers of the cross They thought it a decided wrong, and ask, "Where are they now?" We can we are engaged in the conflict of righteousness against sin, truth against unrest-some have found their places of truth, a right life against a wrong life, lahor in distant parts of the land, some and this must all be done with meekness and sincerity, with the spirit of and some have crossed over the dark love, and a true desire to glorify God

"SAVED BY THE especial attention to

We desire to call

column, on the above caption, "Saved by the Life of Christ." This article "cuts to the line," and gives the true ideal of a converted and consecrated soul. The thought of going to heaven, and not only getting there, as the apostle puts it as though "saved by fire," barely saved, but going to heaven triumphantly, is a grand one. We have the promise that through Christ we shail be made "more than conquerors." friend for He is indeed the friend that But our correspondent says, "In order to be saved by the life of Christ, we must be willing to give up all of self. lle cannot save us from all sin as long as we cling to seif." An unwillingness to renounce seif, an unwillingness to duties and the observance of church make a full surrender to God and His rules are not the essentials of salvation, word and to make the sacrifice, whatyet no one can be a true Christian, or a ever it may be, whether for God or for true follower of the Lord Jesus Christ, our neighbor, will certainly make us losers in the great triumphs of heavenly victory. Self and selfish purposes are the forces by which Satan binds thousands of unwary souls. We hope these pointed and earnest remarks of Sister Carber will make a jasting impression on many minds, and that we ail may be profited by her experiences in the life of The Christian's conflict. Christ. We extend the invitation to her to favor us again with similar productions. Give us words of life, and let others go and do likewise.

> It is not many years ago LIKENESSES. that it was considered a taken. But photographs, or likenesses, have become so common to day that no

themselves upon our memory, and the everything that does not agree with our. It is not many years ago, that at our conferences nearly every year, the strongest protests were made by the one of the strongest marks of worldllness, and to see a photograph album on the parlor table of a Mennonite family was a very grave transgression against Mennonite order and Mennonite Church

The HERALD OF TRUTH bears some strong reproofs within its pages against lt, but the faithful old brethren who so sincerely and earnestly lifted their voices in protest against this practice. are hushed in death

How shall we consider this? Shall we say no more about it, and by our silence say that the old brethren were wrong? Shall we look upon them and feel that it was needless work a foolish thing that they did?

Let us consider this thing in the fear of the Lord.

The fact that the taking of photographic likenesses of ourselves was so strongly opposed by some in the years past, while others simply see no harm in it without any effort to justify it. Is already sufficient evidence to prove the question, at least, doubtful. It would probably be difficult to find any one who would be hold enough to claim that it could under any circumstances be done to the giory of God, and the word of God teaches us that we should do everything to the giory of God. Then it would, to say the best of it. not be to the glory of God.

In the second place, would it benefit us? Would it make us better men and women, better Christians? Would it make he more devoted to God more sincere in His worship? Will it lift us higher in the scale of meekness, purity and humility? Will it make the world better? Will it feed the hungry, ciothe the naked save sonis promote the the cause of the church, make the people more happy, give them more grace, bring them nearer to Christ and fit them better for heaven and the giorious tife beyond?

We must certainly say that much money is unwisely spent, that could be used for a better purpose, and much vanity and foolishness and pride is fostered thereby, besides the shameless wickedness and lewdness that are also and money and glorify God much more

Let every true child of God consider his ways, his motives and his purposes, and look to the Lord for guidance. When the Lord guides and directs us we surely will not go amiss.

More than at any THE SIGNS OF previous time in the THE TIMES. history of the world

do we see the signs of the last times, as they are revealed to us by the Savlor. Wars and rumors of wars, assassinations murders thefts and crimes of every kind. Like in the days of Noah so is the "earth again filled with vioience," while in the church "iniquity abounds and the love of many waxeth

On the 29th of July 1900, King Hum- cover the sea. bert, of Italy, was ruthlessly shot by an assassin named Bressi. The king had WHAT WOULD been attending an educational enter-JESUS DO? tainment at Monza during the evening, and with his ald, went to his carriage, to return to the paiace, and as he lifted his hat to acknowledge the cheers of the crowd, from a small group of men standing near came three shots from a revolver. The king turned facing the one week of the Topeka Capital, with assassin, put his hand to his side and the ostensible purpose of showing fell dying into the arms of his aid-decamp. He was carried back to the hall he had just left, and before a physician daily newspaper. could be brought, the king expired. To every reflective mind this would

The assassin Bressi was born fifteen miles north of Florence in Italy, and for a time lived in Patterson, N. J. In June 1900 he returned to Europe, When he was arrested he made no effort to conceal his crime, but boasted of it and exulted over his successful accomplishment of the wicked act.

From the Christian Conservator we take the following account of an attempt to assassinate also the Shah (chief ruler) of Persia, in Paris.

"On August the 2nd 1900, an attempt was made to assassinate the Shah of Persia in the city of Paris. The Shah on what He would have done in the was in his carriage and the assassin inmped on the steps of the conveyance and pointed his revolver at the Shah. The Grand Vizier grasped the man, and Canaral Parent knocked the revolver work from his hand, so that the weapon feli into the carriage. The Shah helped to hold him till the police secured him, when they asked Him about paying The secret order that killed King taxes, and He replied, "Render unto liumbert is doubtless responsible also Casar the things that are Casar's, and for this attempt to take the life of the

to have been led into it almost as in moral as well as religious reforms. though it were by accident, and yet we God's measure may be full, and the vials of wrath must be poured out.

May the great God who reigns supreme and who controls the universe, and who setteth up kingdoms, and destroys them according to His own In that which is evil. good pleasure, bld the ungodly passions of men to subside, and speedily usher in the glad time when wars shall cease and peace shall rule the earth. Let us pray that the terrible slaughter may cease, and the glorious gospel may shine into the dark places of heathendom, until the knowledge of the Lord shall cover the earth as the waters F.

A few months ago the whole country was astir over the fact that Mr. Sheldon, a Methodist preacher, and author of the book, "In His Steps," had taken upon himself the task of conducting a daily paper in a Christ-like way. He took charge for this crooked and perverse generation how Jesus would have conducted a

have been an easy-settled question Jesus would have said in reference to this matter, just as Ile said to those who came to Him and asked Him to settle a dispute which the two brethren had in reference to the dividing up of an estate: "Man, who has made me a judge or a divider over you?" We could not conceive the idea that Jesus would, in any way, have concerned Himself about it, and would by no means have allowed Himself either to lay hold of or conduct a work of that kind so it would be idle to speculate different things that continually present themselves in the ordinary daily newspaper office. He came for a very different and a vastly more important

A very important text presents itself to us in the words of Jesus to the Jews unto God the things that are God's."

And after all Mr. Sheldon undertook While the war with the Boers, in a great task, and we know his work South Africa, has passed almost out of dld some good; to many Christian observation, the war of the nations people it showed what determination with China, awakens daily greater and and boldness in the work, by the grace more widespread interest, and absorbs of God, could accomplish. To many the attention of the world. It seems as weak, backboneless Christlans lt though never in the history of the showed that decision of character does ceremonial law. Like all orthodox with the lawyer Jesus brought, conworld was there a war like this. go a great ways when one has a pur- Christian professors, we believe that firmed and established, as part of His

i think we can make better use of time globe are interested and they seem means of making stronger advocates

must look upon it as a development ln do right and would do right and show the great plans of God, and a direct some degree of strength if they had result of the wickedness of man. just a little encouragement-if some one would only stand beside them, and be to them an example. The good influence of others makes us bolder and stronger in that which is good, while bad influence makes us stronger

If then men of the world, and semireligious men can be bold and strong enough to institute and carry out great plans of moral reform, what should not true Christians be able to do, when they have the same moral stamina coupled with divine grace? Ah! men of the world often put us Christians. who profess to go forth in the name of the Lord, to utter shame,

We want heroes and heroines in Christlan work; men and women who can handle the sword of the Spirit and fight valiantly the battles of righteousness against sin, vanquish the enemy and overcome, for to him that over cometh is given the promise to sit down with Jesus in His throne, even as He overcame and sat down in His

We are glad to know that there still are many faithful Christian heroes in the great wicked world, but there should be a great many more. The Lord no doubt has to HIs service HIs faithful seven thousand who have not bowed their knees to Baal, and He will retain them to the end. If to-day the world is dark and gloomy with sin, and unrighteousness abounds and the love of many has grown cold, the Lord still has His faithful few and In this we have reason to rejoice and praise the name of the Lord, for He is great and His mercy endureth forever. F.

We have recently re A FRANK CONceived a letter from a correspondent who had a copy of our paper sent to him, and in this letter he frankly says, "I do not like it," and gives as a reason for his dislike that it teaches that we are under the law of Moses. If our friend finds teachings of this kind in the columns of the HERALD, we should like to have him point out the number of the paper, the column and page where it is to be found.

We do not hold that the ceremonlai law is still in force; we do not believe that any of our ministers or correspondents or any of our members hold that we are still under the law. We ciaim to be under the gospei, and He who gave us the gospel, Himself ful- hidden power, the underlying principle filled the law of ordinances, or the of all religion, and in His conversation

brought to the surface by this practice. Nearly all the prominent nations of the pose in view. To many editors it was a the law, so far as it was a law of ordinances, of forms and ceremonles, was fulfilled by Christ, and that we, as His There are many persons who want to followers, are now under grace. If however our correspondent should be one of that class who believe in salvation through falth alone, and drop the practical part of the religion of Jesus Christ (which so forcibly requires us to show our faith by our works), and claim to believe, while they really Ignore a large part of the "all things" that Jesus commanded-we say if our correspondent is one of this class, and means that the HERALD OF TRUTH teaches the people to obey all the commandments of Jesus, as faith, repent ance, baptism, the Lord's Supper, feet washing, the universal law of love, loving and dolng good to enemies, non-swearing of oaths, non-conformity to the world, anti-secrecy, etc. etc.,we repeat, if our correspondent calls this being under the law of Moses as some do, then we "plead guitty. Only we must say that our correspondent is badly mistaken in calling that "under the law of Moses" which Jesus taught, and which pre-eminently belongs to the gospel.

Jesus says, "Teaching them to observe all things whatsoever I have commanded you." Again, A new command ment I give unto you that ye love one another. The apostle says, (2 Thess. 3: 14) "If any man obey not our word, note (or signify) that man by an epistle and have no company with him," etc. (Revised Ver). We all understand also what the Spirit says, through John in the Apocolypse Rev. 22:18, 19.

If any of our correspondents or readers find in our paper articles that present teachings or doctrines that maintain and uphold the ceremoniai law or the law of ordinances, as things to be observed and practiced under the present dispensation, we will thank them for kindly reminding us of it.

We must, however, add that in the law Mossic law, there are the eternal principles of God's goodness, love, mercy, righteousness, justice, purity and truth which "hold over" and will hold over forever. They will never become obsolete, never wear out.

When Jesus said to the lawyer in the temple, "What says the law? How readest thou?" The lawfer gave evidence of having studied his lesson weil, and of understanding his professlon thoroughly when he said: "Thou shalt love the Lord thy God with all thy heart, with ail thy strength, with all thy mind, with all thy soul, and thy neighbor as thyself," and upon these two hang all the law and the prophets. This is the sum and substance, the as well as law.

1900

upon the mind of the reader, in this article is. That the principles and doctrines from which the ceremonial observances, the law of sacrifices and ordinances, of feasts and divers washings, etc., were deduced, these princiof Moses but who would think that we must have a written LAW to keep the would produce nothing but confusion. true follower of Christ, the true child In whatever church relation a man of God, from stealing. He (the Christian) is governed by that unselfish law his being, that becomes his church of love,-"Love thy neighbor as thy- home; there he belongs, there he is self." and that keeps him by the grace of God from doing anything to injure his neighbor.

The Mosaic law was a law of force: the gospel law is a law of love, and in this sense the gospel law is superior, far superior, to the Mosaic law. The Mosalc law was (because it was a written law and a law of force) imperfect: the gospel law being a law of love becomes to every believer the perfect law of liberty and the perfect law of salvation. The services of the old law the Baptist, the United Brethren, or could never make "him that did the service perfect as pertaining to the gospel, Jesus, by one offering, "hath perfected forever them that are sanctlfied," Heb. 10:14. Read the whole of you certainly belong there for the same the 9th and 10th chapters of this excellent epistle. More could be said, but let this suffice.

FAITHFUL ATTENDAlthough there are and home interests to suffer. His fields exceptions to most may be full of weeds, the fence corners ANCE AT CHURCH. rules it is safe to say that true faithfulness to God, and dilapidated. The much visiting woman's loyalty to the church, are found very home is liable to be unruly, the children much more generally in those who are faithful in their attendance at church, or their desire to be present. if possible. than it is among those who show indif- man. He is expected to work for you, ference in this particular. Observation You assign him some work, but he goes abundantly shows-perhaps it is the to a neighbor's house where "something experience of some once grown cold, is going on," or to a neighboring town, but now revived, who read this—that as where there is a show, or anniversary, or their spiritual zeal decreased, and their love for God grew cold, they became faithful servant? Does he serve you correspondingly careless about going to according to agreement? You have a church, to their own church perhaps, no full right to expect and ask of him to matter by what name that is known. perform any and all "reasonable service." The Apostle Paul admonishes us not to (Rom. 12: I-3.) Take this same princiforsake the religious assemblies of the ple to church with you, so to speak. saints "as some do" whose love no doubt You are a member there. The church Paul meant to point out as having has a full right to expect you at all her grown cold. But what we wish to speak services, health permitting, and to help of more particularly, is the fact that in all her efforts for God, be it in the some think they may attend church church service, or in the Sunday school, here, there, and everywhere, and even or whatever other religious exercise it pride themselves on their "broader may be. But you are not there. There

gospel teaching, gospel law, gospel Christianity" or their "enlarged views", la "something going on" elsewhere and eousness and sin which determines our truth and gospel salvation: supreme whatever these much used and much you go there. What do you often get? character in time and our destiny in love to God and love to our neighbor as abused expressions may mean—and of Your hired man may get ice cream and to ourselves. And we must not forget their higher loyalty to God that "rises cake, beer or whisky, or see, hear or that all the things that Jesus brought above the narrow bounds of denomina- taste something that Impairs rather up out of the Mosaic law and contional lines" as some "enlarged" and than improves his capability as a servcorrespondingly flattened out professors ant, besides drawing away his interests of religion say. If one person may do a from his legitimate service. He may What we wish to impress especially thing, another person may under the have taken in a lot of froth, but not same conditions do the same thing, strength; he may have been filled with Then, if one member go here, there, or enthuslasm, but rarely of that kind anywhere or nowhere to church, others which makes him a better servant; he may do the same. Supposing then that may have heard much, but has not beall did so, how could church work be come wiser; he may have spent much, done systematically and effectively, how but has not become richer, for you nor ples never change. It is just as wrong could all things be done "decently and for himself. This in a spiritual sense to steal to day as it was under the law In order" according to Paul's admonlis very often the case with those members who are forever going where tion? This pian, if carried out then, "something is going on." Much froth instead of faith, much spirited livelipledges himself to live, move and have ness Instead of spirituals life, much spirited profession, but little spiritual nower. Make it your rule to "stay at home" and work faithfully. Study the expected to center his interests, and proposed exceptions to this rule carethat church has a full right to expect from him his first, best efforts, his help fully and prayerfully. Those "programs" and "services" which are inin the widest sense of the term, and if he has been falthful, bonest, and prayertended to catch the rabble of "church tramps" and others that can be drawn ful in his choice, then it is the place and sphere to which God has called and only by excitement or unspiritual entertainment, are no blessing to the church ordained him to work. If God and His for and in which they are held, nor for word led you to join the Methodist Church, that is your church home, and those who attend them. Your own service may seem or even be dull; per there you can best labor. If God and His word led you into the Presbyterian, haps you are one of many who cause it to be so. I'ray for, work for and in some other denomination, He wants you your church, in the name of Him who to make yourself at home there for Ilis established the Church Universal, His conscience." Heb. 9:9. But under the sake and for those around you. If the own Church, and to the faithful servant Holy Spirit and the Word have led you will sometime come the welcome into the Mennonite denomination, then plaudit: "Weil done; enter in."

the woman who does very much visiting

among strangers, or even among neigh

bors and friends, is liable to cause family

full of thistles and thorns, his buildings

ragged, unkempt, uncared for, the hus

band cross, and the whole household

more or less in confusion. You hire a

celebration, or social time-is he a

MISCELLANEOUS.

For the Herald of Truth, POINTS FOR REFLECTION.

BY DANIEL KAUFFMAN

CONDENNED MONSTERS. - King Alcohol and his companion in arms, Tobacco, have terrible indictments against them-hundreds of millions of dollars worse than wasted, itight. Let these indictments be pressed upon the public conscience until the monsters named are driven out of business. But let it not be forgotten that the same indictments should with equal em phasis and for similar reasons be pressed against secret societies, lifesurance, worldly pleasures, and extravagant clothing, buildings, etc., etc.

THE PARAMOUNT ISSUE, - There is much disputing these days as to what constitutes the "paramount issue," Many people, who, in their sober, reflective moments, are firmly convinced that the politics of our country are such that the Christian people should stand aloof, are being gradually warmed up by the political discussions now going on, and becoming partisans on one side or the other. Brethren, keep cool. The "paramount issue" is now, aiways has been, and always will be, the great contlict between right-

HAVE WE?-This is the time of the year when there is increased activity evangelistic work. Let not our consciences he satisfied simply because we have held continued meetings. The great question is not, Have we held or shall we hold continued meetings? but Have we done all we could do to bring about the salvation of the lost, and th snirltual edification of the saved? Have we prayed for and plead with sinners? Have we made our secular employment secondary to spiritual Have we set proper examples in practical Christian life? Ilave we studied ourselves to see if there nothing in our life or light over which people are liable to stumble or take offense? Have we been diligent in our search for Bibie truth so that we may wield the sword of the Spirit effectively? Until we can answer these questions satisfactorily, let us not set tie down with an air of self-compla cency and say, "We have done our duty. If sinners do not want to accept the gospei they can let it alone." We sometimes imagine that we have done the heat we can when we are from it.

How Do WE HELP?-The apostle admonishes us that, "As we have therefore opportunity, let us do good unto all men, especially them that are of the household of faith." Our Savior's life was spent in "doing good," the climax being reached when lie gave Himself ransom for our sins. Following in His footsteps, we should strive to im prove every opportunity to help our fellow-man. Among our opportunities along this line are doing deeds or speaking words of kindness. Is our neighbor sick, let us see that he wants for nothing. Is he poor, let us lend him a helping hand, even if it is only giving him an opportunity to work his own way, ilas he fallen into sin, let us point him to the light. Is he under evil influences, let us point out his danger, and show him a way out. our judgments of others, we should strive to be charitable. In stead of being surprised at seeing them at church on a rainy day, we should ruther he surprised to see them absent. Instead of heing surprised at seeing any marks of nobility of soul, we should be surprised at the absence of it. It is a positive reflection upon the integrity of any Christian man or woman not to expect some words or deeds of greatness from them. Even when we are surprised at the short comings of others, we should be slow to giving expression to our feeling of disappointment, but rather look for some hrighter spots in their lives to encourage. With the sunshine of God's love written upon our faces, our hearts seasoned with God's grace, and our hands and our tongues given to doing and speaking deeds and words of kind ness, we cannot fail to be instrumental in extending the waits of Zion Every Christian face should carry an expres sion which says in effect, "I am glad to see von. liow are you getting along

THE GENERAL CONFERENCE, Sev. eral weeks ago, I was delighted to read an able article from the pen of Bro J. S. Shoemaker on the subject of the

be something for them; to know (and

or woman of the humblest sort can

really be strong, gentle, pnre, and good,

without the world being better for it,

without somebody being helped and

comforted by the very existence of that

ASSOCIATIONS THAT MISLEAD.

BY MARIETTA DETWEILER.

The matter of association is one that

is of the highest importance in mental.

physical, moral and religious develop

ment, yet notwithstanding its impor

tance, it is one that is greatly neglected.

Our surroundings in every phase of

hnman life have an influence that will

either lower or raise us up in the

developments which the experiences of

Since the creation of the world

improper associations have been the

means of misleading and deceiving the

people and this will continue to the

For the Herald of Truth.

goodness .- Phillips Brooks.

General Conference. Before the next [the ministers and hishops or the over-Gen. Conference, I hope to read several more srticles on the same subject. It is generally admitted that our state or district conferences have wielded a mighty influence in moulding a unity of thought and faith and purpose which accounts for the progress our church has made. It is equally plain to most of our people that our church has suffered much in the past for want of a hody which could reach out in its unifying influences to every part of our church. As the Gen. Con. grows, its power for good will increase. As its influence over the church will become more pronounced, and our people be brought nearer together because of this influence, our power in driving away the dangers that surround our church will be correspondingly increased.

But no organization can be a power for good unless it is properly supported. simply vote to have a Gen. Con and appoint delegates is but a begin ning of the work. It takes a body of strong workers to make a strong conference. All our bishops, all our evangelists, and all our other workers who have felt and taken an active interest in the work of the church ought to be there if circumstances will possibly permit. Then, after we have been together, and have considered the questions which affect us as a church, and have drank in the inspiration which such meetings always afford, we can go forth with a better understanding of the condition and needs of the church and are therefore better equipped to fight the common enemy.

The question of expenses will likely keep some away who would like to be there as there are many people among our membership who are not rich. It is to be hoped that our brethren wil see to it that no delegates need to stay away because of an inability to pay the car fare. At the same time, let those who expect to be in attendance not stand back because of financial sacrifice when something so important as a General Conference demands their presence. God grant that the Gen. Con. may be sustained by the prayers of the whole brotherhood, by the presence of many of our strongest workers, and by the active participation of all who at tend

For the Herald of Truth.

RELATION BETWEEN THE CHURCH AND SUNDAY SCHOOL.

The Sunday school is, or should be the nursery of the church, and if a nursery is left to itself-that is, with out being cultivated and pruned it will become a fruitless wilderness. Hence cuitivating, training, pruning, etc., are positive necessities, Solomon says. Train up a child in the way he should go, and when he is old he will not depart from it

What our church will be in the future depends largely on what is planted into our youths by the teachers and leaders of our Sunday schools to-day.

The doctrines of the Lord Jeans Christ in all purity, the whole truth of God's word and nothing but the truth must be taught in our Sunday schools, if they are to prove a blessing to the present generation, and the generation succeeding it; and if the church

this we may know surely) that no man seers of the church, whoever they may bel does not see that this is done, who will? Just as the parent is to see that his child is brought up in the nurture and admonition of the Lord, so the church must see that those in the Sunday school are taught to believe and practice sound doctrine As the child should not undertake any thing without the consent and aid of the parent, so the Sunday school should in all things be subject to the church. The same relation that exists between parent and child should exist

between the church and the Sunday J. Z. KENAGY. school. Allensville, Pa.

REMARKS.-The above article has the right ring, and we are glad to hear of one bold enough to say it. A few days ago the Editor met a friend on the street. He (the friend) at once asked a question about the meaning of a certain Biblical expression. When the Editor explained it according to his understanding, the friend found it in exact accordance with his own views, and in expressing his satisfaction over it he said: "Well, then I have a brother." In the views expressed in this little article the Editor can truly

ers who never think to wait till the

Holy Ghost moves and directs them,

but, in their strength, and in their

untempered zeal they rush forward

into popular methods and worldly con-

formity to the great detriment of the

cause, and the sad distress and grief

of the noble-hearted, faithful old veter

ans who have stood the storms of life

through many decades, who weep

bitter tears of sorrow over the heedless

progress toward worldly popularity

which the church and the school are

making, while they are not asked for

advice or counsel, and if they give

it voluntarily they are passed by un

heeded. These things ought not so

to be. As we presented the thought in

one of the recent numbers of our

must necessarily be a part of the

church, and must be under its super-

vision, and the church must care for

church, and the overseers of the church

must be, properly speaking, the heads

of the Sunday school, and the Sunday

school must be under the control and

government of the church, just as

to the church, or refuses to accept.

or put itself under such relation with

the church (unless it should be a union

school) is out of place. As said above

we are glad some of our brethren

are beginning to wake up again on this

WE can do little for our fellow men.

But still it is good to know that we can

subject.

15

When Adam and Eve were placed in the Garden of Eden to dress it and say, "In this then, I have a brother." keep it, God commanded them to eat The above is a thought about which freely of every tree in the garden little has been said for years, and the except the tree of the knowledge of good and evil. Upon their transgreschurch has just gone to sleep on one of its most vital principles, both of the sion of this command was placed the church and the Snnday school. With penalty of death, "In the day that the thoughts of progress, and pushing thon eatest thereof thon shalt surely to the front with our Sunday school die." And so it proved to them. They work, our workers had but one purpose died, not a natural but a spiritual in view, and that was to go forward death. This sad condition of things was Many of them did not think to wait until the "l'illar of cioud" would rise and move forward, but they went for ward; and we have to day some work

life bring us.

brought about by listening to Satan the enemy of souls, in other words, by improper association.

The apostle says, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gai. 6:7, 8. If we sow to the Spirit, we will heed the doctrines of Christ, and Christ directs our minds to humility, to self abasement. In the doctrines and teach ings of the blessed gospel, there is nothing that will lead men to exait themselves or to be self-righteons or to lift themselves up before others and think of themselves more highly than they ought to think. The spostle teaches us that we should not "mine high things but condescend to men of low estate." We are also taught that paper, the Sunday school is, and God resisteth the prond, but giveth grace to the humble. Christ came as the Prince of Peace, meek, humble, full it and the school must be subject to the of sympathy and compassion and willing to forgive all who desire to be forgiven. He asks the weary and heavy laden to come to Him for rest. He says, "Take my yoke upon you and learn of me for I am meek and much as the church itself. And any lowly of heart, and ye shall find rest school that does not bear this relation unto your sonis."

This doctrine is greatly misused and misconstrued. Men professing to be the followers of Christ, the Prince of Peace, who is the King of Righteons ness, advocate war and carnage, and say it is right to go to the battle field to destroy with implements of war the lives of their fellow men, while Jesus teaches us to love onr enemies, to bless them that carse us, to do good to them that the soul of man is pre-existent.

that hate us and to pray for them which despitefully use as and persecute us. We cannot but feel that work of this kind is the work of the great soul destroyer who leads men to death and destruction. Jesus came, not to destroy men's lives, but to save them,

Jesus says again, "Heaven and earth shall pass away, but my word shall not pass away," Matt. 24:35. The apostle writes Rom. 16:17, "Mark them which cause divisions and offenses con trary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own beily; and by good words and fair speeches deceived the hearts of the simple." Is not such communion or such association deceit fnl? and do not those who do such things belong to the kingdom of this world? to the kingdom of the prince of the power of the air? Are they not following the footsteps of Satan and misleading those who desire to do the will of God and who waik according to the precepts of the blessed Master, who came into the world and gave His life a ransom for our sins?

Let us take up our Bihies and study them that our souls may be benefited and that we may understand more and more the great plan of saivation. May God hein us to be more fully conse crated to His service and to show ourseives as true followers of Jesus Christ. May He help us to be clothed with true humility, use manfully the sword of the Spirit, which is the word of God, striving against the encroach ments of worldliness and ain in the church and all around us so that we may be found bright and shining lights, a light in the world, a salt in the earth, living epistles known and read of all men, to the glory of God and the

salvation of souls. Silverdale, Pa

For the Herald of Truti

IMMORTALITY

"Naked shall he return to go as he came."-Eecl. 5: 15.

The entrance and the exit of a human being, in this world of ours, are events of exceeding moment. There is a mystery which hovers above the infant occupant of the cradle, and there is an unsolved problem that foils the mind of the scientist, as he tries to pierce the silence of the grave. Somewhere in this limitless universe there is a creative force that is giving birth to life, and in the same unbounded sphere there is a power that is destroying that which is born. If science could only once look through the barriers which hide the origin of ilfe from our mental vision, and reveal the secret of generation to the philosopher's mind, it would indeed have fulfilled a mission of untold worth. But life it seems is like a dramatic play in which the actor appears, as the curtain ascends, and again is veiled from our sight as the curtain descends. The spectators gaze in awe at the transient scene, but they know not from whence came the man, or whither he goeth.

For many centuries men have been trying to expiore this hidden region, but only to return, each with a theory of his own. Piato made a philosoph ical research into this impenetrable ter ritory and arrived at the conclusion

Mohammed went into this yest field of study and he returned to tell his adherents that the soul of man moves on in progressive cycles. Others have advo cated the theory that when this fabric of tiesh perishes, the sonl goes into utter extinction, and there is still another ciass of thinkers which have said that there is no material existence of anything: but all that the eye beholds is

1900.

simply represented by emblems. Another opinion is that "men are a sort of moving plants, and, like trees, receive a great part of their nourish ment from the air." This is true to a certain extent, so far as the physical life of man is concerned. We are nourished by the homogeneous nutrition which produces the growth in the trees of the field. We inhale the same at mospheric elements as do the flowers and plants. So far as the physiology of the human being is similar to that of the vegetable kingdom in composition there is but little difference in the growth of each. All the difference there is remains in the unlike method by which the food is conveyed to the

The Book of life has not remained eilent upon this important questionthe physical organization of man There we are told that "man that is born of woman is of few days, and full of trouble. He cometh forth like the flower and is cut down; he fleeth also like a shadow and continueth not." It seems to me that man and the flower ride forth in the same physical vehicle The same powers that give to them life and growth are the same that cause them to wither and decay. They come forth with the same destitution of heauty, and go thither stripped of all their glory and magnificence: "Naked shall be return to go as he came.

But turning from the mortality of man to that part of his being which is said to exist through the endless ages, what a changed phase our subject assumes! The infidel may stand at the gateway of death, and dispnte the existence of a life beyond: but the mother who follows the corpse of her darling to that chilling precinct, looks beyond the gloom of the grave, and knows that her child still lives. It is only this old clay house which crum bles back to dust and sleeps on in dreamless death. The soul remains unaffected by the power of the grave. The keys of the dungeon cannot retain the immortal spirit within their chilling wails. Dust to dust; ashes to

ashes; but the spirit returns to God who gave it. Is there anything more thrilling to linger over in meditation than the immortality of the soul? We walk out sometimes beneath the glittering skies of night and are enraptured at the beauty of the stars, but these natural eyes must some day lose their lustre, and fade from their sockets as a gone out star. The tourist is bewildered at the rugged splendor of the mountains, but these must crumble from their thrones. The naturalist loves the scent of flowers and is moved with the verd ure of the leaf, but these, too, wither and die. The whole earth is filled with the elements of destruction, and no tree or plant, monntain or star, shall be able withstand the powers of decay and

But to escape this destroying force the soul is panoplied and takes wings and flies away.

immaterial it remains untonched by the corruption of the body. There is no iaw or force, existing in the universe, that can bring destruction to the soul. O! blessed immortality! What a mysterious unfolding and development of the unseen man! Teli me the soulis not immortal and you blight the joys of the Christian life. Immortality! out O, heavens! and tell us what It is! It is the budding of a rose on earth, to bioom in the gardens of God. It is the chambered nautilus rising from a crumbling shell, to enter a grander convolution in the cycles of endless ages. It is the caterpillar emerging from his silk woven cell, to mount on wings and fly toward heaven. O! the folly of try ing to bring down the image of God to the level of the beast! Snch a wretched theory that would bury ail there is of man in the grave. Is not the light which streams from the regions beyond the stars, enough to tell us that there is

a glorious habitation above and beyond

the earth

Men come to live among us and we think of them, and speak of them, but one morning we walk forth and lo! they are not. We realize that we have communed with them, and we beheld their forms and faces about us, but when the curtains fall it strikes us like a dream. They have gone the way of all flesh From the unseen spirit of the departed, we learn, that man, going from the earth naked as he came, leaves his impress upon us. The footprints of his character are stamped upon our hearts The picture taken from the wall where it has hung for many years, leaves there a dim outline of its shape and size, and so men, clinging long to the walls of our memory, after they have passed away leave there a sketch of their lives and deeds. A rock or glacier travelling down the mountain's side, is traceable by the marks it leaves. So men's lives are traced by the tracks they leave upon the sands of time

Along the hanks of some of the rivers that flow through Greece and Italy there are crumbling stones of forts and cities that were once famous and great. Once the tottered wails and rookeries echoed the voice of warrior and king, but now they have sunken into silence. The historian acquainted with the ancient battle grounds, can stand there and picture to his mind the tragic scenes of long ago. The pavements on which once clattered the hoofs of war horses are now covered with moss. The failing towers reared in the day of their prosperity are now historic structures, hid away under a mantle of ivy. i)oes not the histories of cities bring to us the lesson that man is not completely dead when the breath of life goes from him, but that he still ilves in the work he has done? His works do follow him His lifeless clay is carried to its last resting place, but in many hearts is feit the slient footsteps of his influence which never dies. Moses, the leader of God's people, who received the law and commandments from Mount Sinal, brought waters from the rocks, and led his people through the sea on dry ground. He as the God-sent deliverer of Israel rendered a greater service than any other hero of the Exodus. But the time came when he too ceased to be. His form was borne from the stage of action, by angels, and his tomb interesting for a little while, but so ofremains undiscovered to this day. Is ten soon lose their interest. Some time they generally indicate a healthy spir

great man of God, whose dust is sleeping somewhere in the bosom of earth, dead? By the witness of angels, and Christ, and men, I answer, "no!" Today that man is living in a larger sphere than the limits of an earthly house. His soul evists in the boundless sea of eternity. Gone from the world four thousand years ago he is still living in the pentateuchs and histories of the generations of men Ah! when will the world fathom the unsounded truth of Longfellow's pen:

"Lives of great men all remind us We can make our lives sublime: And departing leave behind us Footprints on the sands of time.

I stand here at the brink of the grave and proclaim the grandeurs and certainties of Immortality. Destructionism may try to tell us that the soul after death will be annihilated; but the sounding trumpet of the resurrection morn will hush that voice forever, when the day of eternity dawns.

In that celestial radiance the mystery of life will be solved, and we will see our Savior upon His throne and greet our friends of earth, clothed in the msjesty of endless years. That will be the eternal life of which the Messiah snoke by the well of Samaria That will be the dawn of a cesseless reign with the redeemed of heaven. That will be the answer to the question of human philosophy: "If a man die, shail he live again?

FRANK HARTMAN.

For the Herald of Truth. VOUNG PROPER'S MEETINGS.

It is a well known fact that since the organization of Sunday schools among our people, there has been a considerahle increase in the number of young people who have entered the church. Especially is this true of us here in Lancaster Co., l'a. Many of these young converts are energetic, thoughtful and deeply spiritual. They realize the importance of living as well as professing a thorough Christian life themselves and encouraging others to do the same. They understand the value of mutual encouragement. The church and the Sunday school are to them invaluable. But they feel the need of something more than church and Sunday school exercises afford: something in which all are on a level to give and receive admonition and en suragement in the Christian life. Such a want is, we believe, supplied by the young people's meeting, or Bible

There are too many who consider themselves members, but who make attendance a matter of secondary importance. They attend quite often, out are ever ready to absent themselves for anything that promises to be more interesting, even when they have an assigned part, and their absence will make an embarrassing break in the exercises.

There is reason to believe, however. that these meetings would be better attended, if they were made more interesting. This seems to be the opinion of the workers, and every eader seems to do his hest to make them more so. Sometimes they are quite

The never-dying part of man being this great law giver, and prophet, this ago in answer to a question as to how this interest could be kept up, a young sister among others gave the following answer:

> "The interest of the meeting depends about equally on the members and leader. One thing that would increase interest is a more thorough and prayer ful study of the lesson. If each mem ber studied the whole lesson thor onghly, they would be prepared to give thoughts on any part of it. Variety in the way of conducting the meeting might arouse interest and prevent monotony. One leader might choose the study of a book of the Bible; an other the life and influence of different Bible characters; another chapters, and so on, with now and then perhaps an essay or helpful reading on the subject that is being studied. Each member should he ready and willing to give ideas on any question that may arise, but should learn to be brief express their thoughts in the fewest possible words. Think out some good thing on the lesson that when given to those present will be helpful. Be always on the lookout for suggestions that will increase the interest of those present. But above all bear it continually in prayer to the Master, for His blessing. If the members are thor oughly aroused to noble consecrated effort, no one can foretell results. For we know that 'only eternity itself can contain the ever widening circles of our influence for good."

If every member were as regular as possible in attendance and would carefully follow as well as they were able the advice given in that answer the question would be solved so far as the members are concerned. But it might be for you, my brother or my sister, to help build up young people's work. Perhaps you never attended any of their meetings. l'erhaps you have never prayed for them, nor for the young people engaged in any work. I'erhans von have never en couraged them in any way. Now do not say it does not suit you to go away in the evening. When those ministering brethren you like so weil, preached at your church in the evening, it suited you to go, You made it suit. Do not say that what is done there does not interest you. If you are a lover of God's word, you can be interested in any exercises founded upon it. Do not say that you can not be of any use there. Your pres ence will be helpful, and a few hearty words of admonition or encouragemen will be much appreciated.

Brother, sister, think of this ques tion. Do not say it does not concern you; it does. Every member of the church of Christ has an interest in every other member, "For we being many, are one body in Christ, and every one members one of another." Rom 12:5 "And whether one member suffer, all the members suffer with it; or one member be honored, all th members rejoice with it." 1 Cor. 12:26 We can not get away from our duty toward one another, because the inter est of one is the interest of all. Any line of church work that is heipful to any one class is helpful to the whole church, and should be en couraged. Young people's meetings are not a fungus growth, indicating decay in the church. (In the contrary

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hut when my husband found it out, he

took my dress and tore it into pieces for

me. Several times just as I was ready

to go to church, he would come in and

would tear the clothes off from me, and

heat me so that I could hardly get

around. One time when I wanted to

go to church, he threw me on the floor,

and kicked me in the side, so I was not

able to do my work for a long time. I

ieft him different times, but he prom-

ised, me so faithfully if I would come

over. Two years after my third hoy

was horn, I told my mother I could

stand it no longer, and would leave him

for good, which I did. In a few days I

found work on the north side with a

minister; they were very nice people.

They gave me many things, such as

clothes for my hoys, etc. My two old-

est boys I left with my mother, and to

my sorrow, one evening when I came

home to see my hoys, I found they had

been stolen hy some one. I thought of

their father. We searched for them,

hut ail was in vain; so I gave up in dé-

spair, and returned to my work broken-

hearted, hoping my foiks would find

them, hut finally I made up my mind

that they were dead. Two years after-

wards as I was going along the street

one afternoon I heard a voice from be-

hind me calling for me to stop, and on

looking around, I saw an old lady friend

of mine. On coming up to me, she

said, I know where one of your boys is.

I dropped on my knees, and said, for

the Lord's sake tell me where; and she

said she saw him playing on South

Canal Street, so I left the little boy with

this lady and taking the directions as

she gave them, I started on the run

for the place where I thought I would

find my hoys. It was a long walk, but

I dld not think of that, as I wanted my

children. On searching the place, I did

not look long till I saw my hoy. I

went up to him and talked to him, and

after talking a while, I told him who I

was, but he would not believe that I

was his mother. He said his mother

He said his father told him so. What

to do I did not know, but finally I took

him hy the hand, and led him away to

where the younger hoy was. When he

saw him he knew him. Then the next

day I took them to their grandmother,

and the next day I took the younger

boy with me, and went in search of the

oidest hoy. On searching the place, I

found him there searching for his

hrother; so I went to him, and he knew

the little one, but I could not persuade

him that I was his mother; finally the

ittie boy succeeded in getting him to

go to his grandmother, hut it was sev-

that I was their mamma, but they think

the world of me now.

eral days hefore they would helieve

was dead. I asked him how he knew

itual condition of the young people Won't you encourage them by praying for them, and by occasionally attending and taking part in them? Your interest in them will draw them into closer touch with the church, and if they are properly encouraged, they can be made a helpful factor in church work, and an ornament in the Master's kingdom.

For the Herald of Truth.

"AN EXAMPLE."

BY J. T. HAMILTON.

"Christ also suffered for us, leaving us an example that ye should follow his steps," 1 Pet. 2:21.

The example of which l'eter speaks in the above-quoted passage is one of suffering.

As man is incapable of treading life's rough and rugged places alone it is a matter of importance to have a good example placed before us, an example in whom there is grace vested to help in times of need.

Jesus as an example is fully competent to utter the words, "Follow me."

When Issue tabernacied among men He had iiial communication with His l'ather and as a resuit He exhibited to the world the will of the Father in whose will lie delighted.

The next example of which I wish to speak is one of resignation. "I delight to do thy will, O my God. Yes, thy law is within my heart." "Wist ye not that I must be about my Father's husi-DASS 2"

Beloved, if we are willing to do the will of God as was our Example, then we shall know of the doctrine of God Jesus sought to promote the wellbeing of humanity; such hecomes those that name His name.

l'atience is one of the characteristics which beautified the person of our Savior, and the spirit of patience will beget a similarity in the persons of those who admit its gentleness.

Reader, do you become despondent when the results of your efforts tarry? If so, read John 1:37, 38, "and herein is that saying true, one soweth and another reapeth I sent you to reap that whereon ye bestowed no lahor; other men lahored, and ye are entered into their labors." Moses was accountable for stretching forth his hand toward heaven, but God performed the miracle. So it is in our case when we have once employed the means which God has entrusted unto us. We may endeavor, but God must give the increase.

Consider the example of Jesus in regard to temptations. Jesus was tempted in all points as are Ills discipies. Jesus employed the sword of the Spirit as a means to hanish the evil assaults of Satan.

Beloved, resist the devil by flinging into his memory such stern sayings. as John 8: ii namely, that he is a murderer and that he is untruthful. Jesus was an example of non-conformity to the world. Paul said of Jesus that He was separated from sinners. Jesus said, "My kingdom is not of this He said, "That which is highly esteemed among men is shomination in the sight of God." The life and teaching of Jesus runs counter to the gay, gaudy, giddy amusements of life, therefore, "come out from among three thousand sermons to convert one them, and be ye separate."

Jesus was a model example of love. Jesus said "As the Father hath loved have crept in and grieved the Spirit. me, so have I loved you; continue ye in my love."

God commended His love unto a lost world through His dear Son; He suffered that we might reap the henefit. Unsurpassable love to a frowning world has been given, therefore rejoice, ye sons of men. We may picture Jesus ln our minds as a cross hearer when we see Hlm wending His way up the steep ascent of Mt. Caivary with His cross on His shoulders going unto a place of cruel torture. Hence, heloved, let us gladly take our cross, and consider Him that endured such contradiction of sinners against Himself, lest we he weary and faint ln our minds. Jesus was not carried across life's rugged pathway in ease, but His life was one of hardship. Nor will His faithful servant be allowed that which was denled Him. "It is enough that the servant he as his master." "Remember the words that I said unto you, The servant is not greater than his lord. If they have persecuted me, they wiil also persecute you; if they have kept my saying, they will keep yours also." Jesus did not only teach non-resistance but He exemplified it by His life, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is hrought as a iamb to the slaughter, and

fully used and persecuted Him. Then we have an example of forgiveness in the life of Jesus. See Luke 23: 34, "Father, forgive them, for they know not what they do." Paul referred the Colossian Church to Jesus as a model of forgiveness, saying, "Even as Christ forgave you, so also do ye." In conclusion, Jesus said, "My meat is to do the will of him that sent me, and to finish his work." Beloved, let us tread in the Savior's footsteps and finish the work which is given us to do, and when we have finished what was given us to do, then we will rest from our labors and our works will follow us.

as a sheep hefore his shearers is dumh,

so he opened not his mouth." Jesus

would pray for those who despite-

Alpha, Minn.

For the Herald of Truth

LITTLE THINGS.

RY J. C. LANDIS.

There is nothing perhaps in the whole world, that iowers the church of Jesus Christ so rapidly as does the power of small evils. It is a subject that covers a great deal, and more than we will he able to treat properly, but hy the grace of God, we will hring out a few thoughts along that line.

When we think of the many so-called Tittle things" that exist In the church to-day and many more that are gradually finding their way in, there is no wonder that the Christian church is losing its power. It is the "little things" that hrings the church down almost level with the world. On the day of l'entecost ahout three thousand souls were added to the church and the Lord added to the church daily such

that should be saved. Why was it? Because the church had power They were all filled with the Holy Ghost and now it sometimes takes about soul. Why is it? Because the church

has lost its power. The "little things"

There are many ways hy which the "little things" gain entrance into the church. A few of them are through intemperance, licentiousness, unholy conversation, worldly amusements, worldly conformity, pride, disinterested church members, and Sabbath desecration, etc., hut in conclusion we might say it all rests on the tack of consecra tion. The Apostle Paul in writing to the Romans, warns them of the "little things," when he says "I beseech you therefore, hrethren, by the mersies of God, that ye present your hodles a living sacrifice, holy, acceptable unto God, which is your reasonable service; and he not conformed to this world, hut he ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and per fect will of God."

The Bible further teaches, if we know to do good and do it not it is alm unto us, and we know that one sin unrepented of will shut us out of the entire kingdom of heaven. We read 1 John 3:8, "He that committeth sin is of the devil," and if we are yet of the devil, it is necessary we make a change and repent of the "little things," which, we notice, are not so small after all. Some may say their conscience allows some of these "little things" and they do not feel condemned in them, hut perhaps they have hardened or seared their conscience and are not led by the right Spirit. "Beloved, believe not every spirlt, hut try the spirits; see

whether they are of God." 1 John 4:1. Brethren if we believe in non-resistance and in nonconformity to the world let us teach it hoth by precept

Sterling, Ill.

For the Heraid of Truth.

THE BENEEITS OF A CHURCH PAPER.

This is the first time I have undertaken to write anything for the HER-ALD, although I can not remember the time it dld not come regularly to my home. I was not the subscriber how ever, and I must confess that until a short time ago I never took any special interest in the paper. But my exper ience has been that with a deeper consecration comes more of a willingness to learn and more of a desire to read spiritusi matter and now I am always glad to get the HERALD. Some of the articles apply so well to my condition and seem to he such a direct answer to what I have been wondering about, or seeking for, that I am surprised and sorry to think of what I have missed by not reading our church paper. I, with the others who have written, thank God for such a paper and pray Him to hless those at the head of it.

IS IT RIGHT?

When you think, when you speak, when you when you think, when you speak, when you read, when you write,
When you sing, when you walk, when you seek for delight:

To be kept from all wrong when at home or Live always as under the eye of the Lord.

Whatever you think never think what you You would blush in the presence of God to

reveal; Whatever you say in a whisper or clear, Say nothing you would not like Jesus to hear.

Whatever you read though the page may

allure,
That His smile is upon you be perfectly sure;
If not, then dismay would be seen in your iook
If God should say unto you, "Show me that

Whatever you write, in haste or with heed, Write nothing you would not want Jesus to

read, Whatever you sing in the midst of your glees Sing nothing His listening ear could displease Wherever you go, never go where you fear That the great God would ask you, "How camest thou here?" Turn away from each pleasure you'd shrink

from pursuing If God should look down and say "What art

Sel. L. M. J.

MISSIONS. THE HOME MISSION.

Chicago, Ill.

Dear Readers of the HERALD OF TRUTH, Greeting, in the name of Hlm who slways cares for His own, and hears the cries of those who put their trust in Him. How thankful we ought to he that we have learned to know Him. I think we can appreciate what the Lord has done for us more when we get into a large city, and hehold on every side, the misery that sln brings to those who induige in it, and not only to themselves, but how sad to see the poor children suffer, because of the wickedness in which their parents indulged I often lift my eyes heavenward, and thank the Lord that I was horn of Christian parents, and my early training was to love our blessed Savior, ai though I wandered far away, and walked in forhidden paths; yet I sincerely helieve that my early training was, to a great extent, the means of hringing me back to Him who first leved us.

How sad it is to meet with so many who never had any Christian training; They know there is a better way to live, but how to live it they do not know. When they get into trouble, they have no Christ to go to; no one to carry their hurdens for them. Poor souis, may God pity them. We find many such as we go from place to place. I will give you a brief sketch of the life of one on whom we called. It may be a heip to some one. Not long since, this lady, after heing urged to do so, told us the sad story of her life which ie se foijows:

When I was a young girl of sixteen, I fell in love with a young man, who I thought was all right, nice looking, winning ways, and always well dressed. My mother thought him a very moral young man, and respected him as such. We knew he took a glass of heer occasionally, hut thought nothing of that, as many others did the same. After some time we decided to get married and did so with the consent of my parents. I thought I had a very nice hushand, and things went along very smoothly for a while; hut after our first hahy was horn, he took to drinking very hard, and while under the influence of liquor, he was ahusive in different ways. At times he would heat me, then drive me away from home with my little one in my arms. At other times he would place in her life, but you have enough break the furniture. He spent all the to convince you that her life was anymoney he earned for drink, etc., then thing but a happy one. She is now would ahuse me for not having anything in the house to est. Sometimes but her nerves are so shattered that she I would get a few eatables of my mother, hut she had a large family of suffers almost continually; we call on her own to keep, and could not support live, and she seems very anxious to them and keep my family too. This way I spent ten years, struggling along learn. There is a sister in Mo. corresthe best I could. One time in my life I ponding with her, and am giad to say, dld want to learn something about Jeshe is helping her very much. May sus, and was going to go to church with God biess this sister. a lady friend, had made a new dress,

We meet many who have almost as hard a time in life as this one, only in different ways. That sad picture, it seems to me, ought to remind us of this, that young people cannot he too careful in choosing companions who have formed had habits and try to reform afterward; you will fail nine times out of ten. It has been tried too often May God pity the one who tries it and has to live as many do here in this city.

On last Sunday we took the Sunday school children to Washington Park, back, he would do hetter, so I would go and spent the day with them looking back and it would be the same thing at the flowers, and the beautiful trees as they unfold the glory of the Lord. A number of mothers also went along to care for their children. We believe the day was spent profitably, going and coming we improved most of the lime singing and praising the Lord. Yes, we have so much to praise the Lord for We hardly know where to begin,

We are so thankful for those of our dear hrethren who come and assist us in the work. We are so glad for the assistance which Bro. Smlth of Missouri ls giving us. May God bless the messages which he gives to all who come to hear at the hall and on the street. We are also very thankful for the assistance Bro. Byers, of Eikhart, gave us during his short stay in the city. We were very glad for the interesting talk he gave last Sunday evening to the chiliren on the life of Moses. We were also very giad for the talk from Bro. I. R. Detweiler to the Sunday school, Taiks of this kind are not only helpful to those who attend the mission, hut they are very heipful to us workers, and a source of encouragement to us. We are very thankful for the assistance of those who do not have the privilege of visiting the mission. We received a barrel of apples last week from the country for which we were very glad. May God hless the donor. We are also very thankful for the money sent tous hy different ones occasionally. I'ray for the work, dear friends, that God may he glorified, and many dear and precious souls may be saved before it is too late.

Yours for the Master's cause, M. C. LAPP.

For the Herald of Truth.

GRATEFUL VOICES FROM ARMENIA.

Certain readers of the HERALD OF TRUTH have been appealed to by me for help for the suffering widows and orphans in Armenia. Several churches and some individuals have kindly responded and with many other contributions relief was sent to many needy. Letters of gratitude are often coming from these and it is only right that contributors to our relief work may

This is a hrief sketch of her life. We money reached me safely and words have fallen a prey unto the hands might give many more things that took

cannot express our gratitude for the aid in our most needy poor condition: the material and spiritual benefit of married to another who is a very good this gift cannot he measured; we real man, and provides for her in every way, ize your difficulty in raising funds, but remember that God sent you to that land to heip your suffering people as of her and try to teach her the true way to old He sent Joseph to Egypt for the same purpose, and we pray that you may find favor among churches and Christians for your worthy Mission."

Fifteen widows write "May 15, 1900.

We were anxiously in tearful prayers walting for answers to our letters and under much suffering for needs of our children and ourselves. Easter season was nearing and joy was in many homes and hearts, but we were in sorrow. At this time your generous gift came-how can we tell you the joy it gave these widows and their little ones? Each widow taking the gift in one hand and raising the other to heaven praised the Lord who has raised friends to help in our distress." A deacon writes: "May 16. Your generous gift came. I gave 11 pounds (\$48.40) to 3 deacons for distribution and the 20 pounds (\$88.00) I distributed among 70 widows and their children; you wrote me to give the amount to widows, hut the need was so great they were willing to have it divided among 70. I was so husy these days nelping 120 girls and 180 boys ail orphans in the German orphanage, vet was giad to distribute your gift. 'The suffering is great and there is no relief money, hesides price of food is high. May the Lord's favor be upon you and ail those who heip."

These are a few expressions of grati tude. One letter alone brought us from 5 deacons and 1 minister the list and reports of distribution of the relief sent from our treasury given to 175 widows with their some 400 fatheriess children in one city.

Our Mission is inter-denominational and is not working for one distinct church alone but aims to aid all needy Armenlans whether Gregorian or Evangelical; they are all remnants of the late Christian martyrs and we hope that none of the donors who kindly gave 10, 25, 50 cents I dollar or more feit pressed hard for this charity. Does any one ever grow poorer by giving to the Lord? And no one need think that anything given for Armenian sufferers means cutting from other missions or benevolence; experience proves the more you give the more you want to give. Some may naturally think the Armenian massacre happened 5 years ago, and no need now exists there: hut our readers must remember that hesides the massacre, homes, stores and farms were plundered and thousands of homes and stores were destroyed which are not yet rebuilt; on the other side general relief being abandoned, among many thousands of widows and orphans sore distress still prevails. Armenia is not blessed with a Christian government as in America, Europe or even in India, willing to help or give work to the needy. O that our readers could visit Armenia and parts of Asia Minor and see with their own eyes the destruction and ruin and hear with their own ears the wailing of widows and little children, homeless, hungry and almost know what they say.

A pastor writes: "May 26, 1900. The those women for the sake of a living naked and see again how some of

of the Turk, rohhed of womanly virtue and their faith endangered. I feel sorry that some friends who have the pleasure of visiting l'alestine and see ing many interesting sights do not make it possible to visit at least a few of the Armenian towns and cities Palestine is a part of the Turkish empire but its condition is far better than the present condition of Armenia and Asia Minor. No massacre has taken place in l'alestine. To visit Palestine and meet some Armenians there of better circumstance, relig lously ignorant or perhaps in a quarre some or fighting attltude, does not mean seeing and knowing Armenia and the Armenians.

A Mennonite Christian sister from Eikhart, Ind., writes from Armenia... "This week has been very sad to us and many others. I will try to explain yet I am well aware that while some of you are sitting in your easy chairs and at your full tables that you cannot understand as one who hears the cry continually. Besides the two hundred orphans we are caring for we are doing ail we can to relieve the penniless widows. As spring is at hand we decided to reduce our number and instead of giving relief to 100 wldows give to only 30 or 10 of the most needy." Then she explains how dilli cult it was to select this number as ail were so destitute. One said, "I have no house, a neighbor allows me to sleen in their stable. I have a son 2 years old, a girl of 4 and one of 6, and my 8 year old child is in your orphanage, then falling at our feet she pleads 'for God's sake give me work.'" An orphan girl says, "I am too big to come to your house you say, but I have no father, no mother, no relative and no home, won't you give me a little wool to spin?" The writer continues, "Space wili not allow me to say more shout these poer women, but you now have an idea of what we hear continually. thear friends do you wonder that our life draweth nigh unto the grave after hearing and seeing these needs continuaily? I ask you who have plenty to iend a little unto the Lord. May God help each one of us to do our duty and forbid that it should ever be said of one of us 'Ye did it not unto me. Whose stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard."

The above letter was written from a town where there was no massacre; if that is the sad picture of that town how much greater must be the sorrow and suffering in towns and cities where thousands were cut down and destruc tion was awfui.

From such regions grateful voices are coming. What is greater than to give hread where hunger reigns, give cheer where sorrow dwells, give blessing where curse prevails, and give life where death threatens?

A minister asking aid for some Mission came to a friend who replied, "Seeing it is you I will give 5 pounds." "()h no it is not me: it is Jesus" said the minister. The friend then said, Seeing it is Jesus I will give 10 nounds" This same Jesus says "it is not the will of your Father in heaven that one of these little ones should perish." H S JENANYAN

1900

August 15,

HERALD OF TRUTH.

August 15, 1900.

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CONFERENCES.

The annual church and Sunday school conferences for the state of Missouri will be held on Sept. 25th -28th, in the Berea meeting bouse, near Birch Tree, Shannon Co., Mo. All are invited. The S. S. Conference will begin on the 25th, ABM. UNRUH.

The General Conference of the Mennonite Church will be held near Sterling, Ill., soon after the State Conferences, probably early in November. The exact time will be announced later.

JOHN BLOSSER | Committee.

The Western District Conference wiil be held, if the Lord will, at Sycamore Grove meeting house, Cass Co., Mo., commencing at 9 o'clock A. M., Oct. 4. Ail interested are invited. Those coming from Kansas City, over the Frisco Line, will take the train at 2d and Wyandot St. depot, arriving at East Lynne at 12:14 or 7:3, P. M., and hy notifying J. C. Hostetler will he met on arrival of trains. Those leaving the Union depot on the K. C. C. & S. R. R. will arrive at Garden City at 1:25 or 8:00 P M and by notifying D. J. Milier will be furnished conveyance. Those coming over the M. K. & T. R. R. from St. Louis will arrive at Gunn City at 1:00 P. M., will be cared for by J. H. Biank. All will be met at trains on J. K. Zook.

DAVIDSVILLE, PA., AUG. 6, 1900.-The Annual Sunday School Conference for the Southwestern Pennsylvania District will be held Aug. 29 and 30, 1900. at Tub, Pa. The Church Conference for the same district will be at the same piace Aug. 31, 1900.

A cordial invitation is extended to ail workers. Those coming on the B. & O. R. R. wili be met at Meversdale. Programs or conpons for reduced rates can he obtained from D. H. Bender or G. D. Miller. Please notify either of the above a few days previous so that the proper number of conveyances will be S. G. SHETLER.

SUNDAY SCHOOL LESSONS.

LESSON IX .- AUGUST 26. JESUS THE GOOD SHEPHERD .-John 10: 1-16.

[Read Psa. 23. Memory Verses 9-11.] COLDEN TEXT .- The good shepherd giveth his life for the sheep. John 10:11.

INTRODUCTION.

TIME.-Probably in October A. D. 29, in close connection with our last lesson. PLACE .- In or near Jerusalem.

PERSONS.-Jesus, the Jews. CONNECTION AND SURVEY OF LESson.-The rulers of the Jews had excommunicated the man whose eyes Jesus had opened (see iast lesson) he cause of the testimony he bore concerning his deliverer. Jesus found the man and revealed Himself to bim as the Son

of God. Immediately after this our Lord again addressed the Pharisees. Chaps. 9:39 to 10:21.-Arnold. "He was taiking directly to the men who bad majiciously excommunicated the man who had been blind, and the application of His words was to them as spiritual thieves and robbers who had usurped authority over the flock of God." They were not true shepherds, as they were supposed to be, for they had not entered in by the door. Like hirelings they sought their own profit and advantage, and not the good of the sheep. They starved the flock by feeding them upon busks, instead of leading them into green pastures. Like thieves and robbers they had spoiled and destroyed the flock without mercy. Jesus in this lesson represents Himself in a very emphatic way as the Good Shep herd. He was the door by which the poor blind man entered into green pas tures. As a good shepherd He receives this man into the fold after the faise shepherds bad cast him out. The good shepherd makes ample provision for the needs of his sheep, and stands by them in times of danger, and is ready to make any sacrifice to protect and save them from any encroachments of the enemies that are jurking about to make of them a prey. Jesus the Good Shepherd gave His life for the sheep.

HOME READINGS. Aug.

20. M .- Jesus the Good Shepherd. John 10:1-16 21. T .- Unfaithful Shepherds.

Ezek. 34:1-10 22. W .- Duty of Christ's Shepherds. John 21:15-18

23. Th .- The care of the Good Shep. herd. Ezek 34 · 11-17

24. F.—Security of Christ's Sheep. John I0: 17-30 25. S .- God's love for His flock.

Ezek. 34 : 25-31 26. S .- Joy in the Shepherd's care.

Isa. 40:6-II

LESSON X.—SEPTEMBER 2. THE SEVENTY SENT FORTH .-Luke 10: 1-11, 17-20.

[Read Luke I0:1-24. Memory Verses GOLDEN TEXT.-The harvest truly

is great, but the laborers are few .-Luke 10: 9.

INTRODUCTION.

TIME - Uncertain. Probably November or December A. D. 29.

PPACE, - Uncertain, Probably In Peres in the vicinity of Bethabara.

PERSONS .- Jesus, the Seventy. THE SEVENTY AND THEIR MISSION -Luke aione gives us a record of the

sending forth of the seventy. The twelve aposties were commissioned and sent out ahout a year before this on a similar missionary tour. The harvest being great and the lahorers few, Jesus sees the urgent need of appointing other seventy, and sending them out two and two into every city and village of Perea and other places where He himself had not yet been; that the people may be prepared for His coming and he in readiness to receive Him In choosing the twelve Christ had an eve to the twelve partriarchs, and twelve tribes of Israei. Also in the apnointment of the seventy He had in mind the seventy elders who were chosen to assist Moses in the govern ment of Israel. The great Sanhedrim The twelves wells of water and seventy palm trees that were at Elim were a figure of the twelve apostles and the senenty disciples which Jesus sent forth with authority to preach the gospel, and power to work miracles, thus refresbing the thirsty, as with water from the wells, and feeding the hnngry, as with fruit from the palms. So great was the success of these home missionaries, they returned with joy, and report to their Lord how wonderfully their efforts had been blessed, even to the casting out of devils. Never in the history of the world have the fields been so white to the harvest as they are to-day. The whole world is open to Christlan work and the preaching of the gospel. Almost everywhere men, women and children are hungering for the bread of heaven, and thirsting for the water of life. Who will heed the cail and go,

for Christ's coming? Aug. Home Readings. 27. M .- The Seventy Sent Forth

Luke 10: 1-I1 28. T .- The White Harvest. John 4:31-38

as did the seventy, to prepare the way

29. W .- The Great Commissi Mark 16 · 14-20

30. Th.—His Promised Presence. Matt. 28: 16-20

31. F.—Sending the first Missionarles. Acts 13:1-5

1. S .- Turning to the Gentlles. Acts 13: 44-52

2. S .- Rest in Christ.

Matt. 11:25-28

CORRESPONDENCE.

FROM JOHNSTOWN, PA. - On the 29th of July votes were taken at the Weaver church for a deacon, Two brethren received votes. The lot was cast and fell on Daniel S. Yoder. May God bless the brother and qualify him for the important office and may the church hold up his arms in time of need, and may the members live in peace and harmony with each other and so avoid trials and difficulties for

the deacon. Brethren and sisters, let us remember that when difficulties and troubles arise between members we should always try to settle them between ourselves and avoid further efforts by the deacon. Let us all remember the rule given In Matt. 18: 15-17. Let us comply with this rule for this is the only right way, for it is Christ's way.

LEVI BLAUCH.

LADD, AUGUSTA Co., VA., JULY 24 1900 -Some time ago the ministering brethren of the Springdale congregation went to the mountains, to hold meetings there. I attended one of these meetings, and while the dear brethren were so earnestly pleading for the salvation of sinners, my mind was led to the scene when Jesus went up into the mountain, and His disciples came to Him, and He said to them, "Biessed are the poor in spirit,

for they shall see God," etc. On the 22nd of July four precious souls were hantized in the stream and received into church fellowship. Nine were reciaimed upon confessing their sins and promising a faithful devotion to Christ and His teaching. Another,

was received at ber home. Another who was not able to be present, on account of her two children being sick

with fever, will be received later. The work bere seems to bave been just begun. I want to ask the brotherbood in other parts to pray for us here that the work may continue and that Satan may not hinder it, and that those who have now the second time prom ised allegiance to God and His word, may be preserved faithful nnto the end, and that with every temptation He may also make a way of escape.

MAGDALENA HERSCHEY.

FROM STRASBURG, FRANKLIN CO.,

PA., Aug. 6, 1900 .- As this is the time of year for our annual Thanksgiving or harvest meeting, we had an appointment for that purpose on Saturday afternoon, August 4th. At this meeting we were favored with a visit from Bro Christian Strite from Marviand who conducted the services at that meeting. He also attended our regular service on Sunday morning, and in the afternoon there was an appointment at the home of Bro, Henry O. Rife, for the benefit of his wife, Catharine, who has been afflicted for some time, and who had a desire to hear the Word. The soul needs to be fed with spiritual food as well as the body with natural food and all those who love the Lord Jesus Christ ln sincerity and truth, have also a hunger and thirst for the Word of God: in other words, the Bread of Life, Bro. Strite spoke in the evening at the Chambersburg meeting house. These meetings were well attended, and much interest manifested, and I hope the brother's efforts were not in vain, but will in due time bear fruit to the giory of God COR.

FROM AUROBA, OREGON. - Greeting In the name of Jesus. I was very husy harvesting, etc., when I received your letter, and did not take time to write before. There are in this valley nine congregations of Mennonite and Amlsh brethren. There are two American Mennenite Congregations at Albany, one General Conference Congregation at Dalias, and one east of Saiem. There is also in this neighborhood a congregation of Swiss Mennonites. One Old Amish in Yambiil county and one in Ciackamus county. There is also one congregation which has the name of Missionaries They are like the 80cailed Town Line Congregation in Lagrange county, Ind.

With kind regards.

J. D. MISHLER.

ORPHANS' HOME, WEST LIBERTY, O., Aug. 3, 1900.—The monthly missionary meeting at Bethei M. H. was held Thursday evening, Aug. 2, and was conducted by our missionaries for India, Bro. and Sister Burkhard. Bro. Burkhard spoke of the needs of the missionary field the world over, and especially of India. Sister Burkhard pointed out the way in which we all can become instrumental in the mission cause, not only in foreign fields but right at our door. We should raise our standard, go to work and pay attention to "the iittle things" around us. There is room for work in West Liberty where there all may have been benefited by the are children (and older ones) who never sharp reproofs given by Bro. Brunk at The schools are in a healthy condition

stronger. Let us follow where Jesus leads

As this is the home of Sister Burkhard and they expect to take their ieave for the foreign field in a few weeks she made an appeal to the dear ones at home to press onward and upward in the work and wrestle with God in prayer for them. COR.

FROM STRASBURG, FRANKLIN Co., PA., JULY 12th, 1900.-It is some time since any report has been made to the HERALD readers, from this congregation, and for the benefit of those who enjoy hearing from sister congregations I will write. On July 8th, the time of our regular service, our dear Bro. Blsh. Benjamin Zimmerman from Shire. manstown, was with us and spoke from Ps. 119: 89. "Forever, O Lord, thy word is written in beaven"

The brother spoke very earnestly, making a deep impression on the minds of the audience. At 2 o'clock the Bro. filled an appointment at the home of David Myers, on hehalf of Sister Mary Diller, who has her home here, and who has been helpiess for some nine or ten years. She seems bowever to bear her afflictions with Christlan patience. Seemingly she has put her trust in the Lord, who has power to let afflictions come over us, hut power also to restore to health, if it is according to His will, I am often ied to think, if we who are shie bodied, would be called to take her place, would we have grace and patience sufficient to bear her afflictions with the patience and grace that she does? All present enjoyed the visit with her very much. In the evening the brother conducted services at the Chambershurg M. H., at which place he spoke of the true happiness and that the way to it is to love and ohey the Lord in all things.

WEAVERLAND, PA., Aug. 5th, 1900. To the Readers and Publishers of the HERALD. Greeting to you all, in the worthy name of Jesus. In the first place I will say that I feel

rejoiced to see that our people everywhere are feeling more interest in our church paper, especially do I notice that our young Sunday school workers show their love and appreciation by writing many beautiful lessons. It shows their love for erring ones, and for lost souls. Let the good work go on, and quench not the Spirit. Besides these many heautiful lessons, let us have more church news or correspondence from different churches. It always does us good to hear how others are getting along. On giorify God not only in word but in our the 27th of July Bro. A. D. Wenger, from Millersville, came into our midst and held four meetings. On Sunday the 29th Bro. Hartzler from Eikhart, was with us at Weaverland in the morning and Goodville in the evening. On Wednesday Aug. 1st Bro. George Brunk from Kansas was here, and held two meetings. All these meetings were well attended and seemed to he appreciated. Whether they were or not the future will show. The Savior says, are examples of prestige, ilut a love "Ye are my disciples if ye do whatsoever I command you." They were instructive and encouraging, and I hope we will not soon forget them. I hope

also consisted of seventy members. who on account of the feeble condition get to church or Sunday school. More Weaverland. Let us remember these of ber child was not able to be present, prayer and more work will make us brethren in our prayers, and may God bless their work.

SUNDAY SCHOOL ITEM.

ORONOGO, Mo.-Re-election of offi cers at White Hall, on June 17th, resulted as follows:

Bro. D. S. Weaver, Supt. Bro. B. F. Weaver, Asst. Supt. Sister Martha Bare, Treas Sister Nannie Bare, chorlster. Sister Rhoda Shenk, Asst. chorlster. We bave a very interesting Sunday school and hope we can make it even more successful in the coming term of six months than it has been in the past. May God biess all efforts put forth to the advancement of His

THE MENNONITE S. S. MISSION

The July meeting of the Mennonite S. S. Mission was held at l'aradise, Lancaster Co., Pa., on Thursday, July 19. By the hour of opening the house was as usual filled to overflowing and the meeting was called to order by the General Superintendent John H. Meilinger, and the exercises began by singing bymn No. 437 Hymns and Tunes, which was followed by a Scrip ture lesson from Ecclesiastes 8, and prayer by Bro. J. B. Senger.

Superintendent Mellinger then called to the chair Bro. Isaac W. Martin. of Goodville, who presided over the meeting during the day. The secretary read the minutes of the previous meet ing, the congregation sang, "Gulde Me Blessed Savior," and the opening sermon was preached by Bro. J. S Hartzler, of Eikhart, Indiana. spoke in his opening of the inspiration of song. But in the hest of human efforts there are still some imperfections noticeable. How heautiful must be the melodies of heaven, where everything is perfect - entirely perfect He found his text in Luke 24:48 "And ye are witnesses of these things. It is important that the testimony of our life and our words agree. Testi mony that is contraditory counts for nothing. A correct life will go far toward converting the world. There are those whose very presence exercises an influence for Christ. Persons who cannot make their life count for Christ at home will never make successfu

missionaries in the foreign field. Address, "Service, Not Prestige, the Christian's Motive," by Bro. A. Her shey Leaman of Chicago. The Chris tian's first motive should be to giorify God. The apostie admonishes ns to lives and in our hodies. The next motive should be to win souls to Christ. When we are Christians we don't belong to ourselves, but to those whom we have an opportunity of serv ing. Another motive should he to have power with God. When Jesus wanted power lie went to the Father God will give us power over lost souls. power over sin, power over our own lives Honor fame influence_these

and desire for these is not Christ-like. The superintendents of the five different Sunday schools now under the care of the Sunday school Mission, gave brief reports of their respective schools

Bro. N. H. Mack, superintendent of the Welsh Mountain Industrial Mission gave a report of that mission. They picked during the season just past, one hundred and seventy-five busheis of strawherries which sold for \$285. Wheat sold to the amount of \$117. Potatoes of which they have a considerable acreage promise well. The shirt factory is at present closed on account

lles. No wonder he refused to go in of the berry season. when the servants bade him. We have After singing "Lights along the no proof that he had any invitation to Shore" the meeting adjourned until 1 o'clock P. M.

ARTERNOON SESSION.

From 1 to 1:30 an enjoyable song service was held, followed by prayer by Bro. Daniel Lehman, of Millers.

Sermon by Bro. Amos Hoover, of Kinzer. Subject, "Repentance;" text, Acts 17:30. Repentance is the first step in the Christian religion. John the Baptist preached repentance. Jesus preached repentance. Peter and the other apostles preached repentance. We all need repentance. It is not only a sorrow for sin, but a complete turn ing around-a change from one thing to another. Repentance comes in the following order: Conviction, contrition, conversion, confession. True repentance always makes complete restitution for wrongs committed.

Song, "Sweet is the Work, My God,

Address "Golden Opportunities in the Sunday school." This address was assigned to Bro. H. D. Charles, of Millersville, who was unavoidably detained, and in his absence the subject was opened by Bro. Benjamin Weaver, of Churchtown. Bro. Weaver's talk of fifteen or twenty minutes was full of point and power. By this time Bro. Charles had arrived and he continued the address, both speakers showing that opportunities were afforded in the Sunday school for coming in close touch with both young and old that were not to be had elsewhere.

Following this address was an open discussion of the subject, in which a number participated, glvlng many edifying thoughts.

Following this was a review of the day's work by Bro. A. D. Wenger, of Millersville. The pith and point of the talks of the day were recailed and brought together in a short address, proving both entertaining and profits-

After singing "Gather Them into the Fold" and "That Beautiful Golden (rate," and attending to some miscellaneous business, the meeting closed with the Doxology and Lord's Prayer. AMOS A. RESSLER, Sec.

For the Herald of Truth

THE ELDER SON.

BY CHRISTIAN EBERSOLE.

In the HERALD OF TRUTH for July 15th, i see a very interesting article on

"The Elder Son." I do not write to criticise or find fault. I love to read the articles written by the brethren. We are here to learn and to instruct. In the first place, we should have

some knowledge of the laws and cus No one becomes unhappy by doing toms of the people of that time. The family to which this prodigai belonged good deeds.

HERALD OF TRUTH. God can make prosperity a curse and must have lived a quiet and peaceable

as the "Elder Son" heard when he came

near the house. I do not wonder at his

being surprised and inquiring of the

servants what these things meant. No

wonder he felt angry when the servants

told him what was going on behind his

It just looked as if the younger son

came home to devour his portion also

Let us take it home to our own fami-

The verse reads, "And he was angry,

The elder son told his father the truth,

and nothing but the truth. His father

knew that it was the truth, and he said

unto hlm: "Son, thou art ever with me,

and all that I have is thine." The

father did not say to him: If you come

in I will give you all. He gave it to

him right there. Now, then, if the

father represents God, then the elder

son received all, as we read in the Script

ure that God cannot lie. The Savior

says, "For unto every one that hath shall

he given, and he shall have abundance."

that likewise joy shall be in heaven over

one sinner that repenteth, more than

over ninety and nine just persons which

need no repentance." So he must have

been one of the "just persons" at that

age of time. We do not know but that

he did go into the house with his father.

The parable reads, "A certain man

had two sons, and the younger of them

portion of goods that falleth to me, and

he divided unto them his living." Ac-

cording to that the elder son got a por-

tlon also. He remained at home and

made good use of it, while the younger

devoured his portion and had no more

to get, as the father gave it all to the

In regard to the elder son's heing

angry, we read in Scripture, "Be ye

angry and sin not." When the Savior

came to the fig tree and found no fruit

not the time of year for fruit.

on it. He cursed it, yet knowing it was

Also when He made a scourge of

small cords, He drove them all out of

the temple. The Bible says that "God

ls angry with the wicked every day."

I wrote this for the love I have for a

son that never transgressed his father's

commandment. I did not write this to

find fault with the brother's article. It

does me good to read such articles. I

wrote, hoping it will create within us a

deeper desire to write more for the

HERALD OF TRUTH. I want to be un-

derstood; I do not encourage anger, I

ingt meant there is such a thing as be-

ing angry without sinning. Let the

elder son have the inheritance as his

There could be a great deal more

written on this subject, but I hope this

will suffice. I wish God's richest hiess-

ing to the editor, and also to all the

father gave it to him.

readers of the HERALD.

Stephen's City, Va.

take a different view of lt, therefore I

So we see there is anger, hut no sln.

elder son.

said to his father, Father, give me the

No doubt he did, as he got it all.

Turn to Luke i5:7, "I say unto you,

and would not go in, therefore came his

father out and entreated him."

life, not accustomed to such merriment affliction a blessing. For the Hevald of Truth.

SAVED BY THE LIFE OF CHRIST.

BY ELLEN GARBER.

"If when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."—Rom, 5:10.

If God instifled and reconciled us when we were enemies, how much more will He save and sanctify us when we are justified and reconciled. The dying Saylor laid the foundation and slew the enemy, and made the atonement But it is the living Jesus that perfects the work. Christ by His Holy Spirit changes and completes our salvation, if we put our trust in Him.

But of Him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Yes, He is become our all and in all, if we only yield ourselves unreservedly to Him, He will work in us to will and to do of Hls own good pleasure.

If we have not overcome sin with all its deceitfulness, it is evident that we are not fully saved by the life of Christ; it is only as the life of Christ has full possession and control of us that we gain the victory over sin. Do we truly desire the living Savior with all His quickning power?

Blessed be God, we can have this life in all its fullness, and a constant stream of favors. We will not only go to heaven, but go to heaven triumphantly

But in order to be saved by the life of Christ, we must be willing to give up al. of self. He can not save us from all sin as long as we cling to self.

Am I willing, truly willing, having Him, all else to leave? It is only when we give up our own elforts to save our selves that He can work all His own good pleasure in us. Like the clay ln the potter's hand let us he passive so He can mould us into a vessel that seemeth good to Hlm. He is also our intercessor: how often He may plead with His Heavenly Father for some erring child. Our Heavenly Father might have cut us off long ere this if it were not for Christ interceding for us. For we have not an high priest which cannot be touched with the feelings of our infirmitles: hut was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

What a sympathizing friend we have in Jesus. He is more ready and willing to give us that life more abundantly than we are to receive it. Can we truth fully say with Paul, "I am crucified with Christ, nevertheless I live, yet not I, hut Christ liveth in me: and the life which I now live in the ilesh, I live by the faith of the Son of God who loved me, and gave Himself for me."

Oh, the blessedness of the life hid with Christ in God.

How I remember one dear brother, who has now gone to enjoy the life of Christ in a glorified state, that seemed to have the lmage of Christ stamped upon his soul, and his very countenance seemed to reflect the life of Christ.

May God give us a real hungering and thirsting after the llving Savior.

"Thon art my Savior: take me, Drive all my unbellef away; ave me from all sin, and make me, ave me from all sin, and make Do Thy will and in Thee stay." Nampa, Canyon Co., Idaho.

For the Herald of Truth.

A REW THOUGHTS. ON. "IS THERE A CAUSE."

BY A. B. HOLDEMAN.

In the July number of the HERALI OF TRUTH, is an article under the title of "Is there a Cause," by M. S. Stelner. From this article we understand that there is a dissatisfaction with some, with the Senior Editor. The writer says: "I do not want to think as does the nameless brother or sister in Illinois, that the senior editor had better retire altogether." No, in this I agree with the writer of the article referred to. I do not think he ought to retire at ail. think he ought to keep his position and do all that he can do to maintain the true doctrine and the position of the church, and to hold in check the things that are making such great inroads upon the purity and simplicity of the church, and the gospel.

The writer shove referred to then speaks about the "progressive ideas of the age." I wish he would write a short article on this subject, "The progressive Ideas of the age," as I do not know that I quite understand him in what he presented in the article. I do not know whether he wants to say that the world. religiously speaking, is growing hetter with its progressive ideas or not.

If he thinks that the world is grow ing better by having these progressive as, and following them out, then I would like to have him harmonize the following passages of scripture which I will name, and many others which I will not name now, with these progresslve ideas.

The apostle Paul writes to Timothy (2'Tlm, 3: 1-5,) "This know also that In the last days perllous times will come, for men shall be lovers of themselves, covetous, boasters, proud, blas phemers, disobedient to parents, unthankful, unholy * * * false accusers, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. From such turn away."

A little farther on he says: Ever learning and never able to come to the knowledge of the truth." (v. 7).

In the 4th chapter of this same epistle (v. 3), he says: "For the time will come when they will not endure sound doctrine; hut after their own lusts, shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall he turned unto fables." Again in Titus 1: 10, he says, "For there are many unruly and vain talkers and deceivers."

Has not the senior editor the right to rebuke them, and rebuke them sharply. that they may be sound in the faith? Again 2 Pet. 2:1, the apostle speaks of false teachers among the brethren. "There shall be false teachers among you.'

Many more passages of similar im port might be referred to, such as "de-

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but I will not present any more, hoping that if M. S. Stelner thinks that the world is spiritually growing better, by these progressive ideas, he will make the scriptures harmonize with them or, hetter sald, make these progressive ideas harmonize with the scriptures. If he can do this, I am willing to accept them, for I desire to learn. I do assure you and all the readers of the HERALD, that the person is not living, and never did live, that would rather give up his ideas for better ones, or for more scrip tural ones than I would.

For the Herald of truth.

AN EXHOPTATION

i)ear brethren and sisters, I will try to write an article for the HERALD OF TRUTH and I trust that what I write may be profitable and edifying to all the readers.

First, let us remember that we can do nothing of ourselves. We need divine grace continually in all our undertakings. I am glad to know that Jesus is able and willing to save to the uttermost all that call upon His name, and if we ask Him. He will continue with us and lead us in the right way. If we are honest and upright, we need fear no evil. If our Lord and Master leads and we follow Him. He will keep us from all harm and wrong doing.

It appears to me as though we were ln dangerous times, and as the Lord directs, we should be watching and praying for ourselves and for God's children the world over, and especially should we pray for our ministering brethren that they may not shun to declare the whole counsel of God, and that they may take heed unto themselves and he faithful witnesses of the truth. Ministers are human and have their weaknesses and their failings as well as others, but hy the grace of God and the faithful aupport and prayers of His children, they may be preserved in the way of righteousness. It is indeed a very and thing when ministers are led in wrong ways, and manifest a spirit other than the Spirit of Christ.

Perfect love casteth out fear, and if sometimes we fail and are led from the path of rectitude, let us be the more steadfast and pray more earnestly that the Lord may preserve the falthful ones and make them more efficient in the great cause of Christ. If we ourselves are faithful, we shall grow in grace and in the knowledge of the truth and we may go on unto perfection. We cannot serve two masters.

When we came back from the North, we did not know where we would locate, but our place seemed to be Harper, and we are glad we can attend church services and Sunday school every Sunday. If we are really desirous not to forget the assembling of ourselves together, and we have spirit to do so, God will hiess us in our worship. We always feel aorry when there are some missing in the regular church services. We need really to have a hungering and thirsting after righteousness and to delight ourselves in the worship of the true God. If we have these feelings, God will feed us with the bread from heaven and we should rejoice in His mercy and His goodness always. We are in this world that we may glorify another voice, and that is the voice of

much concerned about temporal things as we are about spiritual things. What will lt profit us if we should gain the

whole world and lose our souls? May we all so live and walk that our conversation may be in heaven and that we may promote the grace of God within ourselves and be the means, in God's hands, likewise, of doing good unto others. We should not be selfish. we should not always seek our own good, but do good unto others also. The apostle says that we should do good unto all men especially to them of the household of falth. Let all the earth praise the Lord.

L. A. WEAVER.

IT is not so strange that a man should do the wrong thing as it is that he should do the right. To do wrong is to choose any one of a thousand paths; to do right is to choose the one path that alone is the right one. As an elderly Christian woman once sald, "I am not so ready as some to criticise those who do wrong, for in all that we may do there are so many wrongs and only one right!" It is the finding and following of this one right way, in any course of action, that brings to hear upon life the clearest moral perception and the most abounding faith of which we are capa ble.-S. S. Times.

For the Herald of Truth. THE SHEPHERD'S VOICE.

BY IL G. ANGLEMOYER.

In these perilous times there are many volces clamoring to be heard, and yet there is but one that is safe to follow: and that is the voice of the good Shepherd, who laid down Ilis life for the sheep, and who said; "My sheep hear my voice, and I know them and they follow me." Jn. 10:27.

Let us notice some of these voices and contrast them with the voice of the good Shepherd, that we who are looking for the time of His coming, may learn to distinguish between His voice and the voice of strangers, for in these days, if It were possible, the very elect would be deceived.

Spiritualism lifts up its voice and denies the Bible, calls God a liar and His word falsehood, a doctrine of devils, of the darkest color, and yet there are those who blindly give themselves up and accept it as truth, while there is no truth in lt. Beware, the thief cometh not but for to steal and to kill and to destroy. Jesus said, "My sheep know not the voice of strangers."

Again, there are many who are continually crying out: Lo, here is Jesus, lo, there is Jesus, and with a semblance of the truth and soft words and fair speeches they deceive many. Take heed unto yourselves, watch and pray that ye enter not into temptation. Take heed that no man deceive you and take your crown and roh you of the life that He has offered to give us.

Jesus says again (Matt. 6: 19,) "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, etc. But who is going to give heed to this grand admonition of the Savlor? A few, at least, we trust; hut the great mass of humanity listen to

world, who is seeking only its own good, without any thought of ever henefiting its neighbor, or reaching a helping hand to the suffering poor. Prompted by the hand of avarice, every one seems to follow hard after wealth and earthly treasures. The riches of this world are the things which the great majority of the human race desire and for which they so earnestly labor, yet the Savior says, "How hardly shall they that have riches (they that put their trust in riches,) enter into the kingdom of God."

Let us make to ourselves friends with the mammon of unrighteousness, by using it for God and the poor, that when we fail they may receive us into everlasting habitations.

This voice may seem to many as an idie tale, but it proceeds from Him who will judge the world by the word which He has spoken (Jn. 12: 48.) Who will heed it. Read it. My sheep hear my voice Listen again. How can ve believe

which receive honor one of another, and seek not the honor which cometh from God only? Jn. 5:44. It seems that many are out of the hearing of this voice, and are listening to the voice of strangers. While indulging in the vain fashions of the world, bowing at its shrine, seeking its pleasures and adorning themselves with all the superflulties of the wicked one, they do not heed the voice of God, or the teachings of the Savior. The apostle says, Let your adorning he the hidden man of the heart; not the outward adorning of plaiting the hair, or of wearing of gold. or of putting on of apparel, but that of a meek and quiet spirit, which is in the sight of God, of great price or value. 1 Pet. 3: 3, 4. My sheep hear my voice: they know not the voice of strangers.

When we see the churches entangled with worldliness, holdling in the house of worship church fairs, storage rooms cake-waiks and many other foolish and worldly things to amuse and Interest the members and others, the people are made to forget God, to lose the sanctity which they should have for His house. while above the murmur of the throng may be heard the voice of the Shepherd. saving: Come out from among them, and be ye separate and I will receive you. 2 Cor. 6:17. "My sheep hear my voice, and they follow me."

When those who profess to be waiting for the coming of the Lord, habitually absent themselves from the church services, and yet make every possible effort to attend pleasure parties, and make social visits, have we not reason to fear that they have forgotten the voice that tells them not to forsake the assembling of themselves together. as the manner of some is, but exhort one another and so much the more as ye see the day approaching. Heb. 10: 25. My sheep hear my voice.

Again If we join in the vain and foolish conversation and jesting, are we not fistening to the voice of the stranger more than to Him who has said, "For every idie word that men shall speak, they shall give account thereof in the day of judgment, for by thy words shait be justified, and hy thy words shalt thou be condemned."

Once more hear the voice of the good

"If thy brother trespass against thee,

celvers shall wax worse and worse," etc., God and we should therefore not be so avarice; the voice of the great grasping and him alone." Matt. 18:15. He that hath an ear to hear let him hear. To hear the voice effectually, there must he inward stillness and quietness with full consecration and faith.

> May the Lord bless and help us to listen to the Shepherd's voice now, that we may be ready to hear IIlm, saying in the last day, Well done, good and falthful servant.

For the Herald of Truth. OUR CHRISTIAN DUTIES.

The sum and substance of all our duties in this world are summed up in the one short paragraph, "Thou shait love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Matt. 22: 37-40.

We have a similar declaration given In the 13th verse of the last chapter of Ecclesiastes where the wise man says: "Let us hear the conclusion of the whole matter, Fear God, and keep His commandments; for this is the whole duty of man."

Again in Micah 6:8, The prophet says, "He (God) hath showed thee. () man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God."

We notice that the first quotation though found with a little variation in two places in the New Testament,) is not withstanding an Old Testament command. In Deut. 6:5, we have almost dentically the same words, and lnasmuch as the Lord Jesus saw proper to repeat it and incorporate it into the new, and in this way reaffirm and estab lish it as part of the new we must necessariiiy accept lt, as an appropriate

We will bear in mind here, that when these words were spoken, the Law of Moses was still in force. The Jews were still under the law; Jesus Himself was under the law, and subject to it in every particular. The lawyer who stood up in the temple, tempting Him, was a Jewish lawyer, and was not only one who was under the law, but one who was educated in the law and

taught lt It was the custom of Jesus in His teaching to always recognize the law first: but it was His custom too, to give to every inquiring mind that was open to the truth, a glimpse of the gospel light also.

When the rich young Ruler came so earnestly asking ilim what he must do to Inherit eternal tife, He pointed him at once to the Commandments. The Rujer said, "All these have I kept from my youth up, what lack I yet?" Here now was a gospel opportunity for Je sus, and He made good use of it, "If thou wouldst be perfect, go sell what thou hast, and give to the poor and take up thy cross and follow me."

So likewise in our present text. Je sus asked the question, "What is written in the law? llow reades thou?" And he answered in the words of the text, "Thou shalt love thy God go and tell him his fault between thee with all thy heart, with all thy soul

with all thy mind, and with all thy strength, and thy neighbor as thyseif."

The reply of our Savior is remarkable in several ways. He said, "This do and thou shalt live." This had not yet the direct gospei teaching in it. It was all law, and was just what the lawyer understood to be right, and in harmony with the law: it was just what the law yer (possibly unexpected however) was glad to hear, and Jesus in giving His instructions in this way, proved to the Jews that He did not Ignore the law, but worked in perfect harmony with it, and also proved the fact which He bad before asserted that He came not to destroy the law but to fuifill it, and that the grand purpose of God in the great plan of saivation, could only be brought out in its fuliness and perfection by preserving the complete harmony of God's plans in binding them together

through Himself. The great plan was first projected through the law, but must be perfected under the gospel, but all through Christ. Those under the law looked forward to the fuifillment of the promise; those under the gospel look back to the promise already fulfilled, so that Christ forms the grand central figure in whom those that lived before, as well as those who lived after Him, found full salvation; so that whether they lived under the law or under the gospel, we are all one in Christ, and He becomes the Savior of ail, and is in this sense, all in all to both Jew and Gentile.

FBP

THE CONFESSORS OF PEACE.

BY JOSIAN W. LEEDS.

The following article, intended to bring into notice the men of God In the generations past, who confessed, acknowledged and maintained the doctrines of peace, as they are presented to us in the gospel, was originally written for the "Christian Neighbor," but was kindly sent to us for publication in the HERALD, by the author Josiah W. Leeds, of l'hiiadeiphia, a prominent and highly respected member of the Society of Friends. The article is full of interest, and we hope our readers will give it an attentive perusal. We thank Friend Leeds for his interest in our paper and society. He has often contributed to the columns of our paper as our readers are well aware, and we hope he will from time to time continue to favor us in this way.-ED.

The learned Jerome was born in a town of the district of Venetia, at the head of the Adriatic, A. D. 346. He has ieft on record the saying that "He that is spiritual never persecutes him that is carnal. I have learned from the command of the aposties, to avoid a heretic, but not to burn him. Christ came not to smite, but to be smitten. ije that is smitten, follows Christ; but he that smites, follows anti-Cbrist."

Jerome was indeed a man of great iearning -none more so ln his timeyet he was disposed to be vain of his acquirements, was often passionate and resentful though to his credit not continuously so when yielding to the Holy Spirit's arrest and convicting reminder. We need only recall here, in mentioning him, his hermit life of several years in the desert east of Antioch, and, subsequently for a much longer period, in his cave at Bethiehem, an end of all wars and fightings: that

diligently occupied in translating the Rible into Latin—the so-called Vuigate of the Roman Catholic church, and of which the council of Trent (1546) affirmed that "The Vulgate edition shall be held for authentic in public lectures, disputations, sermons and expositions and none shall dare to refuse it."

HERALD OF TRUTH.

Jerome's friend and correspondent, Augustine, was born in Numidia, in 354. Always will his name be associated with that of his chaste and godly mother, Monnica, whose tears and prayers followed him, when, opposing wish, he left the North African shore for Rome, and later for Milan, where his life was favorably influenced by Ambrose. His notable Confessions narrate his relinquishment of a sensual, unmortified life for the service of the Divine Master who had visited hlm with His overcoming grace.

Returning to his native Numldia, Augustine was made bishop of Hippo, the latter a city lying on the Mediter ranean west of Carthage. Unhappily, he, as an orthodox churchman, not only condemned the Donatists (the puritans of that period) but defended the perse cutions to which they were subjected. Many bundreds of the separatists ministers were banished to the islands, with loss of their goods and other accompaniments of great harshness. "Augustine's sanction of persecution became from this time forward a precedent of great authority in the church. In It is to be found the germ of that whole system of spiritual despotism and intolerance which culminated in

the Inquisition." Augustine did not object to Christians enlisting in "a righteous war." As a student in a certain high school in the large town Mandaura, some miles from the place of his birth, he had been drilled in the martial measures and sensuous myths of the classic Latin and Greek authors. In their Witnesses for Christ Backhouse and Tylor re-

mark hereupon: "It is worthy of note that when Augustine in after years looked back upon bls school days with a ripened judgment and from a Christian standcondemned the classic point, he method of instruction, that 'torrent of hell' as he calls it, by which learning was poured into the boyish mind through the obscene fables of heatben ism. He also brings out into strong reiief the scrupulous care with which the scholars were trained in the niceties of grammar, whilst moral truth and practice were negiected; so that, as he expresses it, 'it was accounted a greater offense for a scholar to drop the aspirate and say 'ominem, instead of hominem (man,) than if, in opposition to the divine commandments, he, a human being, should hate a human being."

Augustine lived to see the desolating conquest of the Roman North African provinces by the Vandals, who visited many fold upon the Catholics the miseries which the latter had so recently inflicted upon the heretic Donatists. A few days before his death (in 430) he caused the penitential psalms to be written out in large script, and hung where he could see them upon the wail, desiring further that be might be left in quiet Were it possible for us to to himself. interpret his then thoughts, as the last troublous years of his life rose before him, might we not believe that he saw

the follower of the Lamb ought not to be found in the place of the warrior, are to look in the main for the Confeswhose "battle is with confused noise, and garments rolled in blood," and that the bealing words of that other psalm (the 46th) came consolingly to mind: "He maketh wars to cease unto the end of the earth; He breaketh the bow and cuttetb the spear in sunder; He burnetb the charlot in the fire. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth."

Foreshadowing in a manner the deadly persecutious of the Anabaptists of the 16th century, was the edlct of the Emperor Honorlus (413), re-af firmed sixteen years later in the reign of the second Theodosius, as followsthat "If any minister of the Christian church is found guilty of having rebaptized any one, he, together with the person thus rebaptized-provided the latter is proved to be of such an age as to understand the crime-shall be put to death."

The state church in Africa through the urgent request of Augustine and his fellow bishops, secured the convocation (ln 418) of a synod, wblch, in the name of the see of Rome, abso lutely anathematized or condemned the views of those of the "heresy" of Pelagius who did not admit infant bap tism or recognize original sin in infants, as well as of those, who, opposing predestination, held that the will of man was free.

It is related in Van Braght's "Martyrs' Mirror of the Defenseless Christians," an extensive work detailing the sufferings for conscience' sake of the Mennonites and their historic predecessors in the faith, that in the year 424, one Albans, a pious teacher who, intending to spread abroad the name of Jesus Christ and promulgate the doctrines of the holy gospel, had come to Mentz, was lamentably slain, as were also some others. This city of Mentz (the modern Mayence), situated near the confluence of the river Main with the Rhine owed its foundation to a Roman camp, which later became the most important of a line of forts built along the river. On the decline of the power of Rome it was almost entirely destroyed, but in after years it rose to be the first ecclesiastical city in the German Empire. Eleven centuries after the edict of Honorins and the martyrdom of Albanus, the Anabaptists of the region of the Rhine were brought under similar heavy persecution to that of their African prede-

It may be well to add here that the name Anabaptists is applied generally to those Christians who reject Infant baptism and administer the rite only to adults: so that when a new member joins them, he or she is baptized a second time, the first being considered no baptism. Commenting on the Honorlan edict, the compiler of Martyrs' Mirror concludes that at the time of its promulgation there were people who were cailed Anabaptists: that on account of this procedure of rebaptizing these people were exceedingly hated by the world; especially by the great; that they were hated even unto death, even as Christ the Savior had predicted long before that such things would befall His disciples and followers. Among these people for centuries although

noted names are largely missing, we sors of Peace.

HUMNS AND HUMN-WRITERS.

The evidences of inspiration are found in the Scriptures handed down by the earliest sacred writers. Isaiah, with his prophetic gifts; Job, with his sublime fortitude; David, with his kingly power and human sympathy; Solomon, with bis profound wisdom and magnificence-all have left for the people of this day and all the ages that are to follow a record for genius and imagination as durable as tables of stone. The history of modern times furnishes no example of exalted reverence and humble self-renunciation equal to Job, and no other writer has expressed his fidelity to a Higher Power, in the narration of his own grlef, with such depth of pathos and such beauty of rbetoric. None has equaled the majesty and sublimity of Job's marvelous portraiture of the Creator in his famillar works; or the tender devotion and deep spirituality of the Psalms; or, in lighter vein, the song of Solomon. All these contributed to the world's treasury gems of literature, poetry and song unsurpassed in ancient or modern times. They laid the foundation for the introduction of music in divine worship.

All of the chords of the heart of man are touched by the beautiful Psalms of David, which traverse the whole range of human experience, in hope and praise and love and trust; in courage and fortitude, in sorrow and suffering. Coming down across the ages they are divine in the expression of human sympathy and fresh as the smile of Jebovah. All Christendom sing hymns and Psaims and spiritual songs, and the sentiment of every sacred song is begotten of some aspiration of the soul for higher joy, some experience of Christianity, some trlumph of faith, or penitence for wrong doing; some heipless grief or beatifice vision. They breathe the spirit of admonition or prayer; offer comfort to the sorrowing and rest to the weary. They touch human experience at every point and tend to bring the human into barmony with the Divine. The writers of hymns expressing devotion and plety are inapired for their work as manifestly as were David and Isaiah. The evidences of Inspiration abound in their songs.

The oldest hymn of the Christian Era that has been preserved, was written by the Bishop of Alexandria in the second century. It opens as a prayer with these lines:

Lead us, O Shepherd true, Thy mystic sheep we sue; Lead us. O Holy Lord, Who from Thy sons dost ward, With all-pervading charm, Peril and curse and harm."

In the third century a plous monk named Syrus wrote a number of bymns in the Greek language which entered into the worsbip of the church for several centuries, and many hymns, generally historical, were written by authors of distinction, among whom are Gregory, Theophanes, Andrew of Crete and Synesius. But one of the grandest that was given to the church in the Middle Ages was written by the monk, Stephen, in the thirteenth century. It is good for all ages, for the consolation

of its promises. The opening lines

Art thon weary, art thou lauguid, are thou Come to Me, says one, and, coming, be at rest. Hath He marks to lead me to Him, if He be

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my Guide? In His feet and hand are wound-prints, and His side.

Is there a diedem as monarch that His brow

adorns?
Yes, a crown in very snrety—but of thorns!" St. Ambrose is said to have written the "Te Deum Laudamus" near the middle of the fourth century. It bas been sung for 1,500 years by millions of Catholic and Protestant voices in all the tongnes of Christendom. The Latin Christlan poets wrote hymns in all the centuries from the first, and the most magnificent of all that have been translated and handed down in the English and other languages was written near the middle of the twelfth century by Bernard, the Monk of Cluny -"Jernsalem, the Golden"-which is another gem from the Dark Ages. Perhaps no hymn has exerted greater finence in the Christian church than this one, whose opening verses are:

"Jernsalem, the Golden, with milk and honey biest,
Beneath thy contemplation sink heart and

I know not, oh, I know not, what joy awaits

What radiancy of glory, what bilss beyond

compare.

And when I fain would sing them, my spirit fails and faints,

And value would it image the assembly of he saints

Dr. Prime has preserved another hymn of the new Jerusalem, written by a monk of the twelfth century, whose

first stanza is: Stormy winter, burning snmmer, rage within those region never;
But perpetual gleam of roses and nnfading

anging forever.

Lilies gleam, the crocus glows, and dropping baims their scent deliver."

Martin Luther was one of the strongest patrons of devotional hymns in worship. He made singing a feature of Protestant church service, and the hymns he composed, and others he adapted, breathe the spirit of praise and devotion, with a religious fervor unknown before the Reformation. Luther was a champion of trnth, a fighter that assailed strongholds and bullt defences. The inspiration for his hymns may have been drawn from the familiar preparations for war so prevalent in his age, as evidenced in his great hymn, "A Mighty Fortress Is Our God "

The last three centuries have produced many writers of Protestant hymns, and the names of more than five hundred hymns can be collated from the different volumes of church music. A complete collection of their bymns would fill an immense library, as the number written by Charles Wesiey alone exceeds four thousand. Isaac Watts, born in 1674, who began writing at nineteen, lived a pure and busy life as a bachelor and died at seventy-five, s perhaps the best known. Some of his hymna have never been excelled in devotional spirit and beauty of expression. Among his popular compositions

When I can read my title clear To mansious in the sk I'll bld farewell to every fea. And wipe my weeping eyes.

Why do we money departing friends or shake at death's alarms? Fis but the voice that Jesus seuds To call us to H is arms.

Feel soft as downy pillows are, While on His breast I lean my head And breathe my life out sweetly there.

The masterniece of sacred composition set to music is the doxology, Praise God from Whom All Blessings Flow," composed by Bishop Thomas Ken two and a half centuries ago. It has been sung by more voices in Protestant Chnrches than any other musical composition

Charles Wesley, one of the founders the Methodist Church, was the author of one bymn great enough to Immortalize any man, but his fame does not rest alone on "Jesus, Lover of My Soul," He wrote 4,000 other hymne

John Newton, starting ln life as a midshipman in the navy, was profligate and wicked until twenty-three, spend ing some time in stealing and seiling slaves on the coast of Africa, reformed and became a preacher. He wrote some beautiful hymns, among which are the following, recalled by the first

"No fely through another week." Giorious things of Thee are spoken."
'How sweet the name of Jesus sounds." The author of that grandest of

Let me hide myself in Thee"

was converted at sixteen, through the Instrumentality of a lay sermon preached in a barn in Ireland. He was aducated afterward for the ministry. and while little is known of his ser mons, the "Rock of Ages" has rendered Imperishable the name of Augustus Toplady.

The most precious hymn-writer known to history was the Rev. Joseph Grigg, who is credited with writing:

"Jesns and shall it ever he A mortal man ashamed of Thee"—

when only ten years old. He lived in the middle of the eighteenth century. Philip Doddridge, born in London, 200 years ago, wrote many beautiful bymns, including -

"Thine earthly Sabbaths, Lord, we love." Edward Perronet, a hundred years later, gave to the world one hymn-"All hail the power of Jesus' name". whose lofty sentiment and spirit of praise kindie matchless enthusiasm in congregation to-day as they have done throughout the century. inspiring and uplifting. A Baptist preacher, Dr. Stennett, composed, "On ordan's stormy banks I stand." Bishop Huber wrote "From Green-land's icy mountains," and "Thou art gone to the grave, but we will not de

piore Thee.' Cowper wrote some of the most popular hymns in the English language, of which the following are samples: "O, for a closer walk with God," "God moves in a mysterious way" and "There is a fountain filled with blood." James Montgomery, near the close of the last century, wrote many hymns that have been used in praise by the religious world, in one of which is found the immortal verse: "A day's march nearer home." But the list of hymn writers of world fame is so long that their names cannot be mentioned in a single article, in connection with a verse of their most famous song. It may be assumed, however, from the examples aiready quoted that the bymnai is second only to the Bible in religious public worship.—Selected.

it often proclalms it.

MODE BACKBONE

In " The Zlon's Watchman" of Al bany, N. Y. we find the following apt remarks on Christian firmness under the peculiar caption, "More Backbone," from the able pen of Theodore L. Cuyler, which we commend to the careful nerusal and consideration of every member of the Mennonite Church. Our people need more backbone, more stability more devotion to their own church and ber blessed principles. We recently received a communication from a very esteemed brother who ridicules the idea presented recently in the HERALD, commending the expression, "A faithful member of the church' Of course if a man had nothing more than simply the outward forms of religlon and obedience to church rules. I would be a poor Christian: but the Savior says, If a man is not faithful in that which is least who shall entrust to him the true riches, (see Luke 16:10, 11.) and If a man is not a faithful church member, how could you expect him to be a faithful follower of Christ? It is true also that a man may be a fairly consistent member of the church and yet not have the love of God in his beart but you will never find anywhere in this wide world a faithful follower of Christ who is not a faithful church member

Faithful church members have at least the external evidence of trne Christianity, but an unfaithful church member gives the best proof that he is an unfaithful Christian. By their fruits ve shall know them.

"The great want of many who profess to be Christians, is backbone. They claim to have been converted, they unite with the church, and in many cases some benevolent organiza-

"But such reilgion as they have is too pulpy and geiatinous to give them power for good; nay, they too often be tray the cause of Christ and so do positive harm. They have no staying power in any good thing they under take, and under strong temptation they do not know how to use that might monosyllable "No." That one word spoken at the right moment, has saved multitudes from disgrace and ruinyes, and from an eternal heil! The spiendid success of Joseph in his after life all turned on the word "No" spoken in a moment of powerful temptation to

"It is the easiest thing in the world to swim with the current, but to turn around and face the current requires grit, and grace, and backbone.

There is one thing which everyone who publicly confesses Christ should ask himself; it is - what has Jesus Christ converted me for? For my own enjoyment and for the salvation of my own soul? Or has He made me Christian that I may represent Him before the world and let my light shine, and win others to a better life? Salva tion is not a mere life insurance policy; and joining the church is not a ride to beaven in a Pullman car.

"The true Christian life is a stiff battie against the world, the fiesh and the devii; and the Christian who wins victories and wins souls has got to set his

DRESS does not make character, but face like a flint against many popula customs and fashions and be willing to stand a sneer or laugh.

"There is a vast deal of loose limber backed religion in these days; and I most earnestly caution young beginners against it You will find the stairways to temptation very numerous; and fash lon carpets them very bandsomely and talls you that "everybody goes there.

Look out, my young brother. "You may set me down as a Puritan but I tell you frankly that the paths which onen now a days to the theatre and the ball-room and the club and the card parties and the wine suppers are slippery paths for Christians to tread. They carry you away from Jesus Christ You cannot take your Master with you when you are exposing yourself to lewdness and Impurity and frivolity and sensuality of any kind."

GIVE HIM BOTH

Our Savior, forseeing the inevitable tendency of litigation, said in His ser mon on the Mount: "If any man will sue thee at the law and take away thy coat, let him have thy cloak also (Matt 5:40) The wisdom of the Say lour's words, hard as it may be to give the "cloak also," has its illustration, in a man who got angry with a neighbor some months ago and sued him on a promisory note for \$10. The party who was sued claimed that the note was a forgery, and tried to get the holder of it indicted. He failed in this; but his abortive effort resulted in a suit against himself for slander. He did not succeed, however, and one result of the protracted litigation is the presentation against him of a biji for \$1,600 for attorney fees. This bill the court has decided that he must pay, and the decision has driven him into bankruptey.

Truly, litigation is a costly luxury and well does the wise man say: "The beginning of strife is as when one letteth out water."

OUR CROSSES.

"No man hath a velvet cross." was Figuel's assertion, years ago, and it is just as true now as then. Only He who giveth it to us, and He who knows the trength needful for every burden When we have feit that we were sink ing, under the weight of great sorrows, His hand has been placed beneath us to lift us. Sickness, pecuniary losses, the loss of our loved ones, weigh heavily upon us. Separation in this world from those that are dear to us, saddens our hearts beyond endurance, had we no strength but our own. To be misrepre sented by the many, and to be maligned if only by a few, are all crosses which we are ioth to bear; but, when we re member that each cross borne adds ius tre to the crown, we should welcome them, or at least be able to say, "'I'hy wiji be done."

THE GETHSEMANE OF LIFE

For every one of as sooner or later the Gethsemane of life must come. 1 may be the Gethsemane of struggle and poverty, and care; it may be the Gethsemane of long and weary sick ness; it may be the Gethsemane of fare wells that wring the heart by the death

ing arm, the healing anodyne of prayer. THE MORE EXCELLENT WAY.

the help, the peace, the recovery, the

light, the hope, the faith, the sustain-

There is a great passage in Paul's first Corlothian letter in which he sets forth the various gifts that have been conferred upon individuals by the Head of the Church for the perfecting of helievers and the upbuilding of the whole hody. But after unrolling the long list of lesser gifts and greater gifts and their interrelation, he suddenly sees, with his heavenly vision, the supreme thing which makes a man a son of God, and which makes a church the bride of Chrlst, and without which even hest gifts are unavailing, and he bursts forth with the words, "but I will show you a more excellent way." We all know, or should know, His more excellent way. It is hetter than tongues of men and of angels, it is greater than gifts of prophecy and all knowledge of mysterles, it surpasses even faith that could remove mountains, it ontreaches the philanthropy that gives and sacrifices. It is the per fect which comes when the things that are "In part" are done away. It is the face to face life with God when the dark mirror, which gives only distorted reflections, has been given up. It is the completed thing which comes after the childish things have been put away. It is the last, hest, highest, divinest, heavenliest frult the soul ever wins and that toward which the whole divine purpose moves-love. "Follow after ove." he says, and the other apostle of love says that this is the test of sonship-"he that loveth is born of

There can be no perfecting of saints without it. It is easy to sprinkle with water, it is easy to eat the hread and drink the wine, it is easy to sing the psalm and chant the hymn, it is easy to wear the plain garb and say the phrase. it is easy to pray with the lips and to speak words; but the finished Christian is known by the love which suffereth long and is kind, which beareth all things, hopeth all things, endureth all things- and that is hard to attain. it comes not by an easy method. It comes not from the laying on of hands It is not given as a prize for strict orthodoxy nor for eagerness in pursuing what is new, it is no gift of priest

It is the fruit of being born of God. It is the perfume which comes from a transformed life, it is the glorious sign that a human life has been changed until it has received the mark of the divine nature-love; for God is Love.

It is not puffed up, it is not provoked, It vaunteth not Itself, it seeketh not Its own; it edifies, it nnifies, it vitalizes. Christians are told to love even as Christ loved! If they once fulfilled this command they would become an bresistline spiritual power, and the realm of the King would widen beyond all conception. This is "the more excellent way," and yet we try every

HERALD OF TRUTH.

While the days are going by; There are weary sonis who perli While the days are going by; If a smile we can renew, As onr journey we pursue, Oh the good we all may do While the days are going by.

There's no time for idle scorning, While the days are going by; Let your face be like the morning. While the days are going by; Oh the world is full of sight, Full of sad and weeping eyes Help your failen brother rise. While the days are going by

SECRET PRAYER.

when the morning shineth, Go when the moon is bright, Go when the eve declineth, Go in the hash of night Go with pure mind and feeling; Filng earthly thought away. And in thy closet kneeling, Do thon in secret pray."

It is only in the secret place of prayer that God can get some people long enough to do anything with them. The strong growing Christlans are the Christians much given to prayer. French has well and beautifully said, "In a world where there is so much to ruffle the spirit's plumes, how needful that entering into the secret of God's pavilion which will alone bring it hack to composure and peace! In a world where there is so much to sadden and depress, how blessed the communion with Him in whom is the one true source and fountain of all true gladness and ahiding joy! In a world where so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer, to holiness, and to God."-Zion's Watchman.

For the Heraid of Truth. "THE DISAPPOINTED MOHAM. DEDAN."

in a town in far off India, two Mohammedans one day,
Discussed the good and evil of our land
across the way;
Said one, "Come tell me all about it since

yon've been there to see,
For I think to dwell in a Christian land must Indeed a hiesaing be,"

"I have studied well their Bible, I've perused it through and through:
And I think folks living where it is tanght
must indeed be good and true Like that kind old missionary who to us first

brought the light. Told us of its parity and of its holiness so bright."

repiled the other, "I feel so deeply grieved, For in this Christian country have I sadiy

been deceived.

1. like you, had thought no evils there could

But many were the lessons sad, I from the visit did derive.

There would be much to tell you, but I am so confused,
For little had I thought that "Christian liber-ties" could so sadly be abused,
They tell us their religion is the only one

that's true. But I'll tell you, my dear brother, they have idots not a few.

"I think the love of money among them is the chief,
for arched o'er their religion is this one thing
in hold relief.
And if you knew how gain is sought oft by

an nniust pian. I know you too would say, they are a money-

"If you could see how intemperance o'er all that land is spread, How in every city and country town it rear-

ath high its head-And the misery and wee that under its infiuence prevail
I know your confidence in them would soon

entirely fall. "Among the gentler sex, I notice there is a

"Among the gentier sex, I notice there is a fond love of display, And there seems to be a general striving to be original and gay; In new styles of apparel, I notice each season

she appears. While here, you know, modes have not changed within a bundred years.

"I find their Bible teaches them to be modestiv attired. estly attired, Yet many strive to be by the goddess of fash-

on most admired; So you see they have their idols in many a different form
To whose slightest whims they most readily

"It really seems to me they are an over-in-

dnigentrace,
Who ever strive for this world's fame instead
of Carlstian grace,
They aim to please the Lust of the eye and the pride of life' combined
Then conform to the 'Ethics of Society' and

call themselves refined." "I am snrprised," replied the other, "nor can l understand, How all these evils can exist in a so-called

'Christian land'; But come, together we will go to some mis-

sionary kind,
haps he can some explanation give that
will ease your troubled mind. So together on they go, the one to the other

still explaining How many evils he had found in a land of gospei training; they found a Christian teacher and

asked him to expound,
How cvils in a land can thrive where the Bible everywhere is found.

"Alas," replied the teacher, "this sad fact I can explain, You see, my friend, not all are true who

claim a Christian name; You have sindled well our Bible, and did you not there see That many shall be called, but few shall

Then look not to these faithiess ones who

are a stambling block to you,
But study well our Bible, and to its teachings e'er be true e'er be true,
For many claim to be His own, but fall to do
His will,
Reject His counsel, shnn His ilght, and walk
in darkness still.

"Gospel promises are not given to those who only know But to those who their love to Him through

obedience show,
And I fear when nations both great and

smali shall fali called "Christian Nations" will These hardest fall of all."

MARRIAGE.

SLABATOH — MAST.—On the 14th of July, 1900, by Amos Keodall, near Plevna, Ind., Bro. Chancey S. Slabangh and Sister Dellilah Mast. Bro. Slabangh has recently graduated at the Indiana State Normal at Terre Haute, Ind., and has accepted the Principalship of the school at Campbellaburg, Washington Co., Ind. Bro. and Slater Sla-SLABAUGH-MAST .- On the 14th of

baugh will leave about Sept. 15th for their future home. They will leave a host of friends but we believe that they will soon make many friends in their new home. The church and Sunday school at this place will lose two noble workers, but we wish them God's hlesslng and a prosperous life. G. W. N

DEATHS.

FELLMAN.—On the 17th of July 1900, near Silverdale, Bucka Co., Pa., suddenly, of paralysis, Bro. Henry Fellman, aged 59 years, 1 month and 9 days. He leaves ou years, 1 month and 0 days. He leaves a sorrowing widow, three sons and four daughters. Interment in the Rockhill Mennonite graveyard. Funeral services by C. R. Allehael, and A. O. Ulticook hy C. B. Allebach and A. O. Histand from Psa. 37:37.

Curry an On the 5th of July, 1900 GEHMAN.—On the 5th of July, 1800, near Hatfield, Montgomery Co., Pa., suddenly, of paralysis, Sister Catharine, wife of Bro. Jacoh Gehman, aged 73 years, 8 months and 21 days. Deceased leaves her husband and one son. Interleaves her husband and one son. Inter-ment on the 10th of July, in the Plain Mennonite graveyard. Funeral services by Henry Godshall at the house and hy J. Minlnger and Joslah Clemmer at the

GODSHALL.-On the 5th of July, 1900, GODSHALL.—On the 5th or July, 1900, at Morwood, Montgomery Co., Pa., of paralysis, Bro. Jacoh Godshall, aged 62 years, 11 months and 11 days. He leaves a sorrowing widow, four sons and three daughters to monrn their loss. Inter-ment on the 9th at Franconia. Services at the house by Jacob Booz, and by Joslah Clemmer and M. R. Moyer at th meeting house. Text, Isa. 38:1.

HARTZELL.-On the 2d of July, 1900, HARTZELL.—On the 2d of July, 1800, in Franconia Square, Montgomery Co., Pa., Harry Roscoe, son of Harry and Lizzie Hartzell, aged 2 years, 3 months and 24 days. Buried on the 7th at the and 24 days. Buried on the 7th at the Franconia Mennonite meeting house. Funeral services by Pastor Luckenhill and M. R. Moyer. Text, Job 14:1.

CIVMER -On the 17th of July, 1900, CLYMER.—On the thirds Jay, 1869, In Chalfont, Bucks Co., Pa., by drown-ing, Norman, son of Harry and Harriet Clymer, aged 18 years, 6 months and 2 days. Buried on the 21st at the Line Lexington Mennonite meeting house Funeral services by Pastor Pinchbeck H. C. KRUPP.

SCHMUCKER. — June 26, 1900, near Berlinton, Marshall Co., Ind., Magda-lena, widow of Jacob Schmucker, at the age of 84 years, 7 months and 7 days. Of her nine children three are dead. of her nine children three are dead.
She also left forty-three grandchildren
and 72 great grandchildren. Funeral
on June 28 at the Weltl schoolhouse,
Bishop Moses Burkholder and John
C. Schlabach officiating.

Myers.-On the 23d of July, 1900, in Gardenville, Bucks Co., Pa., of heart disease, Isaac Myers, aged about 91 years. He lived with his son Harvey, and enjoyed good health until about and enjoyed good health until about two weeks before his death. He was born in Bedminster Twp., near Pipera-ville, Sept. 20th 1809. In 1833 he mar-ried Agnes Myers. They had seven children of whom only three are now living. Ills companion died in 1885. The deceased was the youngest of 11 children and lived to be the oldes. If was a faithful member of the Menne nite Church for many years,

STAUFFER.-On the 5th of May, 1900, STAUFFER.—On the 5th of May, 1900, at the home of her son-in-law, David L. Kreider, near Bird-in-Hand, Lancaster Co., Pa., Sussona, wife of Christian Stauffer, aged 71 years, 5 months and 10 days. She had been in feeble health for a number of years, but was only confined to her bed less than a week, when she calmly feel aside the confined to the dearest of the dearest and has some which faith she departed and has gone to the home beyond and we believe she is now resting with her Savior. We feel sad and yet we can rejoice to know that she is at rest. Funeral services on the 8th, conducted by Pre. Sandford Landis at the house, and by Bish. Isaac Ehy at

the Stumptown meeting house, where interment was made. Text. Rev. 22:14. GARBER.-Sister Mary Garber, of the Borough of Strasburg, died July 16th 1900, aged 73 years, I month, 6 days. Her death was due to a complication of diseases. The funeral was held on the

"Blessed are they that do His con Good.-On July 12th, 1900, at the home, seven miles north-west of Pea hody, Marion Co., Kan., of heart disease Blias Groff conducted the services. Bro. Groff took text from Paul's letter to the Philippians, 1:21. For me tollve is Christ, to die is gain. She was burled Sister Susanna Good, wife of Joel Good Sister Susanna Good, whee of Joel Good, aged 57 years, 9 months, 29 days. She leaves a husband, five sons and two daughters, to mourn the loss of a dear faithful Christian mother. She was a devoted member of the Mennonite in the burying ground adjoining the church Hamilton. —On July 23d 1900, at Fairbanks, Texas, of chronic malerial and hronchial catarrh, Cora May, daugh-Church for many years, and we hope she was fully prepared to leave this world of ain and sorrow, and go np to that heavenly home, where no more pain nor death will ever be felt. She ter of D. N. and Fanny Hamilton aged 15 years 8 months and 11 days was buried on the 13th in the Menno was buried on the 1stn in the helito-nite graveyard near Peabody, Kan. Funeral services were conducted hy Michael Horst, Caleb Winey and John Thomas, from Matt. 24:44, "Be ye also She was huried July 24th, Service

not the Son of man cometh. L. L. BECK.

BEERY.—Mary, danghter of Samuel and Mary Beery, was born April 30th 1834; died near Bremen, Fairfield Co., Ohio, on the 22nd of July 1900, aged 66 years, 2 months and 22 days. She was united in marriage with Abram Beery Oct. 4th 1893. She leaves a sorrowing hushand, six sisters and two brothers besides many friends and relatives to mourn her departure. Her father, mother and three asters preceded her. She was a faithful member of the Mennonite Church for many years, Fu-neral services by E. B. Bagwell.

eady for in such an honr as ve think

FREDERICK.—On the 25th of July 1900, in Souderton, Montgomery Co., Pa., Sallie, daughter of Joe and Katy Pa., Same, usugher or Joe and Naty Frederick, aged I year and 19 days. She was buried on the 29th at the Souder-ton Mennonite hurying ground. Serv-ices were conducted at the house hy Bro. Jos. Detweiler, and at the meet-ing-house by Bro. Michael R. Moyer from 1 Pet. 1:24, 25.

DULLER -On the 95th of July 1900 in Allen Co., Ohio, of brain fever, Harvey A., son of Andrew and Nancy Diller, aged 10 months and 25 days. Bried on the 27th at Salem church. Services by C. B. Brenneman assisted by J. M. Shank and Moses Brenneman

LEHMAN,-In Allen Co., Ohio, on the 3rd of March 1900, of consumption, Sister Catherine Lehman, aged 30 yrs. and 2 days. Buried at Salem. Services

BRUNK - On the 28th of July, in Allen Co., Ohio, of lock jaw, caused from the effects of stepping into a nail, Anthony, son of Samuel C. and Anna Brunk, buried on the 29th, aged 8 yra., mos., and 18 days. He was followed to the grave by many sorrowing friends; the large Salem church could not ac-commodate all the people. Little An-thony was unusually bright for one of his age and winning, so that to meet so that he has taken the affections of with him. On being asked if he i like to go the Good Man he said, es; he would rather go than get well. ervices by J. M. Shenk and C. B. and

HIPPLE.—Catharine, widow of Law-rence Hipple, of Clinton township, Lincoln Co., Ont., died of heart failure, Lincoln Co., Cott., died of heart failnre, July 15th 190, leaving one son and six daughters to mourn their loss, but not as such that have en ohope. She passed future. Her age was 83 yrs., 10 mos., and 8 das. Deceased was born in Adams Co., Pa., ther maiden name was Braby. She mitted with the Mennonite Church in her young days end. A large namber of friends and end. A large number of friends and relatives followed her to her resting place at the Mover M. H. where the body was laid in the grave to remain to the final resurrection. Funeral serv-ices at the house by John F. Ritten-house and at M. H. by Noah Stanffer.

Lord will keep them under the shadow leth of His wing during their career in this life, and when they come to the shore beyond that they will meet mother in the land of glory in the realms above. remains were buried in the adjoining 18th at Strashnrg Mennonlite meeting

HERALD OF TRUTH.

Bro Ahm Brubaker and Bro

He was married to Catharine Beery on

the 8th of April 1852. This union was

were called to the eternal world before him. A deeply bereaved widow, one son, and three grandchildren survive

him. Seven grandchildren died before him. Bro. Geil united with the Men-

nonite Church when a young man, and was ordained to the ministry about 25 years ago, in which calling he served

faithfully, frequently crossing the mountains, by private conveyance, to preach the word of life to the people there, nntil a few years ago when his

reached his last discourse on the 13th

of May 1900, at the Lendale meeting

house. In the death of Bro. Geil the church has lost a faithful servant and the family a loving husband and father.

Funeral services were held on Monday

se, conducted by the hrethren Brunk, D. S. Brunk, and Christian dd. Text Rev. 7:14.

LEAMAN.-In Intercourse, Lancaster

Lexanax.—In Intercourse, Lancaster Co., Pa., Anna Mary, wife of Christian Leaman, departed this life on July 23d 1900, aged 36 years, 7 months and 23 days. Sister Leaman became afflicted about 10 months ago with tubercular pulmonary consumption. The best medical aid available was procured for medical aid available was procured for

her without avail. She bore her afflic

tion with a remarkable degree of pa-

tion with a remarkable degree of pa-tience and Christian resignation to her last, while she had a deep interest and the most ardent love towards her kind hashand, and her dearly beloved children from whom she knew that she

children from whom she knew that she must soon part. Knowing her condi-tion she looked heyond and placed her whole confidence, trust and hope in her dear Saviour, whom she confessed be-

fore the world quite a number of years

ago, and since then she devotedly served

the Kingdom prepared for those that love and fear ilim. We assuredly he-lieve that she has gone home unto the Celestial City to meet two children who

preceded her to the eternal world.

She left benind a nusual and roll children to mourn the loss of a dear mother. Funeral was held on the 25th at 9 o'clock at the house, where services were conducted by Bro. C. M. Brack-

hill The remains were then brough

to the Strashurg Mennonite meeting

And I heard a voice saying unto me

write, Biessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors and their works do follow

them. The meeting house was filled to

friends whose wishes and good will to

wards the hushand and children of the

departed sister in faith is, that the good

its ntmost with many sympat

the 30th, at the Brenneman meeting

general health began to fall

FINANCIAL DEPORT

OF WEISH MOUNTAIN INDUSTRIAL ON, FOR THE MONTH OF JULY

church burying ground

Roland Brabaker,
Mamile Brubaker,
S.-B. M. meeting public,
S. B. Landis,
J. B. Landis,
J. A. Umbie and brother,
Milton Neff,
Jesse Mack,
Mrs. J. Hersbey, was resigned to God's will and hore her afflictions with patience and also con-fessed that she had received a blessing. were conducted by Pre. Sishauch. Text GEIL.—On the 28th of July 1900, at his residence, four miles north of Harrls-onhurg, Va., of typhoid fever, Pre. John Geil, aged 70 years, 5 months, and l day.

Income on Mission Board, Shirt Factory Work, ('ash in store, Total receipts for month. Grand total,

Note.—The building fund at the close of the month amounted to \$83.0. This must not be considered in obtaining baince as it is included in general contributions. Since we closed this month's account guite liberal core tributions to the building fund have come it which will appear next month. Jet all which will appear next month. Jet all where the contributions where the substitution is not because now we need it.

Evnewneenne Bills Paid. Jno. Musselman, phos., Jos. A. Seffarien & Co., carpet warp.
Moseman Bros. meat,
J. W. Stauffer, flour and feed,
B. B. Brubsker, hay,
H. L. Stauffer, borrycrates, Worst & Shertz, gro. & statio ery, Worst & Shertz, dry goods, Worst & Shertz, bacon, Worst & Shertz, bacon, Worst & Shertz, queensware & Worst & Shertz, h'd'w & gro.
Worst & Shertz, dry goods & Worst & Shertz, h'd'w & gro. prov., sundri s, Express & freight. \$1023.95 Previous bills. Tola1 Orders paid, Previous orders paid, Total expenditures, Gratefully acknowledged. NOAH H. MACK, Treas Vinola Lancaster Co. Pa.

SPERINTENDENT'S REPORT. Contributed Articles M. E. Bachman, clothes, to the Strasnur Memorite meeting house, and services were held by Bro. Elias Groff and Bishop Isaac Eby. Bishop Ely took for a text Rev. 11: 12, 13. Here is the patience of the saints. Here are they that keep the commandments of God and faith in Jesus Christ. Total, Previously acknowledged. Total.

DEPORT OF OPPHAN'S HOME. FREEWILL OFFERINGS RECEIVED FOR MENNONITE ORPHANS: HOME FOR

Gratefully acknowledged,

NOAH H. MACK, Supt.

JULY, 1900

Bro. Yoder, West Liberty, corn meal and shoulder of meat.

Brother, West Liberty, hen with 12 chickens.

Brother, West Liberty, currents and hen with

Brother, West Liberty, currants and hen with 15 chickens. Sister Yoder, Sinithville O., cherries. Sister, West Liberty, O., rug. Sister, Bellefontaine, gooseberries, Brother, West Liberty, 2 bush. oats, apples and ben with 12 chickens. Sister, West Liberty, apples and tomatoes.

ADVERTISEMENTS.

Books 25 cents each .- The Dream of Youth by Hugh Black: Business by A. R. Wells; A Day's Time Table, hy E. S. Elllott; Risen with Christ, hy Rev. A. J. Gordon: For Christ and the Church by C. M. Sheldon: One of the Sweet Old Chapters, hy Rose Porter; From Girlhood to Motherhood, by Mary Lowe Dicklnson; Lend a Hand, hy C. M. Sheldon: Environment by J. G. K. McClure: Love Made Perfect, by Rev. And. Murray; Jesus Himself, by Rev. A. Murray; Young Men in History, by Rev F. W. Gunsaulns: A Life for a life and other addresses, by Henry

Books, 30 cents each.-The Shep herd Psalm, by F. B. Meyer: Key Words to the loner Life, by F. B. Meyer: The Ministry of the Spirit, by A J. Gordon: How Christ Came to Church, by A. J. Gordon; Christian Living, by F. B. Meyer; Calvary to Pentecost, by F. B. Meyer: Anecdotes, Incidents, and Illustrations, by D. L. loody; Moody's Stories-to foster faith and fasten truth. According to Promlse, by C. H. Spurgeon; Select North ield Sermons, hy Andrew Murray, Robert Speer. A. J. Gordon, and others: Men of the Bible, by D. L. Moody; Select l'oems; llow shall I go to God, hy Rev. 11. Bonar.

The Simple Story

of the life and miracles of our Savior. as narrated in a captivating manner by a maid to her mistress, to assuage the terrible grief of a wronged wife of an Eastern prince, forms the contents of the new book entitled "The Prince Messlah," by Mrs. E. J. Richmond. whose writings are all characterized by a high moral tone, and are especially directed against the vice of Intemperance and depicting its fearful consennences." (Sydney, N. Y., Record. It is extremely fascinating, ever holding up the Savior's life as a faultless ideal and ranks with such books as "Titus: A Comrade of the Cross," "The Wrestler of l'hilippi," and others. It is bound attractively in strong paper cover, 25 cents; in fine cloth binding, 50 cents and promises to have a large sale. For liberal terms to agents, address Menno nite Publishing Co., Elkhart, Ind.

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pitfalls and safeguards, although a reat many young people fail to detect the former, hence the great need of the latter. Many a promising young life has been wrecked by pitfalls because the necessary safeguards were unknown "Pitfalls and Safeguards" carries with it a strong and convincing

argument, which loses none of its power and fascination as one reads along. It is a necessary book in every family library. It points out clearly the many allurements which are so harmfui to young people, and is an invaluable help to them in developing a strong, noble character. Board bind-ing 50 cents; cloth binding, 65 cents; haif morocco binding, 85 cents. We offer liberal terms to agents who mean business. It is a good seller. Mennonite Publishing Co., Elkbart.

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Semi-Monthly

ELKHART, IND., SEPTEMBER 1, 1900.

VOL. XXXVII. No. 17. thing for this cause, to remember the

ABRAM B. KOLB, Edito

Friered at the Post Office at Elkhart, as second class mail matter.

Contents of this number.

what does the S. S. Confe Church? Christa Valor. Reading Valor. Seed Thoughts. A Reply, Mennonile Home Mission. The Outlook, Letter from India. Unafferences. onferences. unday School Lessons. Correspondence.

The General Conference.

"The Progressive Ideas of the Age."

Report of Ind. Mich S. S. Conference.

Report of Ohio S. S. Conference.

The Attributes of God. Thoughts on 2 Peter 1:5, 7.
Choughtlessness. With and Without God. reewill Offerings for M. E. & B. B. Freewill Offerings for Old People's Home.

EDITOPIAL NOTES.

Our Family Almanac will in a short time be ready and on sale. The almanac will contain, besides the usual and special astronomical calculations, an excellent selection of original and seiected articles, and several nice iliustrations. We hope all our people will make calculations to have a copy of this almanac in their homes. Every Mennonite family should have and use their own church aimanac.

A Remarkable Hit .- In an exchange we notice the following pithy para graph, which has its application in onr day in a still more intensified form, we have no hesitancy in asserting, than in the days of the "old Scotch divine:" "An oid Scotch divine was so moved by the lying of his day, that in commenting upon David when he said in his baste, 'All men are itars,' remarked that had David lived to day he might have said it at his leisure."

Correction .- In the "Home Mission that "On last Sunday we took the S. S. children to Washington Park." This was a mistake. It should have been "On last Wednesday" instead of last Sunday. We gladly make the correction and would kindly ask our correspondents to write plainty. Editors have For further information address Mena much higher esteem for plain, read- nonite Publishing Co., Elkhart, Ind.

able bandwrlting than for the ornamental scrawling which some people assume to call "fine penmanship."

Conference Questions -- Our people will please hear in mind that all questions to be discussed at the district con ference for the states of Indiana and Michigan should be handed in or sent to the secretary, Bro. David Burkbolder, Nappanee, Ind., before the time of meeting, say, if possible several weeks before the time that conference meets in or. der that they may be put in proper shape for the consideration of the bishops at the opening of the conference on Thursday.

5 S. Conference Reports.-The word of God says. Honor to whom honor is due. So we always feel to give credit to whom credit is due. We call attention to the excellent report of the Sunday school conference of Obio furnished by the secretaries for publi cation. Let other secretaries put this down as a model. We want to say that a number of the conference reports recently published have been decided improvements on the lengthy ones frequently furnished on former occasions The stereotype resolutions however that have come into style during the last few years as appendices to every conference report, are good to fill up the paper when we are short of copy, but we would like to give our readers something better if the authorities

Shares of Stock for Sale .- There are several parties again who offer shares not been sufficient money on hand to of Publishing Co. stock for sale.

One party who has six shares wants to build a house and provide a home for to time give a report not only of the herself and needs her money for this

Another party offers ten shares, needs his money to meet other liabili-

Another party owns eighteen shares and needs to change locations, and is Notes" in our last number it is stated anxious to dispose of his stock to enable him to make the proper arrangements for the future.

Any one having money lying idie will find a good and paying investment every year, by investing in this stock.

one of the crying sins of the age. In Evangelizing Fund and contribute as regard to this evil practice the people the Lord has prospered them to this of to-day even many who profess worthy cause. Christlanity and piety-do not fear God The Lord our Refuge .- The bind nor regard man. Preachers, lay-memwas quietly browsing in the forest bers and the world join hands to devour sbades when the sound of yelping and destroy their fellows. We would bounds struck her ear and she fled to naturally expect better things of prowards the cave which was her safe fessors, but very often we meet nonrefuge Hunter and hounds pursued professors who are much more careful. her, and were close on her heels so that much more discreet on this subject then lt seemed almost impossible for the even brethren. The Savlor tells us nanting deer to make her escape but that this all comes from an evil heart. she knew every inch of the ground, Luke 6:45. The Psaimist tells us that and every bound of her little body often it arises from batred. Ps. 109: 3. brought her nearer to her hiding place The wicked and hypocrites are addicted until just before the dogs were ready to to it, and it is a characteristic of the

Slander or evil speaking of others is

devil. Rev. 12:10. It is a great evil,

and saints should never allow them-

tongues from it. Ps. 34: 13: 1 Pet. 3:10.

The apostle writes, 1 Pet, 2:1-3: Where

fore laving aside aii malice and guile.

and hypocrisies and envies and all evil

speakings, as new-born babes, desire

the sincere milk of the Word that ye

may grow thereby, if so be ye bave

Evangelizing Fund .- The evangel-

izing work is an important branch of

our church work And while there is a

good deal of evangelizing work done.

the fund set apart for this work has

recently run so low according to the

treasurer of the board that there has

meet all the demands. We would sug-

receipts and expenditures but of the

halance on hand in each department of

Board work. If this were done, the

brotherhood at large could always see

representations of the secretary and

tasted that the Lord is gracious. F.

the mouth of the cave and was secure. "The name of the Lord is a strong selves to indulge in such a gross and tower: the righteous fleeth into it and wicked practice. The word teaches us that the saints should keep their ls safe.

fall upon their prey she leaped into

The young man has his bome in the large city. He came from a good Christian home in the country. His assoclates and fellow workers are inclined to ways of sin; they lead him into the paths of vice; he is not strong enough to resist the persistent allurements they put in his way: the billiard room. the dancing hail, the theatre, the house the way of which leadeth down to death and whose steps take hold on heil are all in his way; he tremhies hefore the very gateway of some of these places: the power of divine grace is over him and at the very threshhold of de struction he hears the alarm, and tiees to God, whose name is a strong tower where the righteous fleeth into and finds a blessed hiding place, a safe refgest that our board officers from time uge for his soui.

> There is but one way to MEANS AND direct the affaire of the church, but one way to

lead, teach, direct and govern the memwhich branch of the work most needed bers of a congregation, and that is funds, and could govern themselves to use the means and methods laid accordingly, and we would not be likely down for us in the gospel. All other to have an overflow of means in one means and methods, however good department while another was ex- they may seem, are wrong because they hausted. This is simply a suggestion. do not and cannot be made to harmon and if it could be received in love and ize with God's word. So when we acted upon it would certainly be a speak about differing upon some points which will bring him a fair income satisfaction to all interested. Mean of church polity, it is simply a question while we ask our brethren and sisters whether the means or methods we prowho have the love of souls at heart, pose to follow, harmonize with God's and who are prompted to give some- word or not. Upon these points

brethren have no right to differ to such an extent that they stir up strife or get into contentions with one another

The apostic admonishes (1 Cor. 1:10) "Now I beseach you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, and that we be perfectly joined together in the same mind and in the same judgment." The Psaimist laments the condition of his people (Ps. 12:1-3) and says: "With flattering ilps and with a double heart do they speak." According to the German, "they speak with each other vain things, and dissemble, and teach with dissenting for untruel hearts.'

The subject of church unity has no doubt been much neglected among us from the fact that for a number of decades there has been a dissenting tendency in many of the prominent workers, more especially among those in the West, many of whom were and are to day diverging more and more on various points, from those in the East and from long and well established methods of work. This is an unfortunate circumstance, and the sooner we realize its importance the more readily we may be brought to improve our condition

Church unity should be one of the settled principles of our hearts and minds. The gospel teaching is decided and clear on this subject, and it is very plain and evident from the experiences of all Christlan people that without unity of purpose and unity of practice there will be no prosperlty in the church

Therefore instead of bringing up questions and practices that stir up discussion and often contention, doubis and fears anxieties and cares, let each one seek so to direct his work and the work of the church that peace and harmony may prevail and that together we may be able to glorify God and to enlarge the horders of His kingdom Let the reader turn to Eph. 4 and carefully read the entire chapter, and you will get an excellent idea of what the apostic teaches on Christian unity. F.

While many of the business BUSINESS. houses of the country have complained of a dull season during the present summer the Mennonite Pub lishing Company can say without hoast ing that the house is crowded with work. The pressroom will be full of work for months to come, and its large presses will be taxed to their full capacity to fill the large contracts and get them out on time. The sales in the book store have also been quite satisfactory, and with the opening of the schools we can look forward to a busy time. We feel thankful to our heavenly Father for the measure of prosperity He permits holdly and give them. As brethren we name and address with the article, so tised in the HERALD OF TRUTH, etc.

we have and all we enjoy are blessings who see henefits to the church and the sends the article. But if you prefer from His kind and merciful hand. We firmly believe that all our husiness interests should he placed under the guiding care of His aimighty power. Then when the Lord favors and blesses ne then and then only, do we enjoy real prosperity. When we can daily look unto the Lord for our needs and receive all He gives us as gifts from His bountiful hand, then do we truly live in the Lord. So we have learned to place everything that relates to our temporal affairs (as well as the spiritnal) our business, our property, and all we have, into His care and keeping. for ln this way only can we fuifiii His will and be His true and faithful foliowers, and it is indeed a sweet relief. after the tolls and trials of the day, to sit down and realize that all we have and are, have come to us as gifts from our heavenly Father-to he able to say, "Bless the Lord () my soul, and forget not all his benefits." Herein is the true enjoyment of the life hid with Christ In addition to the shove we want to

say further to our friends, that in the

Publishing House we have a fine assort-

ment of Books, Bibles, Sunday School

Supplies, etc., and our customers who have dealt with us know that our prices are fair and reasonable. The worthy poor and ministers receive liberal reductions, so that all can afford to bny. All orders no matter how small they may be, receive prompt attention, and this is the reason why so many people are pleased to do business with us. We are not afraid to ask the people to buy of us, because we try to deal right with them, and satisfy them, and if a mistake should occur, (and this some times happens, we are always ready to make it right. So if there are some who read this, and have not bought their books and Sunday School supplies of us will you kindly send us your order, when you need any thing, and we feel sure that we can give you satisfaction. If you want a hook

The General Confer GENERAL ence question seems to be handled very delicately by its friends. They should have more to say about a subject which they hold so high. They should he able to give more convincing argu ments than have vet been presented in its favor. But they are doing better than those opposed to it, even with the feeble effort they have made. Those opposed have recently said nothing. If they have reasons against the General Conference, they ought to come out favor. Send in your articles, give

that you do not see in our catalogue, or

desire any information about any book

or any kind of business, write and we

will give you the proper information.

we shall be glad to give them a chance to bring their ideas before the public. and with sound and reasonable arguments. If there are brethren who see wrong things, and lniury to the cause. in a general conference, they have the right and it is their duty to speak as well, and give their experience and their reasons for not favoring it. We are not decided as to whether we should always oney the positive orders given the Editor by one of the promlnent workers and leaders in the Gen aral Conference to make all the writers against the General Conference come out with their proper names. We fear that if we should use the necessary authority to make our brethren do certain things they do not like to do our dear good hrother who commanded the above might he one of the first to protest. Let us rather entreat and advise and counsel together, by sound arguments from the word of God and reason, manifesting a spirit of love and forhearance and patience with all. The anostie teaches us that the elders

age, but ensamples to the flock," But our readers will kindly pardon this digression. We ask our brethren who see no benefits and no advantages in a general conference, or who have noticed improper means and methods adopted and used in the proceedings of the already established and so called Canaral Conference, or who see in it wrong tendencies, to speak out, and give their views and ideas on this important question.

should not be "lords over God's herit-

There are a great many important points to be taken into consideration in connection with the General Conference Prominent among them is the question whether it is right to call it a minority, both in the number of district conferences represented by lt. and also in the membership represented by these district conferences, and is It right for this minority conference to go while the majority is not represented? Would it not be better after all to defer this general conference work until we can command at least a two thirds majority both of the conferences and the membership? Some of the work aiready done by this minority conference for the church in general, is, at best, open to criticism. All these are subjects which we ask our people to consider and to give their views upon them. Do not jet the opportune time pass by in silence if you are not satisfied. We would say the same to those who have something to say in its

us to enjoy, and we recognize that all are equal, and if there are hrethren that the publishers may know who cause of Christ in a general conference, not to have your name published we will gladly accord you that privilege. It is however in most cases preferable as long as they do it in chaste language, to have the author's name published with the article We think our correspondents all understand that anonymous articles will not be considered.

FURTHER IN.

We have received some

further accounts from

the pretended Russian

Mannanita Rishon who sometime ago was in Missourl, and afterward in Kansas Nehraska and other places. In Missouri as it will be remembered, be figured under the name of Von Rosen. and again under the name of Peterson and now again under the name of Nazerenus. From the letters we have received, he continues in his work of decelving the people. We say deceiving the people, because if he was straight and honest, he would hear the same name wherever he goes, and when he ieaves, would at least not take "French leave" as the common saving is. Under date of June 25th the Ahilene, (Kansas) paper stated that this Von Posen an sileged Russian nohieman. who claimed to represent 200 Russian families, and secured options on 200 farms in that county, at from twenty five hundred to three thousand dollars each, has disappeared. He is said to have followed the same tactic in Morris. Franklin, Shawnee and other counties, and several real estate men are anxlously looking for him, etc. From a ietter to Bishop Isaac Peters of Hen derson, Neh., written by Crew, Van Decar & Bradley, of St. Paul, Neh., we learn that he was there sometime ago gave his name as Bishop Nazerenus of the Mennonite or DukBartbski, Brethren of the Baitic Province of Russia He also claimed to be delegated with general conference while it is still a authority to purchase land for a colony of his people, who would have to leave Russla hefore 1902. He claimed to be weil acquainted with Bishop l'eters and Bishop Schiegel, and that they had promised him that they would on and legislate for the church at large, place five thousand dollars to his credit until he could get money from his own congregation. He also represented that he had 50 young men of his congre gation to come over here this fail and hulld sod houses for temporary use, also that he had full power and author ity to make contracts and purchase land, and that he wanted Bishops Peters and Schiegei to act as advisors or overseers of bls work. Messrs. C. V. D. & B. telephoned to Bro. Schiegel, who said he did not know such a man as Bish. Nazerenus; hut he did know a man by the name of Peterson, who work the garh of hishop, and that he was an impostor, and that he had heen adver-

Neh., sent us the letters containing this information, and all these brethren are satisfied that this man is an impostor and that he goes from place to place assuming almost at each place a different name, and pretending to be looking out a location for his people in Russia. We insert herewith Bro. Peters' letter:

1000

"Henderson, Neh., Ang. 18, 1900. Dear Bro. Nunemaker: - Greeting. and the grace of God, etc: I wish to inform you in regard to the matter of John Peterson, and enclose herewith a letter from the land agent in St. Paul. Neh., in which he speaks of a similar deception, but under a different name, and it seems after all as though the operator is the same man that figured in Missouri, In Kansas, and here in Nehraska and with the land agent at St. Paul. His purpose seems to be to make money for himself. Let us learn by experience and he wise and when strangers come to us, even if they have their testimonials, let us not he too quick to trust them, and give them money This man did not even cialm to be a Mennonite, but a Baptist, in accordance with his views on that subject, and If he had been sincere and true he would certainly have sought assistance and fellowship with the Baptist Churches. Bro. John Bohr wrote me a letter as answer which I mail with this, in which he gave a detailed account how he explained matters here, in which explan ation he also used your name. The rest you will understand from the accompanying letter, etc.

ISAAC PETERS.

We would advise the hrethren everywhere to follow Bro. Peters' advice. not to he too hasty in accepting and putting confidence in strangers that come to us, even when they have letters or testimoniais, by which to identify themselves; hecause as we have an example in this case, letters may be writ. ten that are not true; in other words. they may present forged testimonials and when a man comes to us that represents a congregation of 200 families, even if it is in far off Russia, we always find some one that can give us informs. tion that will satisfy us when all things are right. We have repeatedly advised our people to be careful. We reneat the advice. We give it of course, unsolicited, but many a hard earned dollar can he saved for honest, poor people, and for needy people, when people are careful in regard to these things, that are otherwise given to impostors and deceivers who would carry on other unrighteous traffic, going about as church tramps, deceiving the people, and becoming a reproach upon the Christian name. Let every one he on his guard, and if this man should show up somewhere eise, let the brethren be on the lookout. When our first annonncement was made warning the people that this man might be an impostor, he was met at Hastings, Neh., by the brethren A. Shiffler and J. M.

Bro. John Nunemaker of Roseland, Nunemaker and questioned. He told them that he could prove blmself all right if he had a little time, but he left without doing so. His entire move indicates some kind of deception. He is no doubt a man that is seeking his living on the charity of his friends, not willing to work with his hands and make an honest livelihood, and the Apostie Paul says: "If a man will not work, neither shall be eat "

PERSONAL MENTION.

BRO. G. L. BENDER returned on the 19th from a tour through part of Pennsylvania in the interests of the Orphans and Old People's Homes in Ohio.

BRO. J. S. LEHMAN and son Bro. Arthur who had been for some time in Austeil, Ga., returned on the 18th nit Bro. Lehman will return to Austell shout Sept 1

BRO, S. G. SHETLER, of Holsoppie. Pa., will, the Lord willing, visit among the congregations in Indiana this fail He has decided to devote all his time to

BRO. DANIEL SHENK, of Elida, Obio. who for a number of years has been a member of the Evangeilzing Board for the Ohlo District, expects to move to Virginia in the near future

BRO. A. METZLER, of Martinsburg. Biair Co. Pa., suffered the loss of his barn with ail of the summer's crops and nearly all the implements, lightning having struck the barn about 4 P. M. Ang. 18. reducing it to ashes in a very short time. The live stock was saved. The loss is partly covered by the Mennonite Mutual Co. of Lancaster Co.

MISCELLANEOUS.

WORD FROM INDIA

In a recent letter Sister Page says that while considerable rain has fellen still the outlook is not encouraging, hecause the farmers in the famine district have scarcely half enough seed to sow This simply means a short crop at the best, and famine from now until even the short crop can mature, means continuance of suffering.

During the last month our friends have for the most part been so busy harvesting that the needs of India seen to have been omitted, and only a few hundred dollars have come in. The amount of money which the Home and Foreign Relief Commission has sent to India has averaged considerably over one thousand dollars per month for the iast several months in succession, and the total amount contributed through the H. & F. R. Commission during the present famine is nearly ten thousand dollars. Who hut God can measure the good which this amount, though smal in comparison with all the contributions from all other sources, has accom

Owing to the comparatively small amount which has come in during the past month, the H. & F. R. Commission will not forward a remittance just now. and consequently no report will appear in this issue of the HERALD. It is hoped, however, that since the harvest has been mostly garnered by this time. and no doubt a good share has already been marketed that our friends will remember the needy in India who have nothing. All contributions for relief purposes, sent to the Home & Foreign Relief Commission, Elkhart, Ind., will he properly forwarded.

A. C. KOLB. Sec'v.

DOWLEISM IN THE LIGHT OF DI VINE HEALING The following tract has been sent us

for publication. It is rather a poorly gotten up composition for so important a subject, yet it is the best we have at hand now, and gives some good reasons why we should not allow ourselves to be led astray by such inconsistent and un scriptural methods and such wild and sacrilegious taik, and such self assuming and self-exalting ways as the above. mentioned Dowie adopts. He is no doubt one of the great deceivers of the iast days, and we very much regret that some of our good brethren and sisters have been misled and there are also a few who cannot hear to have anything said against Dowieism. We want to ask in all kindness, Brethren, you who have been impressed with this ism, let it come to the light. Let us consider it in the light of the Gospei, and with the Gospel light let us decide for the right. We ask you to read this tract with care and with unprejudiced minds and if you find that any statement made is not true, let us have the truth. Any man that cails David a scoundrel, whom God calls a man after his own heart, and whom Christ acknowledges as one of God's servants, and the aposties place among the patriarchs, is unfit for a gospel preacher, and unworthy the respect of all good people. A man that would he a teacher of the people and one who would be a teacher of the word of God. must by all means use decent, dignified, Christian language, and again be must not teach contrary to the word. When God says of a man that he is according to His own heart, no man must call him a scoundrel. This is antagonizing God, He who does this can under no circumstances claim to he a child or a servant of God, because the Word condemns him. This is plain and clear to every reflecting mind. Again we say, if there is anything in these remarks or in this tract that does not correspond with truth, we will thank any one to tell us. We do not want to wrong any one, and if we do so unknowingly we are always ready to correct our statement, but we hope God will always give us grace to stand firm and unyleidingly for the truth.-F.

DOWLEISM IN THE LIGHT. DIVINE

There is perhaps no greater delusion perpetrated upon the innocent, sick lame, suffering, discouraged, honest seeker for help and health in the hour of affliction, than the so-called 20th Century Divine Healer

There is no greater wrong: no greater sin than for a man to use his own men tai and physicai hypnotic, psychologic, soul aspiring, man controlling powers. under the disquise of some religious pretext: using the authority of the Bible as soul winners: divine healers etc. for gain

The question will be asked do you not believe in Divine Healing? Yes directly from the power of God through His only medium or mediator, Jesus Christ, the Holy Ghost, direct to you if you seek Him with earnestness of

If this power can come to Chlcago to Mr. Dowie or to Francis Truth of Pos ton, the two greatest (?) Divine Healers of to-day; it can come to you in your loneliness, distress and affliction. He is no respector of person or locality III has no delegated authorities for you to apply to: "Ask and ve shall receive Seek and ye shall find; Knock and it shall be opened unto you

Are not people healed by the 'do not call them divine healers) say, hypnotic beaiers, mesmeric, mind or soul beaier? Yes, seventy per cent, should be beined if the Healer is versed in the powers of hypnotism, magnetlem soulism mind sm and its application to the human eretem

Are not people healed by prayer? Yes; God always honors His Word, even though it he preached by devils when received by honest hearts. The healing inducements of the self-assumed exaitation of a professedly great divine healer, are the sale of his books, subscription for his paper which is used to advance his purpose, profitable hoarders, gifts from his hypnotized victims. brought under subjection and fear of the authoritive, "I Am; The Great Rev.; Dr. Popish Overseer," etc., claiming Divine authority and power to rule and heal, using the word of God, to force his dejuded victims to how to him as idol worshippers.

God has no use for such institutions and never did: posing as Christs, ciaimlng divine authority and power, accum uisting vast wealth by their cunning devices of hidden deception under the pretense of a religious free service Jesus Christ is the only Divine Savior of soul and body. There is no great ruier, healer, overseer, great I Am Mediator that can come between you and the Savior that died for you on the cross. Since Jesus our Savior's ascension there has been no delegated divine heaier, or Savior of men.

There are men and devils to-day who do heai. God may answer the prayer of faith of the little child and heal. It does not require a great "I Am Over or special arrangements of a se iected few to ask God to heai. The one who needs to be healed must ask and reach God through faith. There is not a living man that has the authority to attach to his name "Divine Healer, or Divine Healing Home;" that helongs to God alone. You may heal: you may he a physician; you may have a Healing Home, a Sanltarium: but it is not di vine-It is human. The Bible does not

practical.

advocate divine healers; it simply anauks of hesting God may use any or no means and heal: He may use you as the means, but you are not the healer, to form a monopoly, and accumulate wayith

It is ('brist who is the only Divine healer You are letting some man made authority come in as an idol he tween you and Christ in His absence. Christ is not absent. He is present as the Holy Chest to answer your peti tions, your spiritual and material wants if you will listen to "the still small voice." He comes with no assuming authority: no demands or commands: no great demonstration; no dress parade, no great I Am overseer, ruler or king; no tribute money to be paid; no jarge hoard bills: no weekly or monthly demands made for prayers, services or servants. ()niv one request (not a de mand) simply to open the door of your heart and let the blessed Redeemer. Savior and Healer In. There is none other: all others are false Christs, false healers using the name of divine to de

Christ and Ilia apostles made no great show of their healing powers: they huilt for themselves no great name or healing home. Now they charge exorbitant prices for board and room, to make it appear they are working as free disciples of God; making great advertisements of the few who are helped or cured; but say nothing of the 90 per cent who receive no help, and the tolling poor who save their earnings to carry them to the divine heaier, and having only enough to pay for one or two weeks of the cheapest board and room, with the hope of receiving hea:th; are forced to return home, discouraged, in debt worse in health than before almost exclaiming "there is no God: especially who cares for me." There is no mention made in their papers of this class of deceived honest souls of which Christ came to beal and to save.

Christ said to those whom He healed (without aims): make no mention of the things done. How different from the 20th century healers, who heraid every promising case to every part of the world.

Dowie's prayer in answer to a tele gram. Taken from Mr. Dowle's paper, Feb. 17, 1900.-

"Bless Mrs. Mailison, and O God if there is any wretched minister there get him out of the road; if there is any wretched doctor, get him out of the road: 'God heard me just at the time I

Instead of Mr Dowie manifesting a Christiike spirit to all, he seems to rain a shower of anathema and tirade against all who do not see as Dowle ees. He exerts an influence of fear over his followers, who believe him to possess power from God to remove bill make sick or do away with any who dare to oppose his methods. Mr Dowie is a strong mesmerist, hypnotist, psychologist, with a predominating will of rule or ruin well acquainted with the laws of magnetic treatment, and the powers of occult science in spiritulism. You will see in all his works sermons, and teachings, the Rev. Dow ie's spirit predominating. "Methodism is rotten in London" is the attitude he presents to all churches who differ from him and his Christian Catholic Church in Chicago. Mr. Dowie claims in his editorial that more than one half of his memhers came from the Methodist and

Bantist churches alone, the other one-

half from other churches in rotation. "Zion commanda Triune Immersion "Zion commands Triume immersion in the name of her king (Dowle); and true believers must be willing to make the sacrifice involved by journeys to Chicago, to make sure and get haptism within the walls of Zion." rather than Christ

His deluded victims laugh at his expressions

"I bave a bad opinion of David, the ndrei. Solomon, I have no respect Stinknots, hinky dink, etc. If coundrel. for. Stinkpots, hinky dink, etc. If you do not repent; sell your possessions; get land in Zion City, Chicago, I will pray God that your husband may get another wife; I will pray that she may get another husband." (Applause and

ighter.)
Perhaps the Lord will send me back "Perhaps the Lord will send me hack to earth with his saints to rule. I would like to have Chicago. Repent you wretched Baptists; you are the meanest lot going. Commission of the forerunnission to-day. If we had only one teacher, (Dowle) and all the rest were rers, it would be immensely bette for the church to day. I put to flight two million myself. Do you want me to be rich? (voices) YES. Zion college students have all been dehorned." [You must obey, lose sight of self, and see God only through Dowie.]

His public services are very elaborate using a choir of one bundred or more persons each wearing black skirts with white capes over their ahouiders, Mrs. Dowie appears in rich attire with sparkling jewelry. Mr. Dowle, clad in a long purple robe with streamers suspending from each arm, and from the Sunday platform, he calls all base liars, hypocrites, aervants of the devil. etc.: who do not fall under his hypnotic in fluence. Styling himself "I am John Alex Dowie; who are you?" in reply to Bishop B. R. Jones. He disrobed him self, removed his collar and tie, in reply to Rev. Dr. Gray, doubled bis fists, posed as a pugilist, and cried, "I am a heavy weight; come on Dr. Grav. we will fight this thing out:" denouncing him as a liar, hypocrite, hireling; using language unlit to repeat in print; a tirade of abuse against all churches and ministry; eulogizing himself and his

As a hypnotist be has no equal. He keeps himself before his trained followers so vividiv that they are more devoted to Dowie than to Christ.

The language used; the spirit mani fested by Mr. Dowie when in one of his apasmodic tirades is that of insanity or satanic nower.

"God gave me divine authority, and The poly and the seal upon my authority. If you do not helleve you had hetter. God will vindicate my authority and will give me the power to maintain it; He has been doing it steadily as the years have gone on

Dowie says: "I have a right to stand here and say in Zion, you have to do what I tell you; do you hear? you have to do what I tell you hecause I am the messenger of God's covenant. says his paper "Leaves of Healing" are inspired by God; they are God's own work as much as any of the six Apostles. "I call for a New Year's gift of one million dollars: God has given me the right to ask this from you in Jesus

This should satisfy the mind of any sane person of the methods used by Mr. Dowie to hold bis followers in perfect control and submission.

Mr Dowle has a church, healing home, college, hank, Land Investment Co., city, colony of 6000 acres near Chicago, of which he is general overager. ruler, king and priest, with an army of seven bundred ordained apostles, who

are sent out by twos to make Dowieites. sell books, papers and collections, which are sent in from all parts of the world. enabling Mr. Dowie to live in luxury while his bypnotized victims live in want and spend a life of labor for Dowle

If it is true D. L. Moody's death was the result of Mr. Dowle's prayer, its influence can be seen noon his psycholo gized followers.

Mr. Dowie is spreading bis literature and sending bis Seventies, two and two, not to preach saivation to sinful men. but to proselyte and draw Christian men and women to bim.

Arlse from this bypnotic lethargy; seek the living God, and be not deceived.

The call has been great for something to forearm against Dowle and his agents: will you help to place this tract in every home?

For the Horald of Truth

WHAT DOES THE S. S. CONFER-ENCE DO FOR THE CHURCH?

BY A. C. KOLB.

This may seem a very strange ques tion still in my mind it is opportune to think about it. No doubt many will argue that it puts more enthusiasm into the younger church members, and in order to keep apace with this enthuslasm, the older ones must bestir themselves, and thus more life ia brought into the church Others may say the S. S. conference is an incentive to develop the talents of the young people, thus bringing the plane of inteliactuality of the S S workers and consequently also of the church workers in regard to religious work, to a higher level. Others still may advocate that the S. S. conference becomes a means of increasing spirituality in those who attend, because the very atmosphere during the sessions seems pervaded by a sort of glorious, soulsearching, heart-soothing, uplifting influence, that one must be inspired and prompted to more earnest, active Christian work in the Sunday school and ln the church

All of the foregoing arguments present sufficiently satisfactory results to commend the work of the S. S. conference, and would seem to convince any one that it is an enterprise or work which should be beartily endorsed and encouraged aimost without limitation.

But is this all that the S S conference does? If so, why is there so much objection on the part of so many? Surely no one will complain shout the results shove attained. Why then do people object? Why is it that just within the last year several congrevations voted against having S. S. conference in their church district? It would be unfair and impolite, to say the least, that they did so without a cause If a cause exist, what is it?

The answer may be a somewhat delicate aubject to bandle, and I know that not all will want to agree with me, but I am aure it will express at least in part, the sentiment and conviction of a great many.

When the S S conference was first Instituted in the Mennonite Church, its object was to make the work of the Sunday school a greater power for good by making it a stronger factor in

effective work among the young peo ple, to interest them in the gospel, to win them for Christ, and enlarge the borders of the church and extend the realm of God's Zion on earth If I he correct, the first Mennonite S. S. Con ference was held in Berlin, Waterloo Co. Canada, and soon after, in the same year, one was held near Goshen. Indiana, and since then S. S. confer ences have been beld at various piaces I bave never heard otherwise than that the movement has been a success thus far ln Canada, and that the S. S. work was materially profited, while the church bas also strengthened its lnfluence. But it must be remembered that the S S conference in Canada is strictly Mennonite and under the su pervision of the Church conference. It is confined wholly within what is there termed the Old Mennonite Church, there being no mixing in of any other branches, at any rate not anflicient to evert any influence which would affect church polity in any way. This, then, is a work entirely under the control of the Church, with no other object in wless then to fulfill the original nurnose of the S. S. conference. The program la subject to the approval of the Mennonite conference, the speakers are Mennonite speakers, and the whole force of the movement is directed to build up the Mennonite Church. There is no topic introduced which may be construed to build up anything aside from the interests of the Menno nite S. S. and the Mennonite Church. Definite lines are drawn as to the aneskers and topics which appear nice but which may be construed to mean something different and which migh he in opposition to the recognized wishes of the Church conference, are hablova

It has been demonstrated, however that this has not been the trend of the so called Mennonite S. S. conferences everywhere, and the reason for it is very apparent, simply, because there has been an inclination to depart from distinctive Mennonitism, and as a resuit, the Mennonite Church bas suf fered. An inclination has manifested itself very strongly that more good can be done by co-operating with oth era. The result is that instead of all the energy being expended to build up our own Church, that energy is divided consequently the Mennonite Church receives less benefit. Besides, by admitting those of other than Mennonite conferences there is an unavoidable tendency to advance ideas which may be all right for those of other confer ences, but which are manifestly harmful to our own Church. Besides this the result of "mixed" work has a ten dency to give opportunity for questions to be admitted and agitated and recommended which the Mennonite Church conference cannot approve The consequence is that some of our Mannonite S S workers are imbued with Ideas which are not at all in barmony with the rulings of the Church conference, and this leads di rectiv to a division of sentiment, and cannot fail to cause disturbance in the

If the Mennonite S. S. conference abail be of the greatest benefit to the Mennonite Church, it must be distinctly Mennonite, and the good derived from this distinctiveness by the Mennonite Church will manifest itself equally strongly for the benefit of other denominations, if they will observe the same rule among themselves. If there shall be a union of work between the Mennonlte Church and others let the Church conference lead off and state the conditions, etc. If it be seen that it does not work for the welfere of the ('hurch and the Church conference sees best to retrace its steps, let all other organizations within the Menno nite Church follow submissively, and throw all their influence and all their energy in the same direction. That, then, would be co-operation with the church, and as it has been so often stated that the Sunday school is the nursery of the church, then, as a child will follow its parent, ao abould the Sunday school conference follow the policy of the Church conference, and nothing short of that. In this way the Mennonite Church and all subordinary organizations will be much more highly respected by those who are most thoughtful. This may seem exclusive, but it is practical, and the energy which the Mennonite Church posses ses will be properly expended and all her members will come nearer paying their yowa which they made when they united with her, and promised their loyal aupport. Trne, this may not seem popular, but again I say, it is

As matters stand, there is not as much lovaity to the Church as there should be, or as there easily might be. There is more or less division in sentiment, simply because some of our workers bave been influenced by and thoroughly impued with ideas which have not aprung from the purest motive on the part of the originator. Let no one think it a display of good judgment to agitate questions and thrust upon the Church in any way, things with which he knows the Church con ference is positively not in harmony Neither let any one introduce questions which he knows or imagines may irritate or disturb the Church, simply for the seifish satisfaction of seeing what will come of it. Such are not good motives, and they will never tend to build up the Church. Ideas of this kind which some of us young people have been cultivating, must be brought into subjection. We must become more grave and sober-minded (not long faced) more serious in our way of

looking at things. The S. S. conference should be a help to the Church conference, and not a detriment. If the Church conference decides on certain matters which would seem to conflict with the ideas of some S. S. workers, let not those S. S. workers drag those questions into the Sunday school conference, in order to bave a public opportunity to give vent to their opinions. Drop such questions Do not irritate the Church. Do not be the cause of contention. There are better and nobier things for you to dd. no matter whether you be lay member. minister, or bishop. We are to build up the body of Christ, and not ourselves.

If we be Mennonite Sunday school workers, and are interested in the Sunday school conference, let us de our utmost to make it a means of doing the greatest possible good to the Mennonite Church. Let the workers of every other denomination do the same for their denomination, and they will

enjoy equally great benefits. If they rise up to wage persecutions. They aswish to work with us, let them come into full harmony with the Church give np their former Church interests and Church relations and be Menno nltes at heart, in deed, and in trntb. The same rule bolds equally good for those of the Mennonite Church who wish to work with other denominations. In this way the opportunities for causing division in Church sentiment will be lessened materially. One Church will not have reason to nick flaws with or make complaint against another Church but its forces will be spent in improving its own condition, and developing its own possibilities Let none of us be "busy bodies in other men'a matters," thus becoming the cause for unrest and disturbance in the brotherhood. In this we might all profit by considering the adage which a hefore the devoted people of God. certain kind man had engraved on his plates to prevent his attendants from Let come what will let persecutions thoughtiessly committing a rash act. viz, "Never do anything without first

> For the Herald of Truth. CHRISTIAN VALOR

> > BY A. C. KOLB.

sidering well what the end may be.

Elkhart Ind.

"And there were more than forty which had made this consultacy Acls 23: 13.

Paul is described by a certain writer as a man of grit, grace, and go. These characteristica everywhere manifest themselves throughout his entire life and we look with admiration upon his life work. Although more than forty of the Jews bad banded themselves to gether under a curse, and said they would neither est nor drink till they had killed Paul thus showing their extreme thirst for revenge, and clothing their purpose which they desired the people to interpret as being a righteous one, and designed for public good, with a mantle of subtle hypocrisy, hreathing in their hearts defiance and threats against any one who would dare to interfere with their work, still the brave Apostle stood up with undaunted cour age and declared that his cause, which he knew to be a righteous cause, must

triumph. In all ages of history we find men who have aspired to positions of honor and exaitation. It mattered not to them how they reached their goal just so they accomplished their unholy purpose. In order to gain their ends, they resorted to every conceivable means and in most cases they practiced hypocrisy. Is it a misfortune that there ahouid be righteousness in the world Is this the reason why people try every where to produce counterfeits? Is it a source of temptation? Not so to him who would magnify his Maker. Unfortunately however there are people in the world whose first purpose seems to be to promote their own interests at whatever it may cost their own characters, or in whatever way it may affect others. They throw aside the mantiof truth and virtue, and seek to hide their shame under the cloak of hypocrisy; hut thanks be to God this cloak is no covering, and the Lord makes pro vision for every hypocrite.

Paul'a example lives still, and many rise up to carry forward the same cause for which he strove. But many also

sume to be representatives of some worthy cause, and are very busy in their work, while all the time their real object is to do mischief to some one else or to some other cause. We are warned against such. We need not sin gie out any one for we all know that these things exist. We do not admire such conditions, yet we have to dea with them. Some of the most delicate problems confront us as a result of them, hence we need to guard carefull; against all infractions of the rule of truth and uprightness, and meet all op position and persecution face to face Paul never flinched. He never swerved. His banner was never lowered until his life breath was taken, and then it was quickly flung to the breeze by other noble and valiant soldiers of the cross. and to-day we see it everywhere going

be rained upon us like haif, we should remember that the same God which was with Paul, will shelter ua. His Name is a mighty fortress in which the righteous are safe. There's no cause for alarm there. The Lord will no permit us to be plucked from His hand.

What shout the conspirators? Their

plans were brought to naught, they were compelled to break their vow. They were foiled, because they strove against God Their cause was a hone less cause and their purpose met only with signal defeat. Nevertheless they would not admit defeat for they were bent on mischief, and to break their yow did not affect their conscientious acruples. Paul had established his work on a sure basis and it was immeterial to them hy what method they could dis pose of him. What they wanted was get away with him by whatsoever means they could just so they could persuade the people that they were working for a good cause and make it appear that Paul was doing wrong.

When we look about us and see the

great throng of people pursuing their various vocations, it is but prudent that we consider our own ways. Are we engaged in something which has been brought into its present condition for the purpose of gaining seifish ends at the expense of something or some hody else. Let us see If we bet There is no better time to stop and reconsider, than now. Cost us whatever cherished hope it may, it is wisdom for us to amend our ways. Are we engaged in that which is honestly intended for the glory of God and not for personal exaltation: and are we assailed let us stand firm, "unmovable in the faith, ai ways abounding in the work of the Lord." No matter whether forty or forty times forty assail us and try to put us and our work to naught. We owe it to God to quit ourseives like men, and to be strong. There is no reward promised to cowards, or rene gades, traitors or hypocrites. shall receive wages for they are corvent of sin. We are commanded to take on the whole armor of God that we may withstand in the evil day, and having done all, to stand (Eph. 6:13.) On faithful service in the cause of right even though against heavy odds, will not be unnoticed by the Lord. We are nowhere commanded to retrace our steps when in His service. Hence can not, dare not give way, though it may cost our lives, for whose shall lose his

life for My sake, shall find it. There fore in faithfulness to our Lord let us stand firmly for Him like Paul of old, in all honesty and sincerity, and the reward of the righteous shall be ours

Elkhart, Ind.

For the Herald of Truth READING.

BY WM. S. LANDIS

Give attendance to reading,"-1 Tim. 4:18. There are four classes of readers. The first is like the honr-glass, and its reading being on the sand, it runs in and ont and leaves no vestige behind A second is like a sponge, which im bihea everything, and returns lt in the same state only a little dirtier. A third is like a jelly had allowing all that is pure to pass away, and retaining only the refuse and dregs. The fourth is like the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, ohtsin only the pure gems. God grant that we may be of the fourth

One's reading is, usually, a fair index of his or her character. Observe in aimost any house you visit the books which lie customarily on the centretable, and you may judge on the intelectual tastes of that family.

"A man is known" it is truthfully said, 'hy the company be keeps." It is equally true that a man's character may be, to a great extent, ascertained by knowing what books he reads

A man who gives himself up to indiscrimina e reading of novela will be nerveiess, inane and a nuisance. He will be fit neither for the store nor the shop nor the field. A woman who gives herself up to the indiscriminate reading of novels will be unfitted for the duties of wife, mother, sister daughter. Abstain from all those hooka which, while they have some good about them, bave also an admix ture of evil

You cannot afford to read a had book however good you are. You say "The influence is insignificant." But if. through curiosity, as many do, you pry into an evil book, your curiosity is as dangerous as that of the man who should take a torch into a gunpowder mill merely to see whether it really would blow up or not. And remember Eve. Lot's wife, etc.

Trashy and inferior books should be rejected in an age like ours when we have whole libraries of good books.

Haif the reading of most people is taken up at random.

No man can do his friend or child a more real service than to snatch from his hand the hook that relaxes and effeminates him, lest he hecomes a wreck. But especially is he a henefac tor of humanity who, by different ways and means, heips to circulate books and literature that have a tendency to the improvement of the future as well as the present generation.

To those who say they have no time to read, I would say, he as saving of your hours as you should be with your dollars, and you can have time to read in the busiest day

To read with profit, we must not only read slowly, but the book must be of a kind calculated to inform the

mind, correct the head, and better the heart. These books should be read with attention, understood, remembered, and their precepts put into practice. It depends less on number than on quality. One good book, well understood and remembered, is of more use than to have a superficial knowledge of fifty equally sound. Books of the right character produce reflection, and induce investigation.

()f all the books ever written, no one contains so instructive, so sublime, and so great a variety as the Bible.

How many thoughtless young men or women have spent their earnings in a theater or candy kitchen, who ought to have been reading! How many parents who have not taken the necessary steps in placing legitimate literature in reach of their children would have given thousands to reclaim a wandering son or daughter who had ignorantly or thoughtlessly stepped aside the path of virtue and sobriety.

May the different books we read, be stepping stones to us leading us on further and up higher into the sphere of usefulness to those around us, so that we may accomplish that for which we were created, and in the end it will be said of us, "well done."

Canton, Kansas,

SEED THOUGHTS

CHRISTIANS-SO CALLED .- A boy in the streets, selling mince-pies, kept cry ing. "Hot mince ples!" A person bought one of them, and found it quite cold, "Boy," said he, "why do you call these pies hot?" "That's the name they go by, sir," said the boy. So there are plenty of people who are called Christians-that's the name they go by: but all the substance is drained out of them by other matters.

CHRISTIANS-"OFF AND ON,"-I heard of a brother who claimed to long having been a teetotaller, but some doubted When he was asked how long he had been an abstainer he replied, "Off and on for twenty years." You should have seen the significant smile upon all faces. An abstainer off and on! His example did not stand for much. Cer taiu professors are Christians off and on, and nobody respects them.

CHASTISEMENT PROOF OF LOVE .-A devoted Christian, writing to a lady who had jost five children and her hus band, says to her, "Oh, how Christ must love you! He would take every bit of your heart to himself. He would not permit you to reserve any of your soul for any earthly thing." Can we stand the test? Can we let all go for His

DIEFERENCES ENDED .- What would you say to your child if he said, "Father. shall not come to see you on your birthday; I shall not join with the rest of the family in the usual festival." "Why not?" "Because my brother is not what he ought to be; and till he mends his ways, I shall not keep your birthday." You would say, "My dear son, is that any reason why you should not remember me? Surely I am not to blame for what your brother does, Come to the feast and think of me.' So it might be said to us if we have any personal angers and differences, we should not smother them, but end them,

EVIL CONQUERED,-The very easiest way to give resurrection to old corruptions is to erect a trophy over their graves; they will at once lift up their neads and cry out, "We are alive still." It is a great thing to overcome any sinful habit, but it is necessary to guard against it still, for you have not conquered it so long as you congratulate vourself upon the conquest.

LOVE OF GOD,-Oh, blessed, blessed be the love of God, to think it should come to us unsought, unbought, undeserved, spontaneously, leaping up like a living fountain with none to dig the well, but springing up in the midst of the Sahara of our barren nature, and then blessing us with unspeakable blessings as it verilowed.

LOVE A BURNING STREAM. - I WAS about to compare my Lord's heart with a volcano constantly streaming with the burning lava of love. Oh that my soul could but get that stream poured into it, to set the whole of my nature on fire, and consume me in the flames and torrent of love.

Selected by A. C. K.

The above are taken from "Barbed Arrows," by Spurgeon. Price, postpaid, 80 cents. For sale by Mennonite Publishing Co., Elkhart, Ind.)

For the Herald of Truth

A REPLY

To an attack upon the "Mennonitische Rundschau" from the "Bote der Neuen Kirche," the official organ of the Swedenborg. lans

Remarks .- The Swedenborgians have labored a good deal among our Russian Mennonite brethren and have led some of them to accept their pecullar form of erroneous doctrine, and few under the guise of Mennoniteism have adhered to this form of "heresy for a long time. We therefore had this article written by Bro. G. G. Wiens, editor of the "Mennonitische Rund schau." translated from the German.

Our peace loving Mennonite congregations are considered by many adcenturous and ambitious proselyters profitable fields for their work. Certain persons, representatives of certain more or less fanatical sects, who pretend to have a desire to save souls, from time to time, directed their steps to these people, and if they are good operators, they are usually successful in misleading some sincere souls.

One method of gaining access to our

people is by means of the "Rundschau." One of these deceivers finds his way into a Mennonite congregation. He is looked upon with suspicion at first, but having himself prepared for the occasion, he produces a few copies of the "Rundschau" and identifies himself as a contributor to the paper. When the people see this, they at once gain confidence and receive him with open hands and hearts. The articles were entirely harmless and written upon subjects that completely hid away the real character of the writer, and in this manner he opened the way for opportunities to expound his doctrine and convert the people to his ideas. I do not say that this was possible in every congregation, for sometimes the intruder was caught by one who understood how to meet his arguments and a

ilvely discussion resulted, and in these Swedenhorgians. It is a character discussions many a true watchman has been overcome by false doctrines and deception. Every watchman needs to faithfully maintain his position and defend his cause

The editor of the "Rundschau" has of late been able, not only to unmask some of these impostors, but also, in some measure, to put a stop to their nefarlons work, and as a natural consequence, has drawn down upon himself the hatred of some of these persons, together with their followers and the denomination to which they belong, in general. Numerous communications from different points prove this,

As said in a previous number of the "Rundschau" the writer will carefully avoid all personalities against Peter Claasen, the author of the three page article in the Swedenhorgian organ against the "Rundschau." He will however make an effort to throw some light upon several passages of the

Among other things the sald Classen says: "The editor (of the "Rundschau") calls himself a strict Mennonite who professes to be strictly non resistant. and therefore abhors the sword, both natural and spiritual."

We do not know whether friend Classen is young or old, but it is evident that his mind lacks mental development, and that his knowledge of Scripture and the Mennonite Confession of Faith is very limited. This is evidenced by his statement. Whenever certain persons find out that there are still some Mennonltes who stand by their confession and maintain it in accordance with Eph, 6 and 2 Cor. 10, they are ready to cry out, "Why. I thought the Mennonites were non-reeistant !

We, as Mennonites, do abhor the natural sword. Almost every one knows that, and every true Mennonite knows that the church of Christ in this world is enhiect to a continual warfare. and this warfare is against sin and iniquity in all its forms. Christ is our example in the doctrine and practice of non-resistance. But when it comes to defend the glory of God (Mk. 11:15, 17), or when sin and hypocrisy confronts him in its worst forms (Matt. 23), or when it becomes necessary to reprimand even a beloved Peter (Mark 1.33) then Christ comes boldly and with undaunted energy and His word becomes a two-edged sword, even to the dividing asunder of soul and spirit, and of the joints and marrow, [The apostle teaches us that while we are not to use the carnal sword, nor carnal force, we shall use the sword of the Spirit which is the word of God, and contend earnestly for the faith once delivered to the saints. Jude 3.]

Our friend Classen further speaks of the conquering power of Swedenborgianism, and that it is destined to connuer the world. He boasts that the Mennonite congregations even in Russia, in spite of strong censures and absoluteism shall be overcome. He has a vague idea, even, that it would be an ideal world if Protestants, Catholics and Jews could worship together in the same meeting house. This no doubt would do very nicely if all were

istic of all religious fanatica that they disregard the established order of the church of God. The estimate Swedenborgians have of the Mennonites is clearly shown by the following. He says: "That Sweden-horglans and Mennoultes greatly differ is readily conceded by us."

"They differ as day and night, and compare readily with them; the day representing the Swedenborgians or new church-the night, the Mennonite church. We are fully convinced that no member of the Swedenborgians will make any claim to being a Mennonite He feels only too glad that he is free from them. What member of the 'New Church,' inspired by the heavenly trnth could so far forget himself as to cal himself a Mennonite."

Classen also presents some of the doctrines of his sect. Contrary to the teachings of the Bible, Swedenborgianism teaches that salvation does not come through the grace of God, but through good works. Further they the propitiatory sacrifice of Christ, the divine Trinity and they also maintain that all the individual per sons who are named in the Bible be fore Abraham, were not real persons, but only allegorical as for instance Cain is made to represent fault, and Abei love.

They hold also that Abraham is the first real material or historical character or person mentioned in the Bible They also deny the resurrection of the body, the coming of Christ, the final judgment, eternal punishment and many other vital doctrines of the Scrip tures. They also teach that men will follow in the world to come, the same vocation they pursue in this world. According to this the editor of the "Rundschau" would have to continue to expose the errors of Swedenborgianism in the world to come, but he is real glad that he does not need to think or believe any such anti-Scriptural teach ings.

We will only add one more example of friend Classen's misinterpretations of the Scriptures. The following is a correct translation of Classen's explanation of the miracle of Elijah, which caused the iron to swim.

"What does the miracle of the swim

ming iron teach us? The believer in the literal truths of the Bible will say The miracle authorizes [legitimizes] the prophet as the messenger of God. Good, but what lesson do we draw from this for our future life ? Those men who alm higher very often attain to such conditions that the natura good is overpowered by the natural truth. The wood which the prophet thrusts into the water represents here the natural good, because it is one grade higher than the iron. The iron represents the natural truth; this hecause of the difference in the tempera ture, for the iron is coid as the trnth and the wood warm as love. Man comes through the new birth into conditions where the iron slips his hands and sinks deep under the water. He comes so far that his spiritual knowledge (or as it is given in this section - the prophet) has to show him that the moral life is but an empty ahell. The iron-the natural trnth-has sunk under the water and it becomes necessary to lift it again through the wood, the

natural knowledge, the natural good, ents. May the light of Christ Jesus that it may swim. The whole of God's shine into these darkened hearts. Broword consists of such heavenly doctrines '

1900

We ought to bring more of this artibut we lack space. In the near future we will give our readers an article which will show the untenableness of the teachings of Swedenborg, and the different guises under which these doctrines are secretly brought into our congregations. Friend Classen's attack upon the editor of the "Rundschau and a small pamphlet by Meuschner and Bartels, written against John Holdeman and many utterances of other fanatic followers of the false doctrines of Swedenborg are full of pungent remarks, and all breathe an air of unkindness and intolerance.

In conclusion we will say again: "The ideal of the "Rnndschau" is the greatest possible amount of freedom of the spirit but only within the bounds of the Mennonite Confession. The duty of the "Mennonitische Rundschau" to guard the boundaries and resist all temptations to overthrow the teachings of the Mennonite Church.

MISSIONS.

MENNONITE HOME MISSION.

1930 E. York St., Phila., Pa., Aug. 21, 1900.

Dear Herald Readers - Again "The Lord hath done great things for us, whereof we are glad." You who have good country homes, and are surrounded by the works of God's hands, will be pleased to know that these city children had one day on the farm. In July Bro, I. L. Kuip and family of Daphoro, Bucks Co., kindly opened their home to us and fifteen of our boys. The day was a busy one, and the boys never had quite such a nice time before. They did justice to the cherries and berries, also the meals, which were so bountifully supplied, and soon we had to say goodhye to those who were so kind to us-however not without thanking God for His mercies.

Angust 15 we had the privilege of taking the remainder of our Sunday school, twenty five girls and five small boys to Bro, Isalah Rickert's farm. We know God will bless such kindnesses, for He says that even a cup of coid water

given has its reward in heaven. Sewing school has not been very well attended since the weather has become so warm, but the children are doing very nicely. One little girl has finished her blocks and is putting her quilt together. An interesting feature of the class is committing and reciting Scripture verses. The girls are happy when they repeat the First, Twenty third and Twenty-fourth Psalms, beside a dozen extra verses. We are teaching them the Ten Commandments at present, If you are in the city try and get to the Mission on Saturday from 2 to 4 o'clock and see this class.

While there are many pleasant features of the work, we hear the unpleasant also, for all about us are those who are bound by appetite and just, and their lives are very unhappy. When we see fathers and mothers fighting, our hearts go out in praise to God for good homes and Christian par.

J. S. Hartzler of Elkhart, Ind. paid us a pleasant and helpful visit in July. as did also friends from Millersville cle to show the folly of their teaching, and Leaman Piace. We appreciated a visit from Bro. Frank Kornhaus of Chicago, and his talk to the children will not be forgotten. Bro. and Sister Cressman of Berlin, Ont, gave us a

We had the privilege of attending Harvest Meeting at East Coventry, Chester county, Pa., and while it was a service of praise, it was not simply from the lips, but from the hearts, which was shown by the generous collection taken at the close of the service for the work here and in India. The Lord be praised for His care of us ln the work here.

THE SISTERS.

For the Herald of Truth.

THE OUTLOOK.

It is with some degree of apprehen sion that I begin this letter. Bro. Page accompanied Bro. D. Goerz to Calcutta and to day a card came, stating that he was sick of dysentery. More definite news is expected to morrow and I shall add a note at the end about Bro. l'age's condition.

Our outside works have been closed

and we have only about 1000 on our comnound at work Bio Page's hospital. dispensary, kitchen and poor house work continue as before, except that in his absence the dispensary treats only easy. simple cases. The closing of the out works leaves me a little more time and have been asked to look after the interests of a circle of thirty eight villages with Dhamtari as a centre. This wili necessitate considerable traveling. thought that surely faithful old "Felix" (the horse) could take me anywhere I would want to go. But my experiences yesterday and to day have changed my mlad. The country is flooded and one can get across country only by going on the banks between rice fields. Where the bank is wide and weil trodden the horse does fairly weil but sometimes there are breaks in the bank and then there is trouble. The horse "gets in" to his knees and is in danger of falling and the rider feels uncomfortable. Last week one day was out with Mr Rogers on his horrowed elephant. An elephant can go anywhere almost and make good time But I hardly think they would allow me to feed an elephant at government expense and I will have to get cheaper means of conveyance. Why not waik? Well if I could go barefoot and as nearly clotheless as these people do might, hut walking in water does not agree with my health; so I shall have a sort of light stool made to suspend from a pole. Then, I will get eight strong men and they'll carry me, four at a time and take turns. I heard of one man who thought such a way of traveling was luxuriously extravagant. and when he saw the picture of a lady missionary whom he knew, in such a car riage he declared that if missionaries traveled in that way he was not going to give any more for their support. our men will cost only 4 cta. each a day and the government will pay them so none of your money will be thus spent.

condition of the fields. It is gratifying to know that in this circle where Rs. 6000 of your money was given for seed grain, rather more than three fourtha of the fields have been sown as far as we have inquired. It all now depends on the weather. Here we have had an abundance of rain. Not enough to insure a good crop hut enough give hope. North of us however the prospect is not so good. Many fields are not sown and scarcity next year seems inevitable

The people that have been turned off from the works here are being fed in the kitchen during the wet season. To day the June 15th Herald came

Yes, cholera is a "fearful and fatal" disease. But by God's providence, the outbreak with us was of short duration. There has not been a case re ported in Dhamtari for many weeks. But it may come again at any time. But please don't think of us as living in constant dread of some swift and andden destruction We live and move and have our being here pretty much the same as we do in America. Our occupations are slightly different from what they would be at home, but on the whole life is much the same. People dle in America where there are plenty of doctors and kind friends to administer to every want, so you could hardly expect India to be proof against With reasonable care and alckness. respect for the climate one's health is as safe here as on the changeful At-

lantic cosst. It almost makes us smile to see the apprehension which is manifested at home concerning our safety from plague. Really there is no plague outside the large cities and even there we go about as we would in New York or Chicago without once thinking about our personal safety or danger from piague. There was at one time a great scare about the plague at Rombay but that has all subsided and everything moves as if there never had been any plague I myseif attended a family in which two plague patients were sick at Igatpuri and the whole family afterward died. I feit no fear and as my keeping was in God's hand I believe I ran no risk. Other people were afraid go near and this was a Christian family who needed comfort.

Another thing which almost made us smile was the confident way in so in hopes of getting more. The people which the Herald spelled out Bro. Wenger's pronunciation of "Dham tari." "Domtree" is an approximation but only an approximation to the correct pronunciation. If you were to ask a villager three miles from the place where "Domtree" is he might guess at what you meant but he'd be as liable to say "Who knows?" as anything else. But I confess I could not do much bet. ter on the spelling of the pronunciation unless I would put it into the Nagari letters, so just cail it "Domtree" till you come here and learn to say it more nearly correct.

We are looking forward with much leasure to the prospect of welcoming additional workers to our shores. The orphanage needs closer supervision than we so far have been able to give it. One hundred and ten are in it to night-62 boys and 48 girls. More are coming.

We are learning. I wrote once that there could be no rotation of crops

As we go about we inquire as to the here. That was a mistake. It is only a lack of knowledge and enterprise which makes rotation impossible. I wish that some sensible, practical farmer with abundant patience and hopefuiness would come ont here to help show these people how to raise three crops of corn in a year. We are somewhat of farmers but we need help We can't be every where at once.

June 18th. Word has just come from Bro. Goerz that Bro. Page is not any better and intends to go to a hos pital. If the journey to Raipur were not so tedious Sister l'age would go at once. There are so many duties that call me to remain here that i scarcely know if I can get off. Will decide what to do soon and report next week Yours for Jesus' sake.

LETTED FROM INDIA

Dhamtarl, C. P., Indla, July 25, 1900. Dear Bro. A. C. Kolb.

I am very glad for the article in the test Herald We received it June 15th Bro. Kulp of Pa., wrote that his little girl, with some expenditure of labor gathered 39 cents for the starving of India A day or two later a number of high caste men, who had been acting as mates and been discharged by Bro Page in my absence came and appealed to me to be restored. There were forty of them. I told them that I dld not wish to make them starve, and would give them an opportunity to prove themselves in need. If they were willing to work at carrying I would give them pice, but they would not be restored to their places as mates There was a murmur of dissent, and 1 told them about the incident of the girl gathering pice for them with the labor of her own hands, and now they proudly say, "We won't work." "Re member" I said, "when you are receiv ing this money, it is money that has been earned by hard work." Thirty six out of the forty expressed themselves as willing to work and were sent out. But custom and prejudice won the day and in a few days, they had all dropped out. But many examples of the thankfulness of the people could be cited. Still it is difficult to tell whether they have any thankfulness, as we under stand the word, or whether they only act are sunken into depths of iniquity, which it is hard for us to understand Perhaps if we could see as we are seen. we would know that in the eyes of God who is a Spirit of Light and Love, we have been plucked from depths as deep as those in which these people now are

Yesterday we asked some cartmen to whom we had given much work, to come to Kurndh to day to help haul in corn. If they had been prompt they could have been back by to-night. But instead they came a few minutes ago without their carts and said that to morrow they must keep a heathen holiday so they could not go. I told them to go, and never to come here for help again. Such things are very trying to one's nerves, but it helps me to fee better to think that these people are sinners and that Jesus is the sinner's friend. No doubt our Master has horne with us in things far more exasperat ing than this circumstance.

J. A. RESSLER.

September 1, 1900.

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Monthly Calendar for Sept., 1900.

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Orders for Sunday school supplies for the fourth quarter should be sent in early to insure prompt delivery.

Sunday schools which give rewards at the end of the present quarter will do well to investigate our line. A large stock of new goods just received, to seject from. Do not fail to write us.

"Dying Testimonies of Sav. d and Unsaved" is selling rapidly. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents, in cloth, \$1.00.

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Every earnest Christian worker likes to use good, soul stirring tracts. We send the following tracts free to any address, aithough stamps sent us with Kans., and one mile north of Trousdale, There are many hooks which we do not orders for same to pay for postage will the first week in October, beginning

HCRALD OF TRUTH. fist, but which we can supply promptly, be appreciated. All donations sent to with the Sanday School Conference on us to encourage the publication and distribution of tracts will be used for that purpose only. Others will be published

> No. 1. Modest Apparei No. 2. A Soiemn Appeai, No. 3. Unscriptural Marriage. No. 4. Concerning Missions.

No. 5. Against Secretism. The House of Darkness.
(Against secret societies.)

No. 7. Dying Without Hope. No. 8. A "Name to Live" Rebnked.

No. 9. Repentance. No. 10. Which Heaven Do You Profer?

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No. 16. The Minimum Christian. No 17. Fearful Results of Gamb iing.

No. 18. The Demon of Vanity. No. 19. Is Ornamental Dress Harm-

No. 20. Aithough Unworthy, Come to Jesus

No. 21. Eternityi Eternity! No. 22. The Infidel and the Tract. No. 23. Profanity-Don't Swear.

No. 24 A Collection for a Sleening Girl

No. 25. Signs of Spiritual Decline. No. 26. Too Late! No. 27. Special Responsibility and

Infinence of the Christian Eminent Witnesses.

No. 29 Who is my brother ?

No. 30. Idle Words. No. 31. The Warning. No. 33. Satan, Liquor Dealers & Co

Address all orders to MENNONITE PUBLISHING CO., Eikhart, Ind.

The Prince Messiah .- A new book by Mrs E I Richmond The author of this handsome volume of 188 pages, which is just off our press, is well known as a writer of temperance and religions works. It is a synopsis of the life and miracles of Our Savior, narrated in a captivating manner hy a maid to her mistress, to assuage the terrible grief of a wronged wife of an Eastern prince. It is safe to say that this is the masterpiece of this gifted writer, It is graphic, strong and convincing, and will bear close inspection by our people. It is printed on fine book paper, and is hound in both cloth and paper, with appropriate cover designs. Price, in cloth, 50 cents; in paper, 25 cents. We want agents everywhere to sell this spiendid book, and will offer liberal inducements. Write us at once. Mennonite Publishing Co., Eikhart, Ind.

CONFERENCES.

The General Conference of the Mennonite Church will be held near Stering, Iii., Oct. 31 and Nov. 1, 1900. All interested are invited.

JOHN BLOSSER Committee

The Annual Conference for Kansas Nebraska and Oklahoma will be held in the Pennsylvania meeting honse, seven miles northwest of Newton,

ately by the church conference on Friday the 5th. We desire to extend a cordial invitation to all brethren and sisters both in and ontside of the district to meet with us. Those coming by rail to Newton on the A. T. & S. F. Rv will please write to the undersigned, the number coming and at what time and on what train they will reach Newton, when they will he met with proper conveyance. Those coming on the Mo Pac. Ry. to Trousdaie, will be met by several brethren who live close to the

station

September 1.

JACOR B. ERR.

The annual conference for the states of Indiana and Michigan will be held on Thursday and Friday, October 11th and 12th, at the Olive meeting house eight miles sonthwest of Eikhart and five miles north of Wakarusa. Brethren and sisters from a distance coming on the railroad will be received and taken care of at either Eikhart or Wakarusa, if they will inform us of the time of their arrival. Bishops, ministers and deacons as well as brethren and sisters are cordially invited to attend this conference. It is especially desired that the ministers and deacons in the district should be present.

JOHN F. FUNK AND OTHERS.

The semi-annual conference of Virginia wili be held this fall on Friday and Saturday October 5 and 6, at the Bank meeting honse (Central District). Brethren and sisters from other piaces are cordially invited to meet with us on this occasion, especially ministers and deacons. Any one coming by rail will be met at Harrisonburg by writing to Samuel or Eli Brunk, Harrisonhurg, C. H. BRUNK.

The annual church and Sunday school conferences for the state of Missonri wili he held on Sept. 25th -28th, in the Berea meeting house, near Birch Tree, Shannon Co., Mo., Ail are invited. The S. S. Conference will begin on the 25th. ABM. UNRUH.

The Western District Conference will be held, if the Lord will, at Sycamore Grove meeting house, Cass Co., Mo., commencing at 9 o'clock A. M., Oct. 4. Ail interested are invited. Those coming from Kansas City, over the Frisco Line, will take the train at 2d and Wyandot St. depot, arriving at East Lynne at 12:14 or 7:3, P. M., and hy notifying J. C. Hostetler will be met on arrival of trains. Those leaving the Union depot on the K. C. C. & S. R. R. will arrive at Garden City at 1:25 or 8:00 P. M., and by notifying D. J. Miiier will be furnished conveyance. Those coming over the M. K. & T. R. R. from St. Louis will arrive at Gunn City at 1:00 P. M., will be cared for by J. H. Blank. Ali will be met at trains on Oct. 3d.

SUNDAY SCHOOL LESSONS.

LESSON XI.—SEPTEMBER 9.

THE GOOD SAMARITAN. - Luke 10:25-37.

Read Matt. 25: 31-46. Memory Verses 33-35.]

GOLDEN TEXT .- Love thy neighbor as thyself .- Lev. 19:18.

INTRODUCTION

1900.

TIME.-November or December A.

PLACE - Somewhere in Peres, bewond Jordan

PERSONS Tesus a lawyer

PRACTICAL SURVEY OF LESSON .-Our to days lesson is an answer to a very important question: "What shall I do to inherit eternal ilfe?" This is the question of all questions, and should be asked by every one; yet with more serionsness and more candidly than this ancient theologian asked it. He no doubt thought he was righteons and imagined he measured up to the law's demands. But undoubtedly be was brought to see that he had not lived up to the letter of the law, and much iess had he fulfilled its spiritual requirements. It were well if the Lord. would ask us individually the pointed question, as He did the young lawyer "How readest thou?" He had read and re-read, and even committed to mem ory, the great summary of man's duty toward God and man, as written in the law, yet his eyes were closed to the great truths and underlying principles contained in the words quoted. Our life is an index of how we read the Scriptures. No one reading the story of the Good Samaritan, with his spirit nai eves open, can fail to be moved with sympathy for the thousands who, like the wounded traveller, are lying by the mauside in a dving condition. Law and ceremony, being devoid of mercy and sympathy, are passing these help iess ones by. Bnt love, which is of di vine origin, goes out in deeds of mercy and practical sympathy, relieving the suffering ones, binding up their sounds nouring in healing balm, providing them with food and shelter. Christ was pre eminently the Good Samaritan who journeyed from heaven to earth found us in our destitute and undone condition, stooped down and bound up onr wounds with Gospel bandages (messages), ponring in the oil of grace, and the wine of the Spirit By the power of His word He con veyed ns to the inn (the church), and when He departed (ascended to heaven) He leaves in the hands of the inn-keeper (the Gospel minister) two pence (the Old and New Testaments) M.-The rich fool. Luke 12:13-21 for the supply of our needs in the church until He comes again,

HOME READINGS.

3. M. - The Good Samaritan, Luke 10:25-37 T. - Love to God. Deut. 6:1-13

5. W.-Love for neighbor. Lev. 19:11-18

7. F .- Greatness of love. 1 Cor. 13:1-10

8. S.-Perfection of love. Matt. 5:43-48

9. S .- The great commandment. Mark 12:28 -34

LESSON XII.—SEPTEMBER 16.

THE RICH FOOL.-Luke 12:13-23. [Read Luke 12:1-34, Memory Verses 19-21.]

GOLDEN TEXT. - What shall It

Mark 8:36.

INTRODUCTION.

TIME. - November or December A. D. 29. immediately following the last

PLACE - Probably in Peres, near Bethabara.

PERSONS. - Jesus, the disciples, the

LESSON INTRODUCTION. - The scribes and Pharisees were at this time doing their utmost, by putting forth every possible effort to catch Christ in His talk, and take exceptions to His actions, that they might accuse Him before the authorities. They continually follow Ilim as He jonrneys from piace to piace, endeavoring on every occasion to provoke Him to say something that would bring Him under censure and liability of the law. But He, knowing their hypocrisy, eludes them on every occasion, and in our today's lesson He is again facing an innnmerable company of people, V. 1. He hegins His sermon by warning His disciples against the hypocrisy of the Pharisees. He addresses the disciples and through them the multitude. In the midst of His discourse He is interrunted by one of the company, whose coveteons heart prompted him to ask Jesus to help him adjust his family tropbles, brought on by an undivided estate. Jesus unhesitatingly warns him and all present against coveteousness and seifishness. He gives the parable of the rich fool to make the words which He had spoken more emphatic. The sin of covetousness is more prevalent than any other sin. "The love of money (covetousness) is the root of all evil." It was the cause of Achan's death. It was the hesetting sin of the sons of Eli and Samuel. It was the cause of King Saul's rejection. It caused Naboth to be slain by Ahab. It was the cause of Gehazi's leprosy. By it the priests of Isrsel were polluted. It turned the rich young ruler's feet away from Jesus. It brought instant death to Ananias and Sapphirs. It led Demas to forsake the faith, and sent the rich man to helf. Untold thou sands, both inside and outside of the church are going down to perdition through the soul destroying sin of

HOME READINGS

T .- The lesson to he lesrned. Luke 12:22-34

W.-Lest we forget. Dent 8 : 11-90 13 Th - Riches cannot save. Psa. 49:6 20

14. F.-The better trust. Psa. 52 1 Tim. 6:1-10 S - A spare. 6. Th.—Coals of fire. Rom. 12:9-21 16. S.—Use of riches. 1 Tim. 6:11-21

CORRESPONDENCE.

MCVEYTOWN, MIFFLIN CO., PA., Aug. 17, 1900.—On Sunday, August 12, hart. On the 25th of July we had the four persons were received by haptism into the church here. On the coming Sunday, August 19, four persons are to he received into the church near Believille. We were glad when lately, another person, the fifth, made application for instruction and membership. In this most important matter delay is profit a man, if he shall gain the dangerous, therefore they act wisely much encouraged by his discourse. A to visit us as well as to remember us at

whole world and lose his own soul? who come to the Lord when the Spirit fair sized congregation had assembled calls them, whether they come one by May the seed sown bring a rich harvest. one or many together. Bro. J. S. Hartzier of Elkhart stopped with us August 9 and preached that evening and the us at New Providence meeting house following morning very acceptably. In the evening he preached at Belleville. On the next evening, Saturday, he preached in the Allensville church. On Sunday morning he preached at the same place from the Savior's words, John 21:22 "If I will that he tarry till I come what is that to thee? Follow thon me." The duty of having a brotherly interest in the welfare of others was set forth and it was shown that concern for the good of others may be shown practically, in every day life. without meddiesomeness. Heipfui and impressive truths were also brought forth respecting the blessings which come to those who follow the Savior in sorrow, suffering, service and seif-sacrifice Brother Hartzler closed his service in this county at McVeytown on Monday evening, August 13. We were glad for our brother's visit; it was help-

ful and encouraging. Come again. J. K. HARTZLER.

WEST LIBERTY, O., AUG. 20, 1900,-Recently four more children were received into the Orphans' Home. We desire to piace the following children with good Christian families until they are of age: A brother and sister aged respectively 13 and 11 years; a boy aged 7 years; little girl 2 years old. Also, we desire that those knowing of any homeless children under 12 years of age to correspond with us and we will find a home for them. Address,

A. METZLER, Supt. West Liberty, Ohio. MECHANIC GROVE, PA., AUG. 8, 1900.

-firestings of love to all the brotherhood at Elkhart, Ind. A few words in regard to our recent trip to Elkhart, Having had in contemplation for some time to meet face to face those with whom we had been in communication for years through the HERALD OF TRUTH the Young People's Paper, Words of Cheer and the husiness connected therewith, our desire was at last fulfilled in the grasping of the friendly hand of welcome and the "God bless you" which seemed to come from the very bottom of the heart, cheering us onward through the journey of life, forgetting for the time being that we had a hurden to carry, impressing us with a fsint idea what a joyful meeting it will he to meet with the Saviour of our souls and with those loved ones who have gone before, and sil the redeemed ones, and with God's holy angels, never to part any more. It made our hearts rejoice with thanksgiving to God for His watchful care over us and all His neo. ple. I must say that we were very well pleased with our trip, and that it has been a benefit to me in my illness and taking it all through it will be a pleasant recollection of our trip to Elkpleasure of hearing Bro. J. S. Hartzler at the Mechanic Grove meeting house. He spoke from Rev. 2:5 in connection with the first four verses making a comparison of the modern church

To morrow, August 9th, Bro. S. G. Shet ier from near Johnstown will speak to Bro. George Brunk of Canton, Kansas. is also in Lancaster county, but I have failed to hear him yet. With love to all I hid you farewell. May we all remain steadfast in the faith nnto the end. Fraternaily

AMOS B. MILLER.

NEW MEETING HOUSE,-The Oak Grove meeting house near Grantsville Garrett Co., Md., was opened for ser vice on Sunday morning, Aug. 5th, 1900. Bro. M. S. Steiner of Pandora, O preached the first sermon from 2 Chron 6:18 Not one half the people could be accommodated inside the build ing. The meetings were continued for several evenings ()n Wednesday eve. ning Bro. Steiner preached a pointed sermon on the subject of risge and Marriages", after which he united in the bonds of holy matrimony Bro. C. C. Wisseman and Sister Mary Gingerich, both of this place. The Lord biess this union Bro Steiner also conducted services at the Folk and Casseiman churches, leaving on Ang. 14th for Ohio accompanied by Bro. D. II Render May God own and bless the earnest efforts of our brother to His honor and glory.

FROM McPherson Co., Kan., Aug. 16TH .- More than twelve years ago, I went with one of our ministering breth ren to New Cambria, in this state, where a religious service was held in the little village in northwestern Kan sas Two members of our faith who had come from l'ennsylvania and settied here over twenty years ago, lived here. Jeremiah Weaver and wife. Re cently they visited here at West Liberty and last Sunday were received into church fellowship. They expect to be with us at our annual conference this R. J. HEATWOLE.

FROM NEUTRAL, KANSAS,-Forover a year, we as a little church, in the southeast corner of Kansas, but a few miles from I. T., have said nothing through the columns of the HERALD The church here is now happily in pos session of a new church house for which we feel very thankful to God The brethren here, especially some could testify that it was not erected without effort. But God blessed the efforts and to Him he all the glory The object of these lines is in part to acknowledge our indebtedness and express our sincere gratitude to the churches that so kindly aided us with money. The writer expresses the sen timent of the whole church in wishing to you God's greatest blessings. Our church huilding is 26 x 40, very durable I have been improving slowly all along and well jorated. The house was opened for worship on the 5th of Aug. The services were conducted by Bro. D Kauffman. The brother remained with us over the next Sunday and earnestly labored for perishing souls and the strengthening of the brotherhood. The church was greatly encouraged. Many souls were brought under conviction. with the church of Ephesus, warning us Two gave their hearts to God and were iest the modern church may also he received into church fellowship. We somewhat lacking. We were very all unite in heartily inviting all workers a throne of grace. God bless the cause know only three out of the nine that everywhere.

roof and will soon he completed. We expect, no preventing Providence, to begin a series of meetings in this church early in September conducted by Bro. M. S. Steiner of Ohio. We trust that brethren and sisters in other parts will remember this little band of worshipers in their prayers. There were only two members here for a number of years who were visited by Bro. J. S. Coffman and others. No effort was made to build up a church here until five years ago, when an appeal was made to the Evangelizing Board to send us evangelists and give us regular once a month meetings. This call was responded to and God biessed the work so that we now have a small congregation and will in a few weeks have a commodious house of worship. There are many places that similar work work could be done. There are many places where there are one, two, tbree. or even more memhers left alone for a number of years. They either drift back into the world or go into other churches. Their influence is lost to the church of their faith. I wish the Evangelizing Board could be aupplied with means and evangelists enough to look after all the places where there are any of our people, as well as other placea where a work could done. I believe that in every community there are people who would accept the truth of the gospel if rightly proclaimed. "Go ye into all the world and preach the gospel to every creature" means all the world. We would not by any means discourage the Foreign Mission movement, but I am afraid the missionary cause is sadly neglected in our own land. The stronger the church at home, the more power we can have in foreign fields. Yours for Christ.

S. B. WENGER

FROM AURORA, OREGON, AUG. 21, 1900 .- The people here are husy thresh ing and taking care of what our kind heavents Father has given us. Crops are not as good in this vailey this year as they usually are, but sufficient for all the people to live on till another harvest time comes round, for which we are thankful to God.

Our Bible readings at Hopewell are prospering nicely.

I read in the Herald of Aug. 15th the item from this place over my signature, to which I desire to make several corrections. The information given was in answer to a letter from a brother in Eikhart, making inquiries about the congregations here, which it seems was not properly understood, hence these corrections. The number of congregations was correct. There are two General Conference congregations, two old Amish, one Swiss Mennonite east of Salem.

The two General Conference Menno nite congregations are one in Polk, and the other in Marion counties The Old Amish are, one in Yambiil and one in Clackamus Co.: of the two at Albany. one is Mennonite and the other Amish. There is also a Mennonite congregation on the line of Ciackamus and Marion counties. There is also one Amish congregation called Missourian inot spirit," we cannot expect much good Missionary). There are so far as I anywhere.

belong to any district conference. The ministers and deacons are expected to two belonging to the General Confer-SOUTH ENGLISH, IOWA, AUG. 9TH, ence, belong to the Western district 1900. Our new church is now under conference, and the Mennonite congregation along the line of Marion and Ciackamus counties belongs to the Kansas, Nebraska and Oklahoma Dist, conference. Hoping this will be satisfactory to aii, and that no one will be offended because I have thus written. I hope the time will come when our travelling ministers will see that it is not a wise plan to organize churches in a new country without putting them

> FROM MAPLE LEAR, OKOTOKS, Aug. 20th, 1900.-From a private let ter to the editor from the above place we make the following extract:

> under the care of some Dist. conference.

J. D. MILLER.

A. B. Kolb. Dear Bro.-I wish to inform you that the Lord has thus far provided for us in our new home, and blessed us with a bountiful harvest. Some of the grain is already cut, while some is just about ready to he cut and some is not vet sufficiently matured for cutting. We have bere also a great grazing country. with good water and nice running etreame

We have a Sunday school which was organized iast February. Bro. E. N. Bricker is superintendent. The average attendance is about 35 to 40. We also held a collection for the famine stricken people in India on last Sunday. Were also favored with a visit from your father on the 26th of June, and feel thankful for the encouraging words be spoke to the achool, and the favorable way in which he expressed his opinion in reference to this country. Bro. Norman Stauffer was here the past week and accured for himself a homestead near Bro. Good's and Bro. Detweiler's homes. The country here is being settled up very rapidiy. Yours truiy,

THE GENERAL CONFERENCE.

Since the time is rapidly approaching

when another General Conference is to

he held, we should he hearing more about

so called General Conference was held

the need of such a conference was seen

and discussed, and if ever there was a

day when we, as a church, needed each

other's heip, it is now. If we meet in

the fear of the Lord in General Confer-

ence. I know it will be a means of unit-

ing our people more fully on the funda-

mental principles of Gospei holiness

and our standing together as a body to

hold up the word of God and live it is

We cannot successfully fight the

great evils of the day unless we reason

confer, and become better acquainted

and agreed on the Christian principles.

Conference is to bring together the ia

borers from the different fields, but

upon the spirit or mind of the Apostle

Paul will depend the success of the

But if we come together in the "I

know it all, and you know nothing

meeting, Phil. 2:3, 4.

One of the objects of the General

hecoming more and more necessary.

A number of years before the first

it though the HERALD.

For the Herald of Truth

"THE PROGRESSIVE IDEAS OF DANIEL WENGER. THE AGE."

BY M. S. STEINER.

For the Herald of Truth.

I see Bro. Holdeman desires a short article from me on the above theme. because I did not make the point clear to him in a previous article. Permit me to quote again the sentence in which the phrase occurs.

"I do not want to 'think' as does that 'numeless brother or sister of lilinoia that the senior editor had better retire altogether, nor do I helieve that he 'is nost auperannuated and at best hardiv able to keep up with the progressive ideas of the age, but I do say, I believe he could best serve the cause and the church by appealing more to the good correspondents and workers win of correspondents and workers, speak kindly of the ministry who face the enemy of souls in hard places and trying conflicts, and place confidence in the judgment and opinions and wishes of those who may at times differ with him on some points of church polity. See Mark 10:42-45."

The phrase, "The progressive ideas of he age," was quoted from Bro. F.'s editorial Probably Bro. F. used the phrase for the same reason I used the phrases, "old heads" and "young heads," not from choice, but to bring out a point more clearly.

Truiv 2 Tim. 3:1-7: 2 Pet. 2:1: Titus 1:10 and any other word of prophcey will some day be literally fulfilled. Some of these passages may have heen aiready in part fulfilled, and what has older brethren were young.

In our state conference the bishops, not, will be, and the senior editor, or confer on questions concerning their fields and to agree on the best way of accomplishing results for the Lord.

In the General Conference delegates should be present from the local conferences of the Mennonite faith. It is true very often our views or ideas will have to he denied; we cannot have our individual way. It may at times be hard to submit to another's views, even when convinced that they are best (ali things considered) because we get so accustomed to our way, or so set along a certain line. Our willingness to ailow another his right, way, or opinion may be the means through which God hands us His blessings.

We have much nationce with an evil we are familiar with, and very slow to allow the means of a blessing we are not familiar with.

I am glad to know that some of our brethren are simply slow concerning all things under him, that God may be the General Conference; they desire to be right and then go ahead. Others opnose it because they are fearful of results; but are open to conviction and praying for that which will promote the cause of Christ, Others say, I am in favor of a General Conference but because it was not started my way or my way was not taken in conducting it, I do not care to have anything to do with it: in short if you hitch me in the lead I wiii pull.

O, the spirit of self-denial necessary

to accomplish good. "They that feared the Lord spake often one to the other and the Lord hearkened and heard."

Let us meet in the fear of the Lord in the spirit of meekness and we will be blessed. JOHN BLOSSER.

Nem Stark O.

of the Annual Mennonite S. S. Conference of Indiana and Michigan held August 9th-10th at the house of the Clinton Amish Congregation near Goshen,

any other believer for that matter, has a

perfect right to "rebuke sharply," but if

he or any one else, would solicit articles

for publication in a religious journal

from the very ones he designates as

fulfilling these passages, I should con-

"If a house be divided against itseif,

that house cannot stand," A man's

character and work ought to harmonize.

But the fact that the above passages

will be fulfilled will not prevent other

passages, which seemingly counteract

faith in the Gospei and Christ's triumph

should be unbounded and unshaken,

though we cannot explain all about it

satisfactorily. "For he must reign, tiil

he hath put all enemies under his feet

dued unto him, then shall the Son also

himself be subject unto him that put

Bro. H. is a stranger to me. If he

had not been, he might have known

that I have no time to waste in arguing

that the world, as a world, is growing

spiritually better. If an article in spec

ulative philosophy is wanted, you wil

be obliged to look elsewhere for it. I

have none to give. I hope you will be

aomething not be clear I shall be glad

PEPOPT

glad that I am so minded, and should

to hear personally from you.

Pandora, Ohio,

ail in all." 1 Cor. 15:25-28.

... And when all things shall be sub-

their intent, from being fulfilled. Our

Matt. 12:33.

sider him a conundrum, if not a traitor

THURSDAY FORENOON. Devotional exercises were led by Biab. J. P. Smucker.

A hearty welcome was extended to all by Elmer H. Johna.

Noah Metzler was elected moderator. D. D. Miller, assistant moderator, C. K. Hostetler and I. R. Detweiler

secretaries and Silas Yoder, treasurer. The moderator made an earnest appeal to all to get rid of aelf and sin and get close to God so that a pentecostal biessing might come to the Conference. Each should esteem othera higher than themseves and young people should reverence the old. Speakers should keep close to Jesus and speak to His glory.

The influence of the S. S. conference upon the church and Sunday school was discussed by Noah Hoover. He reviewed the attitude of the church toward the S. S. conference in the past, pointed out the dangers and recounted the benefits to be derived from the S. S. conference. We receive what we want and what we most desire at the S S conference Samuel Voder of Elkhart opened the general discussion on the same topic. Old and young must work together. The S. S. S. S. conference and the church must draw near together and work hand

The S. S. conference and kindred work opens great opportunities to the young people to do more for the Master's cause than was possible when the

into the balances of God and see what we are worth

D. J. Johns:-Eight years ago the first S. S. conference was held at this place. Many gathered then out of curiosity. Now we meet for the spiritual benefits we expect to receive. We have learned to know each other and are drawn closer together by the S. S.

D. D. Milier:-More systematic work in Sunday school, better organization and more thorough Bible teaching, is one result of the S. S. conference. It has also shown to the church at large and to the world in general what is in some of our people-the spirit that predominates, whether of jove and charity, or of bigotry and authority. It is sometimes hard for a minister to see young people become active in church work and present deep spiritual thoughts. The S. S. conference has brought some of those things to the surface.

Eternity alone can reveal the good that has been accomplished by the S. S. conference.

The Bible.-An essay on this subject was read by Sister Bertha Zook.

Bro. Irvin Detweiler discussed the same subject. The Bible contains the summed up facta of the knowledge of God in the souls of men. It will turn men to God and the truth. It will keep us on the narrow way until we reach the shining shore. It is a collection of the best literature, poetry and philosophy to be found in the world,

The Bible as a whole shows the power of God and the effect of that power upon the aouis of men.

The Rible is studied more thoroughly and earneatly than ever before. Why? Because we desire more of the Holy Spirit and a reveiation of the deep things of His word. God will continu ally reveal Himself to those who study His word prayerfully and with sincere motives. We should study it for what it enables us to do for others, not only for what it does for us. To have Christ in the soul will lighten the darkest places on the earth.

"It is a lamp unto my feet and a light unto my path."

Forenoon session closed with singing and prayer.

THURSDAY AFTERNOON.

A children's meeting was conducted by Sister Melinda Garber who gave a very interesting and helpful talk on the aubject "Ia it worth while." She showed clearly how some of the things which tempt boys and girls, are not morth mhile, and how they can become ready to meet Jeaus when He comes again. Songs were sung in which the little folks took an active part.

The minister's work in the Sunday achool was discussed in an essay by D. G. Schrock, after which some time was spent in general discussion. If the minister is not interested in the Sunday school the chances are that many of the Sunday school pupils will not be interested in that minister's preaching. Both should work to one

"Successful workers" was discussed by Aaron Smeltzer and Joseph Hooley. A successful worker is one who can win souls for Christ. Our help is needed everywhere. We should work at home first. We must have the

We should, like Mary of old, stay at sword of the Spirit, the shield of faith neither useful nor bappy—is uneducated no business to expect a happy home in the feet of Jesus. Let us put ourselves and a love for souls, if we would be and does not enjoy life. Every intellibeaven. Children are often taught to successful workers.

> Peter became a successful worker because he followed Christ and was willing to learn of Him.

"Power and possibility of the S. S." was discussed in an essay by Sister Emma Zook, and further in a talk by Charles McClintic. The Sunday school is not the only institution that has power and possibilities. The Sunday school work is not carried on with a power that manifests itself in physical force, nor in the power of man. The right power comes from God. Christ gives us the conditions on which this power can be obtained: "Where two or three are gathered together in my name," etc. The S. S. can obtain that presence and power. The S. S. will increase the opportunities of Bible

THURSDAY EVENING.

An hour was spent in song service and short talks.

Devotional exercises by Samuel Yoder, "Christianity and secret orders contrasted" was discussed by Jacob Shank and C. K. Hostetler. Let us discuss this question fairly and meet the lodge with reasonable arguments based on God's word.

"God so loved the world that he gave," etc. That was wonderful love. What a contrast that is to the love shown by secret organizations. They do not look after the welfare of the soul are not a soul saving institution. but provide for this life only,

A long list of points were presented, which would make an article by themselves, but are considered too lengthy for this report. (Puhlishers).

ERIDAY MORNING. Devotional exercises were conducted

by D. J. Johns.

"Why are we Engaged in Sunday school Work?" was abiy considered in an essay by Sister Anna Smucker and further discussed by Samuel Honderich

Christ has left His work in our care, We must know what our work is and why we are working. The law was taught to the people in Bible times. Christ taught in the synagogue. A saving knowledge of the Bible comes through intelligent teaching.

We are engaged in S. S. work because it pays to look after the eternal interests of the children and the young people, because we love the work, and because we were horn there spiritually, and find spiritual food

"True Education" was discussed by Bro. N. E. Byers. Many people get an education simply

to make more money. That is a wrong idea. Some people get an education in order to have an easy time, to fill their

heads with facts, to get polish to enable them to shine in society and for other similar reasons, which is all wrong. We should get an education so that

we may live completely, that we may be useful and happy. All legitimate occupations are useful, but the highest usefulness consists in being useful in spiritual and religious work. That brings true happiness.

is miserable all the rest of the time is If we do not love them here we have

gent man has a pleasant home and a bappy family life. It takes education, either through surrounding influences or through school training, to make a successful farmer or a successful person in any vocation.

Education develops power, mind power, soul power, beart power.

Education develops the individual and helps bim to fit into society. Who gets the real benefit from true education. not the individual himself only, but his family, bis neighbors, the church and the community in which he lives.

Every church that is doing active. aggressive work in the Master's vine vard is doing something to provide institutions of learning for their young people.

The nowers and possibilities in the young people are the hope of the church in the future. The greatest work the church can do is to look after those powers and possibilities and train them for service in the cause of Christ.

D. J. Johns:-Why do so many people fail? Because they have not been educated to fill the positions they assume. We must learn to be happy in usefulness no matter what our occunation may be A man must have a great store of common sense to enable him to use his talents, abilities and educated powers to the highest good of ail. Knowledge alone is not true education.

"The Christian's Resoonability in the Present Age" was discussed by M. S. Wambold and Frank Hartman. There is something entrusted to each of us. The charge given to us is to "Redeem the time because the days are evil" The father and mother must begin at home. For what are we raising our children? Where are our chil dren going to land in eternity, in giory or in perdition?

God will not excuse our ignorance if we had the opportunity to become enlightened and did not. The Christian is responsible to a large degree for the salvation of the Chinaman the African, the Hindu and the Filipino.

We should be sure that our hands are free from the blood of the wicked world around us.

Every man bas a message to deliver. Are we delivering ours? Let us get after the hoys. The boy who clings to his mother's apron staings will never break her heart strings. No man liveth unto himseif. It is impossible for a hoy to get away from a father's or a mother's prayers. We can not all cross the ocean, but it may be our lot to be a staff to an aged father or mother in their declining years. If that is our lot let us shed light and aweetness there. The father may be the head of a family but a mother the heart.

FRIDAY AFTERNOON.

"The Christian Culture of Childhood What is it?" was discussed in an essay by John Siabaugh and a talk hy D. D. Milier

The destiny of Christian work depends on the culture of childhood.

There is in the little jewels around us that germ which when developed will make of them men and women for A man who sleeps baif the time and God. Heaven will be full of children.

ile, to steal and do many had things, right in the bome, by neglecting to give proper instruction and training. Do we consecrate our children to the Lord at birth? During the first six years impressions should be made that will help the child to withstand temptation when it goes out from under the parents' influence.

The most useful men in the world are those who spend their lives serving others. That principle should be taught to children early in life. Selfdenial and self-sacrifice will not be prominent in children who always have beir own way. A child should learn to understand its relation to the universe, to itself, to others and to God

Only a new creation will stamp the image of God on the child and make it a child of its Creator.

Our culture will not save our children. They should be ruled by grace and not by law. Correction should be administered in the spirit of love.

"The Need of Spiritual Power in the Sunday school and How obtained" was discussed by George Mishier and Noah

Spiritual power is necessary to successful work in the Sunday school. We must feed on God's word to get spiritual power. God is power. "A living dog is better than a dead ilon," A Sunday school that is alive with spiritual power is hetter than a hundred schools where that power is lacking.

Spiritual power is based on things that are not material and is obtained by a prayerful life and a waiting on God.

"Opportunities, Possibilities and Influences of our Young People" was considered in an essay by Amanda Beachey, and further discussed by Johnnie Beutler and Jacob Bixier.

The possibilities of our young people are very many both for good or evil, The important question is which will be developed? Let us see that in our lives and characters the good shail predominate

There are many young people mentioned in the Bible. Moses was edu cated in all the knowledge of the Egyptians, and yet was noted as the maskest man. David. Solomon, Paul, Timothy, and many other prominent Bible characters had the foundation for their usefulness laid while they were young.

Young people are like keys. There are places that can only be unlocked hy the individuality of certain young men and women. To find the place where they fit is one of the great prob lems of life.

We each have a taient. Let us see that it is cuitivated and used in the Master's service.

In miscelianeous business the committee on programme was re-elected. The memhers of the committee heing D. J. Johns, Noah Metzler, A. R. Zook, D. G. Schrock and Jacob Shank. It was decided to arrange the programme for the next S. S. conference in time to be resented at the fall Mennonite Confer ence in Indiana and Michigan.

FRIDAY EVENING.

The question of "True Education" was further discussed after which there

was an interesting open conference on the subject of salvation.

work and the Chicago Mission amounted to \$15.08.

REPORT of the fifth annual Mennonite S. S. Conference which met near Columbiana, Ohio,

The conference was called to order by Bro. Jno. Blosser on the evening of Aug. 15th, and after devotional exercises the organization of the meeting resuited as follows:

Moderator, Jno. Blosser; Asst. moderator, J. S. Gerig. Secretaries, M. S. Steiner, S. G. Shetler and Ephraim Zook; Treas, L. J. Yoder. Com. on resolutions, C. Z. Yoder, J. S. Hartzler, and D. H. Bender.

A rain storm about the time ap pointed for the evening meeting kept a number from attending and made it inconvenient to meet in the tent, but the large meeting house near by held all the people who ventured out, and a pleasant and we trust a profitable hour was spent in singing and in the discussion of the topic "Lives that lift," in which a number took part.

Thursday morning the people gathered from every direction and all seemed refreshed and ready for work. The topics, "The S. S. Supt: his position and relation to the Church" and "Early Impressions" were the only topics discussed in the forenoon. The speakers on the program went over the ground at some length followed by general discussions in which many took an active part. The theme "Early Impressions" awakened a great deal of feeling many hearts were touched and old and young aike felt deeply impressed with the great need of carefully training the little ones.

Hundreds of people were fed at luncheon and among the number many outsiders and strangers, but we did not hear one word of complaint. Some of the strangers wanted to pay for their mesis, but the waiters gave them to understand that meals were free to all alike. There was no difficulty in defraying expenses. The people gave heartily as unto the Lord.

The first haif hour of the afternoon session was taken up in a meeting for children, in which these were taught the way of life by workers from ahroad

"Perils that threaten Christ's kingdom" and "How decide on a vocation," were the two topics for the afternoon. All the main points were ably developed, and the truth-the stern truths along the line of "Perils" were vividly brought out in the one topic, while in the other the honest trades and voca tions were forcibly emphasized. These are some fragments of the discussion. "We are living in a day of burry wonderful hurry. Hurry is a great evil in the kingdom of God. We read book , papers, etc., and lay the Bible Pride in dress, Sunday excursions, the drink habit, and greed for money and honor were considered "I'erils that threaten." Our vocation. "Do what is before you well, and the proper vocation will find you out. Do not look for something that is gree only in the minds of the people. Watch the 'trifles.' Trifles make perfection. Do not get too high above those that helped you up." (1'rov. 20:24.)

The evening session was given to the discussion of the subject, "Tact and A collection taken for Evangelizing talent." It is supposed that the word tact originated from the word "talent" spoken of in one of Christ's parables. The subject was well treated.

"The helping hand" and "How stem misleading, popular currents" were the topics for Friday forenoon. Many good thoughts, suggestions and facts were presented. The Spirit of Christ manifest in our lives, honest professions, mean what you say, and do as you teach, were given as good weapons to

The topics for the afternoon were "Reasons for courage" and "Things we can give up to advance the kingdom of Christ." Only those present can fully appreciate the good that was brought out in the discussions. It seemed that age and youth were forcibly brought face to face with the great privilege of oneness of aim and purpose that all seemed as one family. The interest was good throughout the meeting, and the spirit or grace of consecration seemed to be at work in many bearts. Bro. and Sister Burkhard were given a word of sympathy for what they give up in going to India. Many prayers went up in their behalf. In the evening the closing session of the S. S. Conference some time was devoted to singing in which all heartily joined. The one German bymn "Jesu, Jesu, Brunn des Lebens" brought tears to many eyes, carrying back the mind to days gone by. A few remarks in German, by several, and admonition and talks with closing remarks ended one of the best conferences of the kind ever held in the state.

A number of speakers and especially those taking an active part could see much room for improvement on their part. Be it far from you to think "all was perfect"-there is no perfection in this life, yet we have every reason for courage and hope to lahor on as the Lord opens the way-prayerfully and with a deep concern for the future of the S. S. and the church near and dear to our heart.

The following resolutions were adopted and committees appointed: Committee on arrangement, and pro-

gram committee: Samuel J. Miller, Walnut Creek, M. S. Steiner, Pandora, C. Z. Yoder, Wellersville, David Lehman, East Lewistown,

S. A. Algyer, West Liberty. Inasmuch as the Giver of all good and perfect gifts has permitted us to enjoy the spiritual feast together as brethren and sisters in Christ, from near and from far, old and young,

children and parents, therefore be it Resolved, That we acknowledge our indebtedness to our Lord and praise Him for the rich blessings bestowed upon us and that we return our sincere and heart felt thanks to the people of the community for their kind wel come and hospitality and for the interest they manifested in these meet-

Resolved. That we realize the danger of our young people's being affected or carried away by the popular current of the world, and appeal to the Christian workers to use every Gospei effort to overcome all evil influences that tend to draw our dear people away from the simple teachings and practices of the

idea circulated to the effect that the "gap" between the old and young people of the church is widening be it

Resolved, That this conference has no reason to believe this to be the case, but that we firmly believe to the contrary and that we do all in our power to teach and obey the first commandment of promise, "Children, obey your parents in the Lord."

Resolved, That we return thanks to the Columbiana Lumber Co., John Esterly, Isaiah Fickinger, Amos Seli, J. L. Koller and the schools of Washingtonville and North Lima, for the furnishing of lumber, seats and chairs, and to all who have so kindly helped to make this conference possible

By the home people. Resolved, That the brotherbood and people of this place tender a vote of tbanks to our visiting brethren and friends who bave come into our midst and heiped make this conference a

THE SECRETARIES.

For the Herald of Truth. THE ATTRIBUTES OF GOD.

BY J. F. FUNK.

By attributes we mean quality. The dictionary says: Attribute, "an inherent quality." So we say of God that He Ali wise, Almighty, Eternai, etc. These then are inherent qualities which belong to Him alone and are indeed a part of God Himself. He is wisdom and power and life. These are self-existent in Him and with Him, a part of His heing.

When man bas wisdom, or power, or life-these are not inherent qualities in man, they are only given to bim of God. So far as man is concerned they are only borrowed-or in other words, as the moon is an opaque body, and has no light in herself, but reflects only the iight of the sun, so we as the last race of Adam are dark-our light comes from God; we are ignorant-our wisdom comes from God; weak-our nower comes from God; and so with reflection of the perfections, or the inberent qualities of God.

In order that we may be pleasing to God we need the graces or virtues, or inherent qualities of God. The apostie tells us that we must have the mind of Christ, the spirit of Christ, the Hoiv Spirit, and if we have not these, we are none of His. But while we need and must have these qualifications which are of God and do not have them in ourseives, we must look to Christ, who is made unto us wisdom, righteousness, redemption and sanctification, and who giveth to all liberally of His divine grace when they ask Him, and upbraideth

For the Herald of Truth FAITHFULNESS.

"Be thou faithful unto death and I will give thee a crown of life,"-Rev. 2:

Faithfulness is one of the noblest acquisitions of this life; it is indeed a vir tue of rare value; a virtue, which like precious jewels, like very precious pearls, is only found once in a great while, but when it is found it shines

Since there seems to bave been an with a lustre and a brilliancy which leads one to think of the perfections of a higher and better world; an example of true Christian faithfulness makes one forget the weakness, the deception the falseheartedness, the delusions, the disbonesty, and the double-mindedness of the world, and especially of the age in which we live, and transports us into that region of nobler manhood, where by the grace of God, the vile dross of deceit and falsehood bave been cast aside and men and women worship God in sincerity and truth.

Faithfuiness is that quality or perfection of the mind, which makes a man TRUE in all his ways; which enables him to perform his duty without turning to the right or left, without yielding a single point to friend or foe; without giving way to the gentle smiles of fickle fortune, the sweet caresses of pleasure and enjoyment, the deceptive wooings of honor and applause; the fear of suffering, of persecution, of disgrace, of censure, the loss of influence position, or favor and friendship. The faitbful man is he who knows his Master's will and doeth it, regardless of consequences; who chooses the path of virtue, truth and righteousness and waik eth therein, though lions appear to stand in the way and deviis howi with maddening rage around his pathway; he knows that He that bath promised is faithful and he desires to follow His example.

Moses received the testimony of God himself, that he was faithful in all the house of the Lord, and truly that man who was meek above all the men upon the face of the earth, and who was ever ready to receive the counsel and the will of his God and to perform it to the minutest particular, without a question or a murmur, should well be entitled to this honorable testimony. Subjected to the severest trials of faith, cailed to perform the most difficult and dangerous tasks: 10 obtain the release of a vast people who were held in the most abject slavery and were sunken into ignorance, and idolatry, and who under the least difficulty would dispair, and become discontented and murmur and find fault, and bring all manner of every quality we possess. It is just a false accusation against the man who was their best friend, and led them through many dangers and trials and seasons of discontent, and afflictions. but who never faitered (except on one occasion) nor staggered in the promise, who bore with his people, taught and instructed them, plead with God for their lives and their preservation; sought not his own comfort or bappiness; bis own pleasure or enjoyment, but manifested his willingness to give even his own life for the people, and in all things showed be that faithful devotion that sincere consecration to the will of God and the service of his race, must forever supply the evidence that Moses was a faithful man, and his whole life presents to us one of the most striking examples of faithfulness in the annals of sacred or profane his-

For the Herald of Truth.

THOUGHTS ON 2 PET, 1:5,7.

In the beginning of this chapter Peter confirms the believers in their hope of an increase of God's grace. In the fifth verse he exhorts them (and us

as well) to give all diligence to this growth in grace, or according to 2 Pet. 3:18, to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. We are also admonished by the Apostie Peter to add to our faith, virtue. That means that we should practice the moral duties of the gospel with a sincere love to God and His

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He telis us that we should add to virtue knowledge. This signifies a clear and certain perception of the truth of the gospel. So thus we shall add tem perance, moderation in our natural appetites and passions. To this we are commanded to add patience, which means a calm temper, which is submissive, and able to bear wrongs without murmuring or contention, and which will bear offenses and injuries without anger or revenge.

To patience we are commanded to add godiiness. Now godliness means a life of piety, a godlike life, a life in which we observe carefully the laws of God and the teachings of our Savior and His aposties, and all this prompted by love and a sacred reverence to the divine word and its Author, Godliness we are told also, is profitable unto all

Again to godliness we shall add brotherly kindness. This means affec. tion, acts of kindness, benevolence which promotes the happiness and weifare of others, hospitality, attention to the wants of the suffering, etc.

To all these add charity, which includes supreme love to God and univer sal good to men. Read 1 Cor. 13.

Now to show further what Peter meant with these teachings he says in the eighth verse: "For if these things be in you and abound, they make you that ve shail neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; but be that lacketh these things is blind and cannot see afar off." He does not understand what our Lord Jesus did, when He bought us with His own blood, neither can he understand what He has in store for us in the land of glory-in the life to come.

Let us take heed to these blessed admonitions of the Scriptures, and asking God to give wisdom and grace and strength to do His will and to abide faithfully in the doctrines of His word, and according to His ever blessed promises. He will show us the way, lead us on from grace to grace and from giory to giory until He will fit us for the mansions of biles which He bas prepared for all His faithful children.

For the Herald of Truth THOUGHTLESSNESS.

BY * * *

If men were perfect, many an ache would be unknown, but how often are we the cause of disappointment and depressed spirits on account of our thoughtlessness. Our friends extend us the hand of fellowship but we do aside with an air of indifference, and favor after we have accepted. The last fault shows a decided lack of self respect, for when we receive favors we recognize the same.

a pleasure trip to another, whose figanciai circumstances were quite limited. on condition that, for modesty's sake, the name of the person furnishing the means should not be revealed. This was agreed upon but it was only a short time until an intimate friend was thoughtiessly told. The fact became known to the first party, and in as modest a way as the offer was first made, it was again withdrawn. The second party was naturally disappointed, but only thoughtlessness was the cause. It was a breach of trnst thoughtlessly committed. A certain person whom one would

think had need of every dollar given. was presented with a five dollar bill, Feeling just a little unkindly toward some one, the customary "Thank you," even, was not returned. In this case it is hard for the donor to determine whether or not the gift was appreciated, or whether it would have been better not to have bestowed the favor on that person at all. Thoughtiessness prevented an expression of any kind,in fact one must think that Selfishness might be a near neighbor to that per-

At a large gathering not long ago, minister thoughtlessiv allowed himself to become the subject for criticism. which he might very easily have avoided. At a conference some time ago some one introduced a question which caused sharp discussion and ended only as the beginning of differences. It was not necessary at all to introduce such a question, but a tack of forethought or failure to guard against thoughtiessness has proven very harm-

We sometimes say, "Nothing ventured, nothing achieved", and this is truly a good maxim if properly applied, but how often we see people leaping headlong into difficulty without first sitting down to count the cost. Trnly, thoughtlessness has caused and is now the cause of a great deal of misery. Some one says, "I haven't time to give much thought. I must act quickly so as to be ready for the next question." What, you haven't time to be careful? Truly such an one should be pitied for all be is and has is on a fair way to ruin.

If we consider how many years elapsed between the time when God promised a Deliverer to our first parents until that Deliverer came, shall we say that God wasted all that time? The Lord says that He appeared in "due time" and not until God saw that it was the very best time to send Him. What a wonderful work the Savior did! But it was not done until the proper time. God is never careless or thoughtless.

In many ways has thoughtlessness been the cause of changing what ap peared a happy culmination of some project, into dismai failure.

Everybody expects something good of us, hence it becomes our duty to render service which will do the great est possible good to the greatest numnot always accept. Sometimes we do ber. To accomplish this requires not notice it sometimes we do not un- thought, and a great deal of it. In derstand their offer, sometimes we turn many cases it requires self-denial in order to benefit many others. What sometimes we neglect to recognize the ever we do, wherever we be, we should use our intellectual powers to the best possible advantage. If our words and deeds are then all prompted by good should be at least courteous enough to motives from the heart which should be the throne of the Holy Spirit, no one

Not iong ago a certain person offered will be so ready to consider us as being careless or thoughtiess, but our influence as it goes out will be like rays of sunsbine penetrating into the dark places to bring gladness and good cheer. Though we be buman this is no excuse for being unnecessarily thoughtless and forgetful in regard to what we owe our fellow man. We have been endowed with minds which are capable of improvement and we have no right to bury our taients. We are responsi bie to God for what it is possible for us to become. We can do many kindnesses, we can recognize favors shown us without discommoding ourselves or any body eise. It becomes us as rational beings to be respectful: our humanity requires of us to be considerate, and our religion demands thoughtfuiness and charity.

Elkhart, Ind.

For the Herald of Truth.

SACRIFICE

Sacrificing is offering to God on the

Under the law they were commanded to offer sacrifices; their tithes, first fruits, etc. But whatever they offered was to be spotless, whole and without blemisb. They had also very particuiar commands as to preparing, slaving and sacrificing those offerings, which all carry their spiritual mesning.

Now after the sins of the people be came so great that there was no eye to pity, no arm sufficiently strong to save, God in His great love sent His only Son Jesus, that spotless ()ne into the world to make the final sacrifice to redeem us from the curse of a broken law. He came into the world meek and lowly in order to do His Father's will. On one occasion He said "Not as I will but as thou wilt."

He went about doing good whenever opportunity offered, and preaching, and teaching by example as well as by precept. At last He was nailed to the rugged cross where He cried "It is finished" and yielded up the ghost, Could it be possible that that innocent Lamb of God had to be siain as a sacrifice for us? Yes, "For even Christ our passover is sacrificed for us." 1 Cor. 5:7.

We are not living under the law now, and consequently we are not commanded to offer the dead sacrifices: Let us see what I'aui says shout this "I beseech you, therefore, brethren,

by the mercies of God, that ye present your bodies a living (not dead) sacrifice holy, acceptable unto God, which is your reasonable service." Rom. 12:1. Here we readily see what the word of God teaches us to sacrifice

We are not asked to offer burnt offer ings as in Moses' time: for we read in Psalms 51: 16, 17, "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, () God, thou wiit not despise."

Let us, by the help of God, just lay our bodies on the altar of the Lord and let Him use us to His good pieusure and let us do whatever He hids us without murmuring. If we once lose faith and begin to doubt we will begin to sink. We read in Rom. 14: 23, "He that doubteth is damned."

Let us also be willing to sacrifice our time in and to the Master's use. We every spot of ground which the soles of

are placed in this world to prepare for a better one. Our time here is short at the longest; and if we do not improve every moment of time given us, we will be found wanting at that great and awful day of the Lord.

Dear reader, with all stress and emphasis let me say, Let us sacrifice onr purses to the Lord This is one of the hard things for us to give. We are so inclined to take a strong deathly grip on our pocketbooks that the cries of our poor starving brethren as they come rolling over the ocean on every wave appear to make no impression on

This passage "The love of money is the root of all evil" seems to be getting truer every day. It is worthy of consideration

Oh! may the Lord speed the day when the people in this enlightened, plentiful land of ours will learn the true way, come to the true gospei light, and follow in the narrow way, and learn to sacrifice their possessions to God to whom they belong.

"God loveth a cheerful giver." 2 Cor. 9:7. It does not say God loveth an abundant giver, but a cheerful giver. God never looks to the amount, but to the manner in which it is given.

Again we should with all earnestness sacrifice our service to the Lord Wa should become stronger workers for the Master every day. Some may say if I had a talent like this or that person, I could do more for the Master too That is very true, we could do more with five talents than with one: but if we have only one talent, the Lord is satisfied if we make proper use of that one.

But remember God never created any one with less than one talent then if we have but one, let us sacrifice that one to His service.

When the worldling forsakes the world and Satan, he has many things to sacrifice. He must forsake or bate the things he formerly loved, and love the thing he formerly hated. He must sacrifice many so called worldly pleas ures and worldly associates: for as iong as there is any sin in the heart Jesus will not enter to make His abode there.

We should also sacrifice and get rid of that great idol "Self." We should lose sight of self altogether and have our lives hid with Christ in God, We should give up our will, our mind, our thoughts, our all to Him who created us and is sustaining us, W. W. G

WITH AND WITHOUT GOD

BY T. A. CALHOUN

What strange creatures we are, to be sure! How ignorant we are of every thing pertaining to this world and the world to come! With all our fancied wisdom, how little we know of God or ourselves, of earth or heaven, of time or eternity!

We think we see when we are as blind

l often wonder what God thinks of us. He has given us ills word which we profess to believe in, and yet how few of us grasp its promises and enjoy its blessings! If the prophets and aposties had been like many of us, their ilves would not have been worth recording; but they believed God meant what He said, and they launched out, and

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Lund Cong., Kans Bro. & Sister, Reid

Eikhart Institute Y. P. C. A.,

A. A. Ressier, Lancaster Co., Sngar Creek Budget, N. O. Blosser, New Stark, Ohlo, Sngar Creek Budget, Government of India, A. K. Knrtz, Wayne Co., Ohlo, Sugar Creek Budget, A. A. Ressier, Lancaster Co., Pa.,

Total,

8 28

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PAID.

Kvangelizing.

Chicago Mission.

Pa., Daniel Shenk, Ellda, Ohlo, Sugar Creek Budget

H. H. Good, work in Tenn., David Bnrkholder, work in Mich.,

their feet trod upon God gave them for their possession; and is He not "the same yesterday, to day and forever?"

We sing to the world, "My Father is rich in houses and lands," and then beg for "A little help If you please." We go to the Prodigal with the beautiful story, "In my Father's house there is hread to spare," but spoil it all by ask ing him to "kindly share his husks with

We say "God is our wisdom and strength," and then sit down to plan and scheme, and go forth to the hattle in our own strength. What practical people we are!

God asks us to "try and prove Him," There is no telling what He might make of us if we gave Him a chance. Yes we must give Ilim a chance, and to do this we, ourselves, must get out of His way. (Set that great hig "self" out things, and through man, shows His of His way, and let Him work according to His own will.

He may not work in our way-it is hardly likely He will, but clear the way and let Him work. Get your words out of His way, however heautiful they may seem to you. The command is "Speak my words unto them."

However eloquent the discourse you may have prepared, whatever time or trouble you have spent on it, if God would work He must have even this removed. He must have liberty to rearrange or spoil every sermon, to upset every plan and do all in Ilis own way.

Do not let us act as if God could not rule creation without us; not one of us can reach three feet higher than our

Oh! friends, I isarned some time ago that God could get along without me in this world or in the next. I also discovered that all great things done which have been worth recording were done by God, not by man.

What a laughing-stock Moses would have been to Pharaoh had he, in his own strength, attempted to bring the piagues upon the king and his people! Not a fly would have buzzed through his palace, or a frog hopped through his land, had he been left to himself to part the waters of the Red Sea and lead his people through. The Book of Exodus would have been a short one, ending, "And it came to pass on that day that all the people were drowned in the depth of the sea." But Moses knew himself; he also knew his God. The Jordan would never have been crossed had Joshna not known himself and God. The walls of Jericho would never have fallen before the people if rams' horns were all they had to depend on. They might have blown until every man was blue in the face and not a stone would have fallen from the walls. It would have been written, "And on the seventh day the men of Jericho looked over the walls and laughed them to scorn." But those people had no more faith in those old rns than if they were still growing on the sheep. Their faith was in God. He had promised, and they knew it would be according to IIIs Word. In His name they blew, and down came the walls. And, dear Christian brother, I think sometimes if we did less blowing ourselves and gave God a little chance we would often have victory where we have defeat.

Little David could never have brought down the great glant alone, and David knew it, too; but he threw

that stone in the strength of the One who helped him kill the lion and the bear. What miracles would the apostles have wrought in their own strength? Paul was a great man, but what did the devils care for Paul? But they cried out and fled before the God in whom he trusted.

And so, apart from God, we can do nothing. The walls are too strong for us, the mountains are too high, the enemies are too many, the task before us is too great; but why should we mourn over our inability, or whine about our weakness, when in His strength we can be more than conquerors. Sometimes God uses the worm to thrash the mountain; sometimes He can thrash the mountain better without the worm. There are times when, by man, God does great and wonderful great power in delivering His people; there are other times when man is called to "stand still and see the salvation of the Lord."

May God show us what we are without Him, and help us to rise up to our privileges in Christ Jesus our Lord!-Sel, by Lena Stauffer.

TOO BUSY TO BE KIND. "I sometimes think we women, nowa-

days, are in danger of being too husy to be really useful," said an old lady thoughtfully. "We hear so much shout making every minute count and always having some work or course of study for spare hours and having our activities all systematized that there is no place left for small wayside kindnesses. We go to see the sick neighbor and relieve the poor neighbor, but for the common every day neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world and there are a great many little pauses by the way that are no waste of time. The old-fashioned exchange of garden flowers over the back fence and friendly chat about domestic matters helped to hrighten weary days and brought more cheer than many a sermon. We ought not to he too husy to inquire for the girl away at school or to be interested in the letter from the hoy at sea. It's a comfort to the mother's lonely heart to feel that somehody else cares for that which means so much to her. Especially we onght not to he too busy to give and receive little kindnesses in our own home." May no one be able to say of us that we are too husy to he kind.

DEATHS.

Miller.—On the 16th of Aug, 1900, suddenly, in Chicago, Ill., of heart disease, Martin Miller, aged 69 years, 11 months and 15 days. He rose in the months and 15 days. He rose in the morning and was about to go out to get ice and while exchanging a few words with his wife about the ice he fell and died without a moment's warning that death was so near. Thus it is true that in the midst of life we are in death. His remains were brought to Elkhatt and the services were head to be successful to the services were belief to the services were belief to the services were successful to th leaves a sorrowing companion and five children to mourn his death. Be ye also ready for in such an hour as ye think not the Son of man cometh.

DAVIS.-Sister Mary J. Davis de-vices were conducted by Bro. John Harnish and Bish. Ahram B. Herr. Text, Luke 10:42. Little Mary, as we called her, was a bright, interesting girl. She bore her affliction for the giri. She bore her siliction for the Lord without murmuring. She took her bed on her eleventh birthday and remained there until the Lord called home. She suffered for a period of the contraction of the c called home. She suffered for a period of twenty years and never could enjoy going to hear the gospel preached. But always felt glad to commemorate the death and suffering of her Saviot All that yished her could be the hencelted to the suffering of her saviot to be suffered by the suffering her saviot to the suffering her saviot the as to cheer and country her.

31 years, 4 months and 9 days old. She
leaves a mother and an only sister to
monrn her death. But we hope the
good Lord will comfort them and gnide . Mary was a member of the Old Mennonite Church and tent life until death. J. K. MELLINGER.

YODER.—On the 12th of August, 1900, in Logan Co., O., (near West Liberty), Lesh Zook, wife of Wes. Yoder aged 41 years, I month and 22 days. She was born in Milit Co., Pa. She leaves a sorrowing bushand, two sons. an infant hahe, an aged father, font brothers and a sister to mourn brothers and a sister to mouth death, but they hope their iosa is her eternal gain. Funeral was held at South Union church on the 14th. Services by C. K. Yoder and A. B. Miff. Burled at Lndlow cemetery.

GLICK.—Near Belleville, Pa., July 28, 1900. Rebecca R. Glick, wife of Amos ck, aged 26 years, 11 months and 8 days.

GRASSMYER.—Near Belleville, Pa., July 25th, 1900, a child of Howard and Maiinda Grassmyer, aged 1 year, 1 month and 1 day

ZOOK - In Menno Twp., county, Pa., Angust 2, 1900, Abraham Zook, aged 79 years.

HOOVER.—On the 19th of July, near Schellshurg, Bedford Co., Pa., very snddenly, Philip Hoover, aged 81 years, 3 months and 16 days. He was a member of the River Brethren Church, hut was open hearted and friendly to every one. He was buried on the 21st in 18th. Schellshirg cemetery. Funeral services were conducted by Henry Miller, J. B. Miller, and S. G. Shetler. May God comfort and richly bless all mourn ing friends.

FISHER.—On the 29th of July, 1900, near Rouks, Lancaster Co., Pa., Emanuel S. son of Amos and Lydis Fisher, of choiers infantum and harin fever aged yeard on the property of FISHER.-On the 29th of July, 1900. for far better than in this dreafy world.
Mannie was a bright little hoy dearly
heloved by his parents and friends, and
he will be greatly missed in the family
circle. He leaves his bereaved parents,
grandparents, and three little brothers
and one sister to mourn his departure,
and the streamed of his and the agreets. and one sister to mourn his department, one sister preceded him and the parents may comfort themselves with the thought of having two little ones in heaven. His remains were laid to rest neaven. The tenants were that to read on the 31st in the Amish cemetery near Ronks. Funeral services were conducted by David Beiler and Eli Zook. Text, Lnke 18:15, 16, 17.

BLOCHER. - Harry Edward, son of BLOCHER.— Harry Edward, son of Martin and — Biocher, was born in Oilve township, Eikhart Co., Ind., on the 18th of September 1898; died Ang. 8th, 1900, aged 1 year, 10 months, 21 days. Services were conducted by Jonas Loucks and John Martin from Matt. 18:2, 8.

CHRISTOPHEL.—Ang. 8, 1900 at the bome of his son, near Cullom, Iil., of

Imperfect paralysis and heart disease, Bro. Jacob Christophel passed "over the river." He was sick but a short time suffering very little pain: he remained in a semi-conscious condition until in a semi-conscious condition until death. However three days before he died, he rallied sufficiently to speak indied, he railied sufficiently to speak Intelligently for several hours. He expressed peace with God, and his fellowmen as fars possible, and was ready to go. He was born in Prifilip, Bavaria, Sep. 1st 1820 and reached the age of 79 years, 11 months, and 7 days. He came to America in 1810, 1n 1857 he was married to Nancy Lehman. To the antice was professed from the America of 1810, 1n 1857 he was married to Nancy Lehman. To the antice was form five sons and four was marries to Nancy Lenman. To this union were born ive sons and four daughters; eight children with the mother and sixteen grand children sur-vive him. Funeral services were chucted by Feter Unzicker and he writer from Fas. 30.9. "Yes epand our years as a tale that is told." L. J. L.

REPORT OF FREEWILL OFFER-INGS RECEIVED AND PAID BY THE MENNONITE EVANGEL-IZING AND BENEVOLENT BOARD.

		RECEIVED.			
	E_{i}	pangelizin	g.		
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A. R. Miller, Penn. Cong., Harvey Cin His Name. E. J. Christophel, A. Helper, M. Helper, Hiller Class, C. N. Amstintz, So. Danvers S. S., Kar A. Widow, Onl., M. Zion Cong., Md., A. R. Allier, M. Zion Cong., Md., A. R. Allier, Scottdale Cong., Pa., A. Friend, Bowmansvi A. Sister, T. R. Detweller, J. Buzzard, Rents,	2 00 11 00 150 88 4 67 15 00 2 50 1 00 5 04 5 09 88. C., 22 69 15 45	18
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India	Orpnans.	
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I.C. Ke	er Cong., Pa.,	5 00	

Bro. & Sister, Reidenbach's

Store, Pa.,

Fannie Landes,

Minnie A. Rupp,

Weaverland Pa. Harvest Meet
John Harizier,

Collect Total. 851 8 1.00 India Mission Bro, & Sister Bnrkbard, travellug expenses, Ticket for Bro. & Sister Burked by Lydia Se Eila Swerlin 425 00 Total. \$481.80 Amos Burkhart \$ 50 Mrs Harry Coldren 25 India Famine Mary Zimmerma Mrs Joe Martin Mrs Barton Hors Mrs Mahlon Good Wm. Horst Ezra Martin Mrs Ezra Martin Lizzle Good Samuei M Sande Samnei G Saude Mary Shirk Mary Genman Isnac Sensenig Mrs Sam Hoiling Mary Horst Mrs Henry Horst Samnel Shirk Joseph Shirk Ronben Weaver Wayne Zimmer-Sent to J. A. Ressler. Total SUMMARY. RECEIPTS. ne (Oblo) tie Lndwig Peter Beam Mrs P Zeimer \$117:29 96 DISBURSEMENTS Chicago Missi India Mission India Famine Total, \$12458 43 \$ 11729 96 1313 .0 lsrae! Hollinger Harry Stauffer Annie Martin \$13043 60 Total Expenses. D B Bender Clara Stauffer Anna B Stanffer Susan Musser Mrs Am Seuseni Ada Sensenig Lot Horst Pharas Horst Anna Swerling Lottle Swerling Present Balonco Harry Scheening
R J Falkner
Emma Bewiey
Mrs Newswenger
Alice Bear
Mrs Diller Martin
Hansle Waaver
Mrs Milt Martin
Samuel Stauffer
Barton Woomert
Mary Sensenig Gratefully acknowledged FREEWILL OFFERINGS Davis Messner
Mrs Bart Martin
Warren Weaver
C B Reifsnyder RECEIVED FOR THE OLD PROPER'S HOME BUILDING FUND 22, 1900, TO AUG. 22, 1900. Martha & Danson. Mattle Snarp, A Bro. & Sister, Logan Co., C Elia M Swerling H'y Longenecker John Zimmerman Dr Wyer Mrs M Newswenge M Brimmer Molife Cox Mrs 1srael M S Rink C R Fegley houser
Mary Weaver
Aaron Holling
Luther Weiler
Wm Hyman
James Hyman
N G Horning
Mrs Theo Folia
Mr Garman Mrs Sidney Shirk Clara Horst Mrs Henry Shirk Mrs Joe Weaver Jos-ph Plough, State Hill Cong., Cumb. Co., Pa. John E Boehinger W W Witman Mrs isaac Bixler Anna Weaver Clementine Yohn Sent direct, reported by J. A. Ressler Aaron Loucks, N. S. M A Friend.
Minnie A. Bupp,
Anna H. Eby.
Frank Bally,
B. E. Stautler,
John B. Strite,
Henry H Bear.
8, C. Meillinger,

S. C. Mellinger, Adam Bear Jr., D. S. & B. Weaver Weaver Cong., Pa. A. Sister, Salem Cong., Ohio, Mrs. Henry Rupp,

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Ell Gashaw	1 50
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Robert Luther.	1 00
Robert Luther, Mra Mary H. Yoder, J. Y. King, J. D. Byler, J. H. Byler, J. K. Hartzler,	1 00
J. Y. King,	1 00
J. D. Byler,	1 00
J. H. Byler,	1 00
J. K. Hartzier,	1 00
Harry G Kauffman,	1 00
John R. Kurtz, Jonas Yoder,	1 00
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Fannie R. Hooley,	1.00
Sarah A. Hooley,	1 00
Levi B. Yoder.	1 00
J. K. Detweller,	1 00
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D. H. ZOOK,	1.00
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Eva King	1 00
John H. Yoder, Eva King, Jonathan Y. Harizier, John M. Yoder,	100
John M Vodos	1 00
D R Zook	1 00
Joseph Z. Yoder	1 00
Jonathan Y. Harizler, John M. Yoder, D. R. Zook, Joseph Z. Yoder, Samuel Hess, Martha Witmer,	1 00
Martha Witmer.	1 00
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Jacob W. Eshlemau, D. H. Martin,	1.00
D. H. Martin,	1 00
Joseph Horst,	1 00
Jacob N. Frantz,	1 00
Joseph Horst, Jacob N. Frantz, Daulei E. Horst,	1 00
Mary Strite,	1 00
Amos H. Strite,	1 00
H. H. Martin, J. M. Ehy,	1 00
J. M. Ehy,	1 00
John Keener,	1 00
J. H. Rnpp, Sister Miller (Oregon), Makton Kelm	1 00
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Jonathan T. Eash.	60
Levi P. Wingard, Peter Wingard,	50
Peter Wingard	50
Elia Luther,	50
Anna Eash,	50
Phebe Harshharger,	50
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A Sister, Fanule Martin, Michael H. Martin,	50
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Michael H. Martin,	50
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John E. Horst,	50
Eitza Lint,	50
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Lizzie A. Martin, Daniel R. Milier,	25
Geo A Coun	25 25
Geo. A. Coss,	2/3

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3	No.	No.	No.			No.
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	7.38		5.25	Granger	8.24	2.22
,	7.20	12.39	5.07	Elkhart	8,46	
		12.17	4.47	Goshen	9.09	3.06
		A. M.				
	1.	11.58	4.24	Milford Jct.		8.27
,		11.27	3.56			8.56
1		10.05	2,45		11.33	5.15
					P. M.	
	1	9.18	1.54		12.21	5.58
		8.00	12,40		1.40	7.15
	1		A. M.			
	1	6.35	11.15	Indianapolls		8.45
	1		11.02	Rushville		
	1		10.25	Greensburg	4.20	
	1		9.36		5.20	

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Semi-Monthly.

ELKHART, IND., SEPTEMBER 15, 1900.

VOL. XXXVII No. 18

ABRAM B. KOLB, Editor

Entered at the Post Office at Elithart, as second class mail matter.

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EDITORIAL NOTES.

We feel sure that the article in another column on Colonization by Bro. S. A. Kurtz, will be read with interest by our readers. It is a matter that deserves earnest and prayerful attention.

Correction .- In a recent number of the HERALD OF TRUTH, we stated that Mr. Sheidon, author of the book, "In His Steps" was a Methodist preacher. This was an error. He is a Congregationalist and not a Methodist.

"As ministers of the same society they are bound by the laws of disclpline, to stand together, and not only preach but also defend the doctrines of that society, which according to their honest convictions (if they are loyal to their society) are in harmony with the Bible."-Exchange.

In his will the late Bro. Benjamin Gerber, of East Donegal Twp., Lancaster County, Pa., bequeaths to the trustees of the Bossler Mennonite Congregation of West Donegal Twp., \$200,00, the interest of which is to be applied to the Sunday school and the needy members of the congregation.

Please Remember .- Our kind corre-

cation. If they come later they often crowd the editor and sometimes delay friends for what they are sending us great reformation, and we hope they will not fail to continue to send us the church news from us your heip in the good work.

Not Correct.-From a reliable source we learn that a party is travelling in Minnesota with an Octapus on exhibition, in a covered wagon. He also had with him a number of recommendations from different persons one purporting to be from J. F. Funk. We want to inform our readers that if this name is to represent the J. F. Funk of Elkhart, it is a forgery, and the party has no right to use it. Traveling showmen do not carry with them recommendations from us, because we do not give any recommendations in this line. Of course if it represents some other J. F. Funk we have noth-

The War in China -All wars are cruei and unchristian, but some wars are waged with more flerceness and cruelty than others. The details of the crueities inflicted by the hoxers is sim ply revolting and heart sickening, Many of the missionaries were tortured and siain, some were burned alive and their bieeding scalps or heads hung over the city gates. The actual facts as they are now confirmed seem to be worse than they were at first reported. Oh, that the Lord may direct the light of the gosnel truth to shine into these benighted regions and bring these people under the power and influence of the gospel of love and peace.

On the 4th of July 1900, fifteen wounded in the celebration of the naspondents will please remember that all year and engage in the worship of God. No doubt all our brethren know the and others have adopted in the present notices, announcements and items in This shows both wisdom and a Christ rules and decisions of their respective age they still see in the Word of God, tended for a certain number of the like spirit. How much better to have conferences on the subject of politics, (when they use it.) in principle the same

us eight days before the date of publi- spend money, instead of buying fire- mind just now when they will need works, let them give to feeding the them, and hold themselves aloof from hungry or send missionaries to the the things that are not good and not the paper. We are very thankful to our heathen. There is indeed room for a pure, and are entirely inconsistent with

the various congregations, and so give us sad news from the South. A terri- one be convinced in his own mind in ble storm passed over portions of the state of Texas, on Saturday, Sept. 8th, ings, speeches, pole raisings, rallys and and almost entirely destroyed the city other unchristian demonstrations that of Gaiveston, and badly damaged a are made all over the country are cernumber of other towns in the vicinity. It is estimated that not less than 8000 people jost their lives, and that the hope our brethren everywhere will destruction of property will rnn into prayerfully remember the admonition the millions. Houses and stores were torn to pieces and destroyed while great damage was also done to the shipping. Vessels were carried miles inland. The storm commenced about two o'clock on Saturday morning, and raged so terribly, that no words, it is said, can adequately describe its intensity, and the floods turned the city into a raging sea. In this terrible calamity. we are again reminded that no human power can withstand the Almighty hand. He speaks and it is done: He commands and even the winds and the

sea obey Him. Those who escaped death are suffering for food and water. But with their usual aiacrity, the American people are rapidly making arrangements to aid the sufferers. May a kind heaveniy Father care for His people and kindly preserve them from such calamities. F.

The nation is again in a

the presedential election. Many things true and untrue are given in the newspapers to excite and stir up the minds of the people and get them antagonized against each other to such an extent that hundred men and boys were killed and the spirit of peace gives way to envy, not have the same idea about the prayer hatred and strife. Angry words, untional birthday. A battle in which this righteous and unjust acts, drinking to number of persons would be killed and excess, cursing, swearing, lying, fightwounded would be considered an awful ing, deception, hypocrisy, and wickedthing, but done in this way no one even ness in all its forms are brought into in a Scriptural sense, or in accordance thinks of it as it really is. We know a use in these unrighteous political cam- with the sense in which the apostle congregation of Mennonites in Minne- paigns. And sometimes some of our sota who meet together in their house hrethren want to, and do take part, corruptions they practice, and with all of worship on the fourth of July every more or less, in these exciting scenes.

HERALD should be sent so as to reach a day of worship and if people wish to and we hope they will bear them in the life of a Christian. The simple act of voting at the election is looked upon A Great Storm .- The papers bring differently by different people; let each regard to that; but the exciting meettainiv things in which the devoted child of God cannot participate and we of the apostle to "waik worthy of the vocation wherewith they are called."

> The following is from an HOLDING. item of news found recentiv in one of the large city dellies

In a large Catholic church in Lansing, Michigan, one of the largest in the diocese of Detroit, a few weeks ago, two women, in compliance with a recent fashion, appeared in the public services bare headed. The good priest observed it, but said nothing. A week later he took occasion to speak of the fact, basing his remarks on 1 Cor. 11:5. "A woman praying or prophesying with her head uncovered dishonoreth her head." He said to his congregation that this was contrary to the word of God, that it was against the rules of the Church, and objectionable to His will. He further said that if this was repeated he would be compelled to request ferment of excitement over the offenders to put on their usual covering or leave the church.

This of course may not mean very much to many of our readers or to our congregations in general and yet it tells us that though the Catholic people may head covering as the Mennonites or some other denominations that mainthey in no way adhere to the practice their man made traditions which they

any one wants to discard the prayer sort are they which creep into houses, amounts, and we cannot sufficiently head covering as a superannuated notion and lead captive stilly women laden thank our people for their generous of an old far behind the age church, let them think of this Catholic priest, who. in the midst of the city, and in the face of his large congregation was neither ashamed nor afraid to tell his people what the Church required, and what the Word taught and demanded, and then let them read carefully the eleventh chapter of first Corinthians, and they will see that It is not simply a church custom, but a command, given us hy the unchangeable word of God which the Savior savs shall not pass away. May the Lord help us to be ever faithful to that Word

While the world is pro-TRUE TO OUR whirl of progress, is in many things losing sight of the right, the pure and good, there is, in all the different devices that men have invented, and in all the different ways in which Satan seeks to lead men to destruction, none more effectnal, none more marked in leading men to forget God, than the growing disregard for the word of God,

Even those who study it carefully, often study it simply as they study a benevolence. The need is undiminscience, simply for the sake of knowing what the Bible contains, and wofully disobey and disregard its precepts. If it were only men of the world, rationalists, infidels and atheists, that so disregard it, we would of course satisfy ourselves with the thought that from such we can expect nothing better, but when we find this tendency so strongly manifested among those who profess to he God's people, Bible students, Bible teachers, who have an abundant knowledge of these things, and yet do not observe them, we are reminded of the lawyers of old who laded men with heavy hurdeus, grievous to he borne, but they themselves would not touch the hurdens with one of their fingers, and also of the Pharlsees who would say or teach, but would not observe or do.

These are the people who do the mischief in the world, these are the people that make religion a mockery and a by word, these are the ones who under their pretended cloak of piety, gain the confidence of the people and lead them astray, these are the ones of whom the apostle speaks (2 Tim. 3:1-7), "This know also, that in the last days perlious times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, hlasphemers, disohedient to parents, unthankini, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God, having a form of godilness, but denying the power there-

with sins, led away with divers lusts, ever learning and never able to come to a knowledge of the truth." Upon such must certainly rest the great responsibility which the Savlor puts upon those causing offenses, and leading astray the little ones of Christ. Matt. 18:1-7.

From a circular THE HOME AND FORsent us from New FIGN RELIEF COM- York, we glean MISSION WORK. the foilowing

"The forecast for the famine district ls gloomy. The following cabiegram was received Aug. 30th, from Hon. William T. Fee, United States Consul gressing, and in its wild at Bombay, Chairman of the Americo Indian Famine Rellef Committee which faithfully distributes the funds cabled by the Committee of One Hun dred: 'In spite of previous rainfalls, the situation is again alarming. Crops are beginning to wither; great anxiety is felt lest they be destroyed. Starvation still threatens. Money is needed for huying both food and clothing. The ravages of choiers are increasing. Let America maintain her spiendld

> Booldes all the other unfavorable conditions: the wasted peasant farmers, with their work cattle dead, were unable properly to prepare the soil, and thousands of them were without seed for sowing. Even if rain should again come in abundance, the harvests of October and November will necessarily be inferior, and the distress will be appalling for months to come.

Unwards of eight millions are today in mortal peril from hunger and exposure, including tens of thousands orphaned and deserted children. The British government is directly providing for six millions. The kindhearted people of Great Britain are caring for half a million more. In joining the other countries of Christendom in sending relief to the remaining sufferers, is America's opportunity!"

The circular is sent out by a Com mittee of One Hundred, and this Committee has already collected ever \$230. 000, and there are in connection with this chief committee co-operating committees in Boston, New Haven, and seven other cities. Philadelphia has a permanent organization of its own, and Georgia has a state organization for the same purpose. Indianapolis, Ind., has also a State Committee.

These facts show what others have been and still are doing, and we are giad that so much interest is taken in this Relief Work. Our Mennonite people have done their part well, both in the former and the present famine. THE HOME AND FOREIGN RELIEF

donations; but as this circular sets forth and as we also hear from our own missionaries in India, the famine is not yet over, and the Home and Foreign Reilef Commission send out again an earnest appeal to all who feel a desire to give something to these suffering people to send what they desire or feel able to give. Send all contribotions to C. C. Shoemaker, Treasurer of the Home and Foreign Relief Commission, Elkhart Ind.

DEPSONAL MENTION.

BISH DANIEL BEACHY of Mouitrie Co., Iii., is at present on a visit to Penn-

BEO J. P. SCHMITT of Livingston Co., Ill., recently visited among the churches in Iowa.

BISH. JOSEPH SCHLEGEL of Milford, Seward Co., Neb., is at present on a visit to the congregations in Western Nahraska Colorado and Kansas

BRO. HENRY A. WELDY spent a week with the brotherhood, near Ithaca, Michigan. He returned on the 27th of August and reports a profitable time with the members and others in

REO GEO R REHNK of Canton. Kansas, who recently visited in Virginia, where be took to himself a life companion, also visited the congregations through eastern and western Pennsylvania. He was at Salunga on the 24th of July.

BRO. J. BURKHARD and wife will (D. V.) leave for Europe on their way to India Sent 19 As it will take fully a month for them to make the journey they will not reach their destination before about the last week in October. The Lord go with them and protect them on their iong journey.

BRO. DANIEL SHENK of Elida, Ohio, who has for a number of years acceptship filled the position of member of the M. E. & B. B. for the Ohlo field, has, in answer to repeated calls, decided to locate in the new colony in Warwick Co Vs whither he expects to move with his family some time this fall, The Lord bless him in his new field of

BRO. W. B. PAOE, of whose serious ijiness in Calcutta many of our readers are aware, is, according to a letter from Bro. Ressler dated Aug. 8, improving very slowly. He had gone to Calcutta with Bro D H Goerz of Newton, Kansas, who had gone to India to superintend the distribution of corn sent by

teaching that the Mennonites do, and if of; from such turn away. For of this COMMISSION has forwarded large the Mennonites of Kansas for the famine sufferers. While in Calcutta Bro. Page fell ili with a severe fever and was pnt into the hospital. Sister Page left Dhamtari to join her husband and will remain with him until he is able to travei. This will expialn a few references made in Bro. Ressler's letter to the M. E. & B. B. which appears in

MISCELLANEOUS.

For the Herald of Truth

OUR GENERAL CONFERENCE.

BY JOHN F. FUNK.

In church work we should under all circumstances do that which will be for the "edifying of the body." In reference to the General Conference questlon, this should be taken into consideration. Will it tend to the "edification of the body"? I hope in presenting this article, my brethren, who do not agree with me, and who feel that it is unkind to present these objectionable features, will hear with me. If a question comes up before the people that will not stand criticism or bear discussion, it will be better not to handle it.

General Conference conducted with an eye single to the glory of God would no doubt give the church a prestige or an influence to which she could not otherwise attain, but with leaders not having an eve single to the giory of God, it would be detrimental to the cause.

Under existing circumstances, the writer with others decidedly protests against our so cailed General Conference for the following reasons:

- 1 The name "General Conference" wrongfully applied, because it has not been generally accepted by the people it cialms to represent.
- 2. It does not embrace, according to a fair estimate, over one third of the membership embraced in the district conferences. In this respect our socailed General Conference is mislead ing. It is no more a General Conference than some of the district conferences. In fact, the Lancaster (Pa.) conference alone represents a much larger portion of the Mennonite membership than our so-called General Conference. and so far as influence goes, it has in reality more right to the cialm of a general conference than this so called Canaral Conference.
- 3. It has not the support of even a majority of the district conferences. The following eight district confer ences have not accepted the General Conference:
 - Lancaster (Pa.) conference.
- Franconia (Pa.) conference. 3. Franklin Co. (Pa.) and Maryland
- conference. 4. Virginia conference.
- Ohio conference (Mennonite).
- Objo and Pa. conference (Amish)
- Canada conference. Isaac Peters Conference, Nebr

Minnesota and Kansas. The following conferences have ac cepted the General Conference so far as the ministers are concerned. The congregations have not, to my knowl edge, been consulted.

1. Indiana and Michigan confer-Hilmols conference Missouri conference.

Kansas, Nebraska and Okiahoma conference

South Western Pa, conference. Indiana conference (Amish).

1900

Illinois and Western District co ference (Amlah)

Of these it may be said that with the Indiana and Michigan conference, it is a serious question whether it will in the future support the so cailed General Conference, or whether at its next session it will not withdraw

Under the circumstances, this called General Conference must be looked upon as usurping a place that does not of right belong to it.

4. Our church government is congregational. Our congregations, however, have never had any voice in originating er bringing into being this so-called General Conference A number of ministers formed themselves into a committee, without consuiting their congregations, and hence without proper authority formed themselves into a preliminary meeting, held meetings, organized and formed what is now called a Ceneral Conference This can hardly be considered as in keeping with Mennonite church order. In fact we are not manifesting the true spirit of brotherly love toward our congregations. We are assuming something hey have not authorized us to do.

All our authority must come from the Bible, and our congregations. Our members must have a voice in the matter A General Conference cannot be properly formed until by a proper lnquiry meeting, our ministers receive authority from the members. Ministers have no authority to act in a matter of this kind without the sanction and acquiescence of the members, and as long as they do not give their bishops and ministers this proper scriptural authority, they (the members of congregations), are not bound in any wise. accept or submit to any of the decisions of said conference. In fact, all that this present General Conference is, it assumes of itself, in other words, it has only a seif assumed position, and must be looked upon as the usurper of a position and of authority that does not rightfully belong t lt, and seems very much to fall under what the apostic calls, a busy body in other men's matters.

5. This so called General Conference has in fact already distinguished itself by doing just what it has repeatedly asserted it would not do and is therefore misleading in its actions as well as in its tendencies. It has con stantly asserted that in its work it would be only advisory. In the judgment of the writer it has, however greatly deviated from this pretended

It has also set forth and declared that every district conference should be left unmolested, and its decisions and work should, in no way, be interfered with by the work and actions of the General Conference.

In the face of all these assertions and declarations, this General Conference has accepted the Orphans' Home and the Old People's Home,* which the district conference of the state of Ohio has declined to accent and against which the Ohlo conference has from

not only ignoring the Ohio conference, but making decisions directly contrary, and thus overroling the Ohio confer ence decisions, and assuming by virtue of herself assumed authority to overrule the district conferences, and coerce the Ohio conference into submis sion, or in other words compei the Ohlo conference to do what she has so far not been willing to do, and what the Ohio conference save she will not do.

This is not, in the writer's estimation, as it should be. We must in our conference work be sincere. A conference has no more right to transgress its own decisions than any other body, or than an individual. The above proceedings do not manifest that spirit of love and wisdom which should characterize the devoted child of God. It is wrong and will lead to contention and possibly to division. The General Conference, in accordance with right and its own decisions, has no anthority to accept any institution, or to do any work that in any way conflicts with the work or the decisions of the district conference of any state, and especially of a state in which the district conference has not accented the Ceneral Conference The Ohlo conference would have the full right to take decided action in this matter and cail the General Con ference to account for such self-assum ing action.

It is really an injustice and manifesting a disregard towards the Ohlo conference, that charity among breth ren could hardly overlook. Those who have the peace and prosperity of the church at heart, cannot help being grieved at proceedings of this kind

The only proper way we can see to organize and maintain a Gen. Conf. is for the respective district conferences to pass a recointion to anthorize the ministers of the several district confer ences to hold an inquiry meeting in thei respective congregations and then, by at least a two-thirds majority of the members, anthorize their ministers to organize and maintain a General Con ference. This vote of the congrega tions in the district conference should as a matter of course, aggregate no less than two-thirds of the membership of the district, that is, 10 of our 15

These Homes are proper institutions to be accepted by and be under control of the conference, but the Ohio state conference and any other stale or district conference has full right to adopt such rules and regulat as are in accordance with its own convict of right and wrong, as long as such decision do not conflict with the belief and convict ions of those whom the conference represent and with the expressed or implied teaching and with the expressed or implied teaching of God's word, and also, so long as these de cisions do not conflict with the rights and privileges of others. A conference can accep any Institution if she chooses, that is in har ony with her own confession and the Word if her action in so accepting an institution does not interfere with the rights and privi-leges of others, and if hy so doing she does not riolate her own rules and decisions. I have simply mentioned the above institutions as restion of what has been done. I am warm friend of both the Ornhans' He and also of the Old People's Home. But the apostle tells us that all things should be done decently and in order, and when one confer ence overrules another and ignores her rights we must look upon the act, whoever may have done it, as unbrotherly and out of order Any legislation by any conference or hy any other body, for people or churches that are not properly represented in the body, or that would affect the districts over which such a beyond the bound of Christian and gospel

vote of the membership, represented by each district conference, in this way authorize the organization of a General Conference. When this is done, then, and then only, can a General Confer ence be formed that will command the respect and regard of the church in general, and then, without misleading the people, could we hold out the idea that we had a General Conference. Under present existing conditions, it is certainly not right to call our conference a General Conference. Neither should the district conference permit a work of this kind to go on without the authority or sanction of the membership which it should represent. work of this kind carried on in this way will not have a tendency to unite but to separate. We must work in harmony if we want to work for peace, and we must have the co-operation of a majority of the membership of the body. This then would be in accord ance with the word of God and als with our church polity.

For the Herald of Truth COLONIZATION IN THE WEST.

BY S. A. KURTZ.

"Evangelize the west by colonization" is the cry of some. "Send them out by twos," is the mind of others. Still others, establish missions."

Saying nothing pro or con of the last two, we wish to present a few thoughts on the first.

Our people have been scattered throughout Europe and North America iargely by colonization. The primary object of colonization seems to have been to escape persecution, or for pecuniary advantages. In the present stage of advancement of our church the watchword should be. Enangelize!

A few reasons why coionization is an excelient method of evangelization

First.-Ail who are acquainted with the wild west, know that Satan's follow ers far outnumber the disciples of Christ. And further, that the smaji per cent of Christianity that has ilved through the evil influences and environ ments is at a low ehh. Cursing Sah hath breaking, and infidelity are prob ahly the principal obstacles to Christianity ln the west. (Mormonism, of course, is arrayed against true Christi anity.) People do not ali go to hear the preaching of the Word, and consequentiv are not reached in that way. But when Christians live among them, they cannot escape their example. The Sabbath breaker sees in them a respect for God in keeping the Sabbath. He sees their prosperity and is convinced that he too may prosper even if he iahors only six days in seven. His early training on this subject jooms vividis before his mind; he feels condemne and may jay aside his jahor on the Sah bath, and meet with the children of God. It is said by the natives of this place, that since our colony is estabilshed here, Sunday lahor is decreasing.

The intidei in dally contact with the true Christian, sees a principle in him that is not human. This principle may set his mind God-ward. Such work cannot be so successfully done by itin erating preaching.

Second.-Those who have once been followers of God, but have drifted with

year to year earnestly protested, thus conferences should by a two-thirds the almost overwhelming current or wickedness and vice, need some one to bring them back and also keep them in the right path. Here, too, the daily contact with those who know Christ as their Savior influences them in the right direction, and tends to encourage and strengthen them, and keep them alive in Christ. It is the daily touch with these people that points them upward. O! that Christians would ilve the Christ life Many have come to the conclusion that perfect honesty is a thing of the past. What will change this erroneous idea quicker than their dealing with those who live the "Colden Rule"? Never were we more impressed with the tremendous importance of iiving according to our profession-the Word of God. Hypocrisy is a prolific source of infidelity.

> Thomas Waugh says, "Few things should make us hunger more for a holy ilfe than the knowledge that the godly man is the ungodly man's Bible. and many read no other." One of our merchants remarked that he is afraid of a man that carries a Rible Who is to blame? Such men need to deal with true Christians to convince them of their error - if it be an error. How can this be done better than by placing around them a community of devout foliowers of God.

Many people in this vailey seem anxlous to hear the truth. To illus trate: Bro. Garber preached a sermon in a school house some time ago After the sermon he asked whether they wanted more preaching. Immediately a lady responded, "I do," then a gentleman, "yes, we want you back again," Shall such be fed? Or shall they starve? Do you censure us when we say that the large congregations in the east could feed multitudes of the hungry across the Rockles ?

Third.-Colonies in the west offer a protection to those who wish to try the realities of the west, and are not as firmly established in the principles of the Gospei as they should be to stem the prevailing current. "Go west" is growing more popular with our peonie. Many will go and some have gone Some are swallowed up with its inducements, take up work, and will either drift with the current, or endure many hard hattles. Others seek a more heaithy climate than the east offers. To such, a colony serves as a sheep fold where they may go in and out and find

Fourth.-Coionizing a new country generally offers homes for the poorer class, who could never expect a home of their own in the east. (Though the well-to-do are needed to successfully establish a colony,) "A stitch in time saves nine." It is easier to establish morai principles (in the broad sense of the word), in a new country, than to inculcate such principles into a commu nity with fixed ideas and habits.

To corroborate the above statement take a giance at Mormonism, Only fifty-two years ago they colonized the country around Salt Lake, Utah, and hegan to grow and spread until every western state is infected with their polsonous doctrines. Why could not the Mennonite Church at least endeavor to fill the country from the Rockies to coast with the Gosnel of Jesus Christ before it is filled with soul destroying

We certainly all feel thankful to God that our Church is awakening to the necessity of spreading the Gospei, How many young and even middle aged brethren and sisters feel cailed to do some work for the Master, but they know not what it is. Some are prevented from launching out because of Illhealth. Others have not the education they feel they need. Again others feel the work of the minister or the mission ary too great for them. Ah! the west needs hundreds of just such. We need not all preach or do active missionary

Live! LIVE! LIVE! Christ-like living preaches more powerful sermons than most ministers are in the habit of preaching. If you feel called of God for a special work consider preaching in the west by your lives. The valley in which we are located offers excellent opportunitles for a number of such colonies as the one that is already established. Sometime ago a Methodist lady expressed a desire that we establish a colony in her community. A number of such colonies could be lo cated in this valley and be made a great center for reaching out into the mining districts, etc. Our people are welcomed by the mass of the natives, and the door for a great work in this vailey seems wide open. Will you help us take it, or must it die for want of food? Let us appeal to you who are working in large congregations. Is there not a great deal of dormant taient among you that could be used of God if there was room for it? Might it not be that some of us are keeping others from work, by filling the places that they might fill? Do we really believe that "There is that scattereth yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Methinks that if all the restrained and latent talent in our church was scattered through parts of the west, a great part of it could be evangelized.

There seems to be a sentiment in the east against the colony at this place. We are sorry that such is the case, since we see the hand of God in the work. Many false reports and erroneous ideas are affoat as to our condition and success. Remember that the end in view In building up this colony is not wealth but souls. Should we fail financialy our end would still not be defeated. We are giad to say that even financially the prospects are good. We feel that God is in the work, and therefore solicit your co-operation that the work may continue to prosper. The conditions in the west are so much different from those in the east, that we are not surprised that some cannot see the consistency in our work "God's ways are not man's ways," and "He doeth ail things well." So let us heware. "Lest haply we be found lighting against God.'

> For the Heraid of Trulh. REMINISCENCES

BY JOHN F. FUNK.

One by one they go: The wheel of time is onward spinning; Less and less they grow.

OFFICER.-On the 21st of January 1898, at Kenilworth, in the city of Chi cago, Alexander Officer, in the eighty first year of his age. Ite was born in New Cumberland, I'a., Sept. 15, 1817.

He left Pennsylvania and came west in 1845, located at Mount Carroi, Iil., and in 1848 came to Chicago, where he en gaged in the lumber business. During more than twelve years of his business career he had in his employ James Mc-Mullen, an Irish lad of excellent abilitles and unimpeachable husiness integrity, to whom he entrusted ail his business. The young man proved himself so faithful ln his charge that his employer made himself little concern about his business. For convenience in making change the employer, soon after his engagement with him, gave the young man a small sum of money, about three dollars, which, as he often

told the writer, he carried in his pocket

for twelve years. Finally, in 1861, McMulien was offered an opportunity to become partner in a new firm about to be established, which he was giad to accept, and the firm of McMullen Funk & Co. was formed. and the change which the faithful clerk had so long had in his possession was returned to the cent. Mr. Officer soon after closed his business and retired for a time. In 1866, when the church work demanded the interest and attention of J. F. Funk to such an extent that It was necessary for him to give his nndivided attention to the publication of the HERALD OF TRUTH, and the estab lishing of the large publishing house now known as the Mennonite Publish ing Co., he offered for sale his interests in the old firm of McMulien, Funk & Co. Alexander Officer stepped prompt ly forward and became a partner with Jas. McMulien, his former clerk, under the firm name of McMullen & Officer.

Alexander was a staunch believer in the doctrines of Emanuel Swedenhorg, and we had frequent talks in reference to his faith and ours. He said to me one day while we were sitting together in the office, and he was trying to explain the Swedenborg Idea of God, "You have three Gods." I said, "No, we have not; we have but one God." "Yes, you have three Gods." "No, we have not; we have only one God. "Yes, you have three Gods; you have three persons in the God-head. God the Father, as the first person, God the Son, as the second person, and God the Spirit, as the third person, three dis tinct persons, and that makes for you three Gods." "No, we have but one God. We do not believe in three persons. We have in fact been accused of being Unitarians." We believe in a Triune God, who manifests Himself in three different offices, but not as three different persons. The old writers and defenders of the faith, in the Martyrs Mirror, decidedly discard the idea of three persons ln the Divlnity, and Menno Simons likewise opposes that doctrine just as decidedly as he does infant baptlam.

We believe in God as the Creatur of all things; In Jesus as the Savior and Mediator and in the Holy Ghost as the abiding Comforter that guides us into ail truth, and these three, each manlfesting himself in His peculiar sphere, are one

In noticing the death of Alexander Officer, it reminded us of the years gone by, and the scenes and experiences of the past. Many of the old men with whom we were so intimately associated In these years of business activity are sleeping in the cemeteries; a few of the ancient landmarks in the places we fre-

quented remain: but other men and other buildings and changes have taken place that makes everything look etrange

The business places are so changed as to be unrecognizable. The streets, the railroads, the churches, all changed. A large church where I often worshiped is a tombstone mannfactory; the honse where so many years of pleasant life were spent is a coffin factory, and when, some months ago, I stood by the open grave te pronounce the "earth to earth, ashes to ashes, and dust to dust," and saw on the coffin lid the maker's card, I knew that casket was made on the very spot where I, during so many years, had gone in and out and called it my home. One of the churches where I often worshiped was converted into dwellings; another to which I gave, as a free gift, one-sixth of my entire fortune, was sold to an anti orthodox congregation, who misinterpret and corrupt the teachings of Christ .- and so, what next? What next? The Lord and time will reveal

For the Herald of Trulh.

GENERAL CONFERENCE.

BY N. O. BLOSSER.

Where no counsel is the people fall but in the multitude of counselors there is safety. Prov. 11:14.

In every well established organization we find a strong central power to which all minor parts of the organiza tlon cling for their general benefits and preparations for usefulness in their organization whatever may be its purnose This fact is illustrated in our family government, National government. Roman Catholic government. Creative government, and the government of the church of the living God. Let each one study these different organizations and note the results of their working together for the advancement of the purpose for which they are existing. In their unity there is strength and prosperity, but where there is division or disloyalty, the organ lyation suffers. Every kingdom di vided against itself is brought to desolation Luke 11:17.

Since these are facts undeniable because they are according to God's order and law, there is doubtless no one that will try to reason that onr beloved Mennonite Church shall differ from the order that God has given. Unity and oneness is the continual admoni tion to the children of God. Who will stand to the contrary and say that the great God has erred in the arrange ment of His principles and organiza tion? Certainly there is no one.

Many who have been trying to reason against the General Conference admit that we should have it and agree with that principle of unity which should exist ln our church from east to west and north to south. And if somehow or somewhere, aerially suspended there might be this gigantle attractive force of nnity culminating in a general conference, perfect in all its counsels, effusing its force to drive to unity with out legislation, not interfering with our own authority, but heeding our own counsel-if we could see this with its proper name attached and thus sus pended somewhere for criticism until all others had accepted it we too would accept it and work for it. If we all

welt for such a time it will never come But by the efforts of some of our be loved brethren It has already heen ashered into existence, and It behooves those who find fault with it to come in contact or touch with it that the weak places may be made strong and more perfect, that it may be acceptable to ail. Bro. F. In his article on the General Conference has referred us to the impropriety of the name since it is yet in the minority. In the naming of any institution the purpose of that Institution may govern the name. Possibly when the Mennonite Publishing House sprang into existence many of our peo ple then living were not willing to accept it as an institution in any way connected or beneficial to the church But by years of toll and continued ef fort it has been proven a power for the church. And yet some of its work is at best open to criticism. But we are not willing to say that we should not have the Mennonite Publishing House because it has fanits, nor that its name should be changed because it is not approved of by all of that name. Can we not apply the same reasoning to the General Conference? Again, we have what we call District or State Confer ence where it has aiready occurred that a few bishops being aware of some questions that the conference was eager to act upon, exercised their authority and power in the bishops' counsel where they had the majority thus disposing of the questions for the time being without bringing them before conference.

September 15.

Again, It has occurred where one bishop from another state has over ruled the decision of a state conference.

And yet we call them state confer ences. We might ask with Bro, F., Is It right to call them state conferences when their results are of the minority? You will no doubt say yes, that the conditions were such just at this time that called forth such steps and we look forth to a time when we can come together without authority and reason together.

We therefore on the same grounds plead for the propriety of the name of General Conference. Although It may be in the minority now, its purpose is to be general and to heed the sayings of the wise man: "In the multitude of counseliors there is safety."

Again, our church is not perfect in its organization nor in its living out the principles of the gospel of Christ. And yet every earnest and loyal worker in our church for the salvation of souis tries to bring souls to Christ and if possible persuade them to unite with our church because we believe It is the best we have, comes nearest the standard held up in God's word.

Why not work the same way with the General Conference? If It has Its imperfections it is after all the best we have. So let us unite our efforts and bring it as near perfection as we can. If we do this instead of finding fault with it continually others will accept It and it will have its proper name in the end. Since we are failible beings and are many times unconsciously in fluenced by our environments and thus form habits and customs that seem to become a kind of second nature to us. we see how our people, even of the same faith, may, by continued existence in such different circumstances,

deviate from the faith and practice to which they were once accustomed, and unless some stronger force is brought to bear upon them than that of their surroundings they will continue to go farther and farther in the direction that we may think wrong. In a state or district it is not likely that we find so great a difference in means, methods and environments. But when we go from the extreme east to extreme west north and south, it becomes more apparent. And yet there is not that difference manifested in our workers be tween the east and west as their natural circumstances would warrant. Therefore we must believe that they have the Spirit in such fuliness that It enables them in a large measure to resist the strong influences surrounding them that would otherwise eventually lead them to ruin. If so we helieve also that we can come together In the Spirit of love and confer one with another on the great principles of righteousness; how hest maintain them, and how most effectively resist the great evils that are threatening God's church. When we hear the hearty invitations and welcomes from both east and west "come into our midst and help us" and when we see it verified by their efforts interminated and the results salvation of souls we are convinced that the bonds of love are not yet broken. But come brethren let us strengthen those bonds until we have answered Jesns' prayer. That they may be one as we are one. Jno. 17:11.

THE PRAYER HEAD COVERING 1 Cor. 11.

New Stark, Ohio.

BY A. B. HOLDEMAN

The apostle begins this chapter with an expression of praise to the church for keeping the ordinances which he had delivered unto them. He then makes this declaration which forms an important principle or doctrine for the guidance of the Christian church through all coming time, that "the head of every man is Christ, and the head of the woman is the man; and that the head of Christ is God."

For the cake of making this article as short as possible I will make my quotations principally from the Ger man translation, and from the Revised Version as there are some that cannot read German, and some have not the Revised Version. I trust all have the English translation. Not that there is much difference in these different translations, but, in my opinion, the German makes it plainer and harder for the opposers of the truth to explain it away, and God giving me grace, I believe it can be made so plain, that none can help but see that it is the

The 4th and 5th verses read, Every man praying or prophesying, having his head covered dishonoreth his head (Christ). But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shagen Fourth verse, "Ein jeglicher Mann der da hetet oder weissaget, ppd hat etwas auf dem Haupt, der schaendet sein Haupt." Literal translation. Every man praying or prophesy-

ing having something on his head, dishonoreth his head

Now If this passage has no reference to some artificial covering for the woman, and some artificial uncovering for the man when they pray, it is an undenlable fact that the man must have his head as clean as his hands; for if the hair is the covering here spoken of and he has hair on his head at all, he has something on his head. a part of a covering at least, and the German translation says, he is to have nothing on his head

The 6th verse says: "For If a woman is not veiled, let her also be shorn; but if it is a shame to a woman to be shorn or shaven, let her be veiled. For a man indeed ought not to have his head veiled. Sixth v., German: "Will sie sich nicht bedecken, so schnelde man ihr auch das Haar ab." The German has it, "If she will not cover herself, she shall have her hair cut off." Now in this verse. she certainly has the hair or it could not be cut off. So we can easily see that in order to have a right to that long hair which is given her for a covering (v. 15) she must wear an artificial covering.

Now according to the above quota. tions, I think we can easily see, that if the hair is all the covering spoken of in this ordinance, then all the men I know, when they pray, are disobedient to this ordinance: even if they stand very high in religious life, and have attained to the so-called "second work of grace" this still makes them disc. bedient. And on the other hand, if it has reference to an artificial covering. which I know it has then all the women that pray without an artificial covering, are praying in disobedience to God's word. It makes no difference how high they think themselves to be religiously, the word of God abideth

forever Again if the hair is all the covering the woman need when she prays, this ordinance will be filled by nature and would be the only ordinance I know of in the church that nature will fulfill of its own accord. Is it not wonderful to belleve such an Idea as this?

I will give one instance from the Old Testament Scriptures, showing that the women in that day, that were living ln obedience, had their heads covered When a woman become unholy, the priest must set the woman before the Lord and uncover her head. This was done because of her disobedience. Could not one be led to think or to believe that she was to shave or shear her head when the word does not say this?

I will give one more instance from the "Martyr's Mirror." Weynken, a widow, burned at the stake in 1527, was a pious widow. She went nndaunted to the place of execution, and resigned herself to the stake, saying, "Do I stand secure." "wiil I not fall?" The executioner made ready the cord with which she was to he strangled. The lady took off her handkerchief or veil and put the rope around her neck. showing that she had an artificial "Martyr's Mirror," edition covering. of 1837

Now I hope I have made the subject plain, and beseech all the beloved sisters of the King, who have become eleters of the King by regeneration. that you present your bodies a living sacrifice to your elder brother, the

passage of scripture has reference to something taken off the man's head when he prays, and something put on the woman's head when she prays And if we say, This is not what it means, then it surely follows that the men pray ln disobedience to God, for there are men that have more hair on the top of the head than some women though their hair is what we call short halr, and this hair would have to be shorn or shaven to bring them in obedience to the word of God when they pray. It seems to me that it is very plain that if the women need no artificial covering when they pray, and yet be in obedience to the word of God. then the great majority of men now pray in dischedience to the word. I see no possible way of getting around this. I have shown that the women under the Mosaic law had their heads covered when in obedience or else some of the women that had nothing (no sin) to uncover might have failen into this sin that the priests should set them before the Lord and nncover their heads. I have also shown that this widow, under the New Testament more than hair, and I feel very certain

that they all had, for the martyrs were

wonderful men and women, because

some of them dld tell what had hap

pened before and what would happen

after their death. Some of these things.

now give the reason, as I believe why

women should be covered when they

pray. It is no doubt because it is too

much of a separation for them from

would like to give in this article, if

what is that good, acceptable and per-

fect will of God. I claim that this

the world. The prayer head covering would not harmonize with a hat even if the hat were plain, and this is one reason why people do not want a prayer covering. firmly believe that if it were the fashlon of the world, a great many could see it plainly. A great many who will not understand it now could see it plainly. I have reason to believe as I do. A girl of my acquaintance attained to the second work of grace, as she said, but she was not covered when she prayed, and wore a plain hat. She tried to defend herself in her way of doing. I asked her, if the world did not wear hats, if she would wear one. She said she did not think she would. I said, That shows plainly enough that it is a piece of the world. The poet asks the question:

"Am I a soldler of the Cross.

If we answer this question, that we are soldiers of the cross, then we must come out of the world and be separated. In a natural way of speaking, a soldler must be uniformed according to the forms of the government under which he is a soldler. He could not be a soldier and wear the enemies' uniform. Now if we are soldiers under our elder brother, the King, iet us be uniformed according to the word of the King. Because in a natural way we can not be soldlers and have part of the enemies' uniform; much less in a spiritual sense. Of this uniform, we read Rom. 12; "Und steilet euch nicht dieser Welt gleich, sondern veraendert, auch "

King, in order that you may prove The apostie here says that we shall not be conformed to this world; that we should not mind high things, but "condescend to men of low estate," "wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2. The seed which fell among thorns are they which go forth and are choked with the cares, and riches, and pleasures of this life. Now If we seek after these things, which are forbidden in these passages, then we are wearing a part, if not all, of the enemies' unl form. Why seek after the enemies' unlform? Is it because we are ashamed of the word of God to conform to the same? If we are ashamed of the word. He will also he ashamed of us. Or is it to be a friend of the world? If that is the reason, read James 4: "The friendship of the world is enmity with God: whosoever therefore will be a friend of the world is the enemy of God," This being the case, let us adorn ourselves from head to foot according to the King's word. I belleve it is worth while to make any sacrifice that the King demands in order to gain heaven. For it is ap Scriptures, had something on her head pointed unto men once to die, and after that the judgment; then comes eternity, and where will we spend it? This is the great question. Will we be with our elder brother, the King and all the holy men of God who have gone before, or will we spend it with the devil and all the wicked that ever t would not make it too long. I will lived? I will yet say, read, prove and hold fast to the truth. This is my so many people cannot see that the prayer,

For the Herald of Iruth

SLANDER A DEADLY SIN.

This may be a subject that is not fre quently spoken of, and yet its impor tance demands that it should be kept constantly before the minds of the peo ple. The wise man says (Prov. 19:5) "A faise witness shall not be unnur ished, and he that speaketh lies shall not escape.

Again (Prov. 17:50) he says, "He that hath a froward heart findeth no good and he that bath a perverse tongue fall eth into mischief."

In Exedus 20 : 16, the Lord, through Moses says to the children of Israel "Thou shalt not bear false witness against thy neighbor."

These passages show us what the Lord has in store for those who sin against the divine law in this way, yet how often do we hear people speak evil of their neighbors, and how ready they are to circulate it still further among their friends, and in this way cause strife and contention which is so strictly forbidden in God's word

The Apostle James writes about the tongue and says, "The tongue is an unruly evil full of deadly poison."

In these perilous times we need to watch and pray and be on our guard for Satan is ready to lead us into evil ways, if we do not resist him. He is al ways ready to nut evil thoughts into our minds if we give him room. It seems to me worth while as Christian professors to consider this subject well Let each one of us take this thought home to ourselves and ask ourselves the question, Have I spoken evil of an

one? Have I encouraged others to do so? Have I been the means of offending any of my brethren or sisters? Am I your brother when I go about speak. ing evil of you? holding myself up to the highest standard of Christian piety, and placing you down to the lowest? I say "No.

Let us then be careful, very careful, that we do not allow ourselves to engage in this evil work. If we have feelings of this kind in our hearts, let us have our hearts cleansed by the grace and power of the Holy Spirit, and ask God to remove them far from us and give us grace to resist the devi that he may ijee from us.

Blessed is the man who can bear all persecutions and false accusations pa tiently. If we have the spirlt of Christ within us we can hear all for His

Christ had greater trials than we have but He hore them patiently. He loved us so that He gave even His own life to redeem us, and our best defense will be a blameless life, a life that proves us to be witnesses for Hlm. With His love within us we can do good to all men, return good for evil give blessing for cursings, forgive and forbear as did Jesus when He said on the cross, Father forgive them, for they know not what they do. We all have our crosses to bear. God grant us grace that we may bear them meekly 'Tis slander whose edge is sharper than the sword, whose breath rides on the parting winds and belies all corners of the world. Kings, queens, and statesmen maidens matrons-all nav even the secrets of the grave this viperous slander pollutes. "May the Lord ever save us from the vile tongue of the slanderer aud the backbiter.

For the Herald of Truth. DELIVERANCE

BY EVA STRUNK

When the angel of God appeared to Moses on Mount Horeh, he said, "I have surely seen the affliction of my people which are in Egypt; for I know their sorrows, and am come down to deliver them out of the hand of the Egyptians,"

God kept His promise concerning Israel, for with a mighty hand He led them forth from Egypt to Canaan

By faith Moses, when he had seen the persecution of the Israelites, choose to suffer affliction with the people of God, and forsook Egypt, not fearing the wrath of the king. By faith he crossed the Red Sea, as on dry land, leading his people out of bondage.

When we realize the situation of the children of Israel at their camp, do we wonder that they were disheartened? Pharaoh and his host pursued them to the sea-the sea drove them back to their enemies; between them they were either slain or drowned. Small wonder that they murmured, saying, "Were there no graves in Egypt, that thou hast led us forth here to die? It were better for us to serve the Egyptians, than to perish in the wilderness

They were jacking in faith and gratitude toward God; they could see only present privations, not future happiness And thus the sinner ressons: "Is it not easier to simply go on serving Satan. than to make such a strenuous effort to

break his chain?" He forgets that "the way of the transgressor is hard," and that "the wares of sin is death!"

But God said to Moses, "Stretch forth thy hand over the sea, and divide it; that my people may pass on dry land, through the midst of the sea."

So, when we are surrounded by difficulties and temptations, the Father Almighty stands ready to stretch forth His hand and make "a way of escape."

God made even His enemies to realize His power, for He so troubled the host of the Egyptians that they were led to exclaim. "Let us fiee from the face of Israel, for the Lord fighteth for them,

And as the pillar of fire was a light and guide to the Israelites, while it only added to the confusion of the Egyptians. so the very thing which gives us Chris tians light and life, is a cloud and darkness to them that know not God.

And when trials and difficulties loom about us, let us go bravely forward, trusting in Him as our Leader, knowing that in God's own time, "deliverance will come." And when we have ceased to wander in the wilderness, and have crossed Death's narrow sea, then casting our eyes backward, on the race which we have run, we'll shout aloud, "Hosanna! deliverance has come!"

THE earth is more than God's handiwork it is the mirror of His qualities -for those who have eyes to see."

MISSIONS.

LETTER FROM INDIA.

Dhamtari, C. P., India, Aug. 8, 1900.

The work here is being arranged for as rapidly as we can put plans into ex ecution. As we are treating many peo ple from the Public Works Department they have kindly placed a hospital as sistant at our services and at their ex pense. The young man seems to un derstand his husiness pretty well. He is just out of college and is anxious to get a good name for himself. The arrangement will continue on this basis as long as the famine lasts. After the famine is over and the government aid is withdrawn, and Bro. Page is not able to take up the work, I think it will he well for us to get a Christian hospital assistant, if possible, or else convert the one we have and take him on perma nently. These doctors get a salary of from twenty-five to fifty rupees per month It is possible that if we allowed a good one to charge fees he could support himself but that would spoil almost any native of India as he would feel independent of the mission and would not behave himself so well. But the future will arrange for itself as the present is doing.

It is a rather remarkable way in which we got this young man. I had just about decided that to get a hospital aselstant was the proper thing and had written to Sister Page about it when this young man came in with a lot of sick people from a P. W. D. camp which had broken up. Next morning I asked him to take charge of the dispen sary hour and to take general charge of the hospital pending orders. A meet ing with the P. W. D. officers an hour or two later arranged the whole affair.

The village relief works are closing and people are fed cooked food at kitchens. Our work is to be closed as far as government support is concerned this evening There is some plastering to do yet and some levelling up and filling in around the buildings. This will be continued partly on mission expense and partly by employing people woo eat at the kitchen.

I moved into the new bungalow on Monday. Mr. Rogers occupies part of Bro. Page's bungalow during the wet season when he is ln Dhamtari. I am very anxions now to have Bro. and Sister Burkhard here. Others too, as fast as they can be tested and selected. The fields are white. The harvest is passing away. Elliah was rebuked when he thought all the work rested on him so I will not quote his language, much as I would be impelled to do so by my

Bro. Goerz left us 2,320 bushels of corn to be sold or distributed. Some people teld us we could not sell it in a rice country. People did not know what it was and would not eat it. We said, "Well, we'll see. It must be tried." We opened a shop on our works and let a man sell it at five pice a seer (11/4 cts. a pound. A seer is two pounds.) It went out in seer lots at the rate of about Rs. 5 to Rs. 10 per day. This price amounts to about thirteen seer to the rupee. Then four days ago word came that rice was not to be had at any price in Dhamtari. People were coming in by the thousand to carry out rice for the government kitchena. The R R is not yet onen and the road is auch that four days were consumed in going eight miles by carts. Mr. Rogers on behalf of government asked for the corn. Offered to give at the rate of eight seers to the rupee (two cents s pound) if one-half the money realized would be spent for blankets for him to distribute. As by thus wholesaling at accurate measure about twice the retail price was realized the offer was at once accepted. The corn will about all be gone by to-morrow night. By that time we expect to have plenty of rice in Dhamtari. We have written for Rs. 3,000 (\$1,000) worth of blankets Praise God for American Mennonite corn in this trying time! The people

we should have done had it not been for this corn. Moral: Try. My health still keeps good. Better than it was in America Evertion worry, elephant rides, trolly rides, damp, rain, acorching aun, numberless snffering people, all are pulling away at me in various directions, vet hy God's mercy I thrive physically at least. So you must not think that India serves all people as she has Bro. Page. For the present India is home to me and I love her. I love the busy hum of industry that greets my ears. The hanniness and freedom from care about our orphanage and on our works and in the kitchen are such a contrast to what one sees elsewhere that one can't help catching the spirit of it too.

eat it and like it and are anxious to get

it. I don't know, I can't imagine what

I realize India's sinfulness and her degradation, but I have abundant hore for her final elevation. Pray for the mission at Dhamtari, C. P., India.

Yours in Him. J. A. RESSLER.

P. S. We have atarted weaver's relief at government expense. We shall buy not more than four cloths from

each family a week, and use the cloth for clothing the naked we see in the villages. It may be that we will have to supplement the government help by private means.

HAN'S MISSION

Hannah sang in Donnelly's saloon She had a pure, rich voice that thrilled all hearts, and when she sang all lis tened, sometimes with tears in their eyes when the ditty was a pathetic one She had also the charm of a pretty face and hright ways. Donnelly said she was his great attraction, and, indeed the frequenters of the place spread far and wide among their friends the fame of her singing, so that the crowd in creased every evening until the proprietor declared he would be obliged to build an addition.

"Han," as the men called her, was tired of the old songs that she had sung over and over, until her hearers knew the words as well as she. Han had heard wonderful stories of a place where the singing was fine. It had recently been told her, a room in the north district had been opened by some yonng people who could sing the most beautiful things, and, better than all, the place was free. Han determined to go and learn some new songs. She sald nothing about her intention, intending to surprise the men some night when she should have become proficient in the new work,

Many a quarrel in Donnelly's saloon had stopped when Han began to sing, and on this night as she turned the corner she heard the loud shonts and screams and oaths, that told her some sort of a brawl was in progress. She hastened on, and entered the door.

Mike Fagan stood with a broken mug in his hand, his face dark with rage. At his feet lay a man whom he had just struck down. Blood flowed from the stricken man's head, and was making a pool on the floor. Several were alig ping toward the door unwilling to be in the place when the policeman arrived

Han took in the situation at once and in her sweet, clear voice began to aing one of the new songs. It rose shove the horror, pare as if an angel had started one of the celestial anthems in that fonl place

"I will sing you a song

Mike's hand with its burden of bro ken glass dropped, and he atopped to lift the man, and wiped away the blood with his old red cotton handkerchief Others helped and they carried him away into the back room, where no policeman could see him. He stirred as they lifted him, and muttered some thing, they could not tell what, then sank into unconsciousness again. There was unusual quiet in the saloon, and Donnelly dld not like it. What had come over Han that she should sing such a thing in his place.

"There, Han; that'll do for that Everything's quiet now, and you may give na a rouser. Give us 'Annie Rooney' or 'Tip the Bowl,' That's the kind for this place, ain't it boys?" and he tried to laugh as he turned to the men who still stood in a dazed way about the room.

"I've got another new one," said Han "Well, let's have it; but no more of yer psalm tunea; they don't helong

"Oh, this is fine; it's about a pilot. of better things. Then she went down Yon'll like that Jim Kerry; you've been a pilot."

She broke into the chorus of "Jesus. Savlor, Filot Me." Jim Kerry was weeping when she finished the first verse.

"Quit that, now; I won't have it." said the threatening voice of Donnelly, "Well, we'll have it, and if you won't let us have it here we'll go outside." said Jim Kerry.

Now, Jim was one of Donnelly's best customers; so he thought best to let the singing go on.

"Over life's tempestuous sea, Jesus, Saviour, pliot me," rang out the voice, and at that instant

a policeman put his head in at the door having been told there was a row at the saloon, but seeing all quiet he decided there must be a mistake, and withdrew to more congenial duties outside. He was accustomed to come after the row was over. He knew just as well as anybody that it was the rnm they got in the saloon that made them quarrelsome, and that the wives and daughters would have to pay the fine. It is unaccountable the way cities will license such places, hire decent men to protect them, and then tax the people for poor-houses and prisons to take care of the products of the saloons. It is like opening a pest house, sending our loved ones to catch the disease, and then building a hospital to keep them in when they are scarred and broken in

Donnelly kept court plaster; there was need of it often, and now, when the atrange man had had his head washed and plastered up as only Mike could do it (he had had many an exper ience with broken heads before), he came out of the little room leaning on Mike's arm, and sat down in the bar room again. Donnelly offered him s drink, saving it would brace him un and Mike offered to pay for it, but the man refused

"Now, Han, give us 'Jolly Old Boys Are We,"

Han sang it, and when she finished Jim Kerry said: "I'm kinder tired o' that; give us the 'Pilot' piece again,' and Han sang it.

"I want to hear that about er land." said one. "Makes me feel kinder-I don't know I like it "

There was less drinking that night at Donnelly's and he offered to pay Han's way into one of the ten-cent houses that she might learn new songs of a different variety, but though she did learn some, the men called night after night for the "Pilot" piece, and the one about a land, and, in spite of Donnelly's protest, they would have them.

Every Sunday night found Hannah in the Mission room, listening and storing up in her mind the words of different songa. Her memory was wonder ful, and by singing with the rest she very quickly caught the tune, and the words seemed to fall into place of themselves. Moreover, she had persuaded Jim Kerry to go, too, and now they sat together in a back seat.

One night several weeks after he he gan to attend the meetings he decided go forward, tell his story, and ask for help. When he finished, the lady who was conducting the meeting for that eve ning, stepped to him and asked if Hannah would aing the song of the "Pilot" which he said had first led him to think

and personally invited Hannah to sing. With all the ease which she had in the saloon, she went to the platform, and sang, with hands clasped before her, the song asked for. As she reached the

"Over life's tempestnous se-Jesus, Saviour, pilot me,"

a man stumbled down the aisle, and stood gazing into her face. When she finished he dropped upon his knees near her. It was the man whom Han had seen weeks before lying on the floor of Donnelly's saioon, in a nool of his own blood. The long scar on his face, the face, the dress were all the same. Weak and worn he had wandered into the Mission room, and was drawn to the singer with fresistible force, and, with eager longing to do better, fell on his knees.

There are quarrels in Donnelly's sa loon; but he will have Han there no more. She has taken away so much of his trade that he only has a curse fo her now. She is happier where she is She helps in the Mission now, and her voice draws many a soul nearer to God. She has roused many a good impulse long dormant. She sings for God. Jim Kerry used to he a pilot on the river, now he is trying to pilot souls to a sure haven. The story of the man with a scar has been told in every Mission room in the city, and when a rescue is contemplated he is always the one to lead it, for he dares go Into the lowest places, and bring out those he wants, He holds them when they try to reform. he heips them up, he asks God for them, he follows them, and will not let them go till they stand on the firm foundation of repentance -From the Youth's Temperance Banner.

THE NEW HOME OF THE CHICA-GO MISSION.

Since the Mennonite Evangelizing and Benevolent Board has purchased a home for the mission work in Chicago it will be well that all who are interested ahould be frequently reminded that it is not paid for.

As stated in a former issue of the HERALD the price to be paid is \$8,750. 00. \$2,750 00 was paid down, and the balance, \$6,000.00 was secured by first mortage on the property, to he paid in annual installments of \$500.00 each, with interest at 5 per cent payable semi annually. This means that on November 1st, 1900, there will he \$150. due for the first installment of interest. On May 1st, 1901, there will he a payment of \$500.00, with \$150.00 interest due making a total of \$650.00 which must be paid on or before that date, without grace, according to the contract covered by the mortgage and notes

Should the Board be unable to meet that ohligation it will bear 7 per cent interest after it is due. It is therefore important that we look the situation squarely in the face and plan to meet the obligation. If the contributions to the Chicago Mission continue to be as llberal as they have been during past years it will be an easy matter to meet the payments and interest as they come due. The notes are written however

amount due can be paid at any time it is impassable for the engines before maturity. Therefore the sooner it can be paid the less must be paid for interest.

HERALD OF TRUTH

Another point to remember is that the mortgage given is one of the Chicago cast-iron kind and the sooner it can be paid off the better. If some brother in the church wishes to invest \$6,000.00 at 5 per cent with first class security here is an opportunity. Anyone desiring more definite information can get it by corresponding with the Mennonite Evangelizing and Benevolent Board. The property is pronounced hy competent judges to be worth \$12,000. 00 to \$15,000.00 easily, and therefore would be gilt edged security for a loan of \$6,000.00 to \$7,000.00.

Meanwhile let those congregations who are interested remember the Chicago Mission with a collection at least every six months. The property has been put on the free list so far as taxes are concerned, because it is used for mission purposes. The present income from rents of the upper part of the building amounts to \$34.00 a month which will about support the workers. This leaves it open for nearly every cent that is contributed to be applied in reducing the debt. By a careful work. ing together there is no reason why the whole amount cannot be paid off in six or eight years, perhaps less. All contributions for this work should be sent to the treasurer of the board, Bro. G. L.

God will surely bless the work of the Chlcago Mission and we believe He will put it into the hearts of brethren and sisters to contribute liberally toward paying for the new home, but let us do our part first and leave the rest with

We desire that the work in Chicago be remembered by those who know the power and worth of prayer. MENNONITE EVANGELIZING AND

BENEVOLENT BOARD

C. K. Hostetler Sec'v

For the Heraid of Truth LETTER FROM INDIA

SOME THINGS MISSIONARIES SHOULD BE PREPARED FOR.

On the fourth of July, Bro. Goerz and Bro. Page left Dhamtarl for Calcutta and intermediate points. Bro Page had been working very hard for some time and had felt somewhat indisposed and it was thought that a rest and change would do him good. He was a little indisposed on the trip and In Calcutta took his bed with dysentery. Bro. Goerz kept us informed as to his condition and as he seemed to improve he left him at the General Hospital and proceeded on his way to Russia and Armenia. A telegram asking about Bro. Page brought the answer that he rapidly getting well. We watched the mails daily and thought as aoon as he ls strong enough he will write himself and were cheerfully hopeful. But on the 26th of July after Bro. Page had been in the hospital about a week and a haif, a telegram came, "Dr. Page is dangerously ill. Wants Mrs. Page here." After this there was no thought in Sister Page's mind of remaining in Dhamtarl. We began making preparations at once. The R. R. track is laid so that the whole or a part of the to Dhamtari, but owing to heavy ralus

on the last fonrteen miles, i. e. from Kurudh to Dhamtari. There were no hand cars available at this particula time at Dhamtari. So Sister Page and the baby started in the ox tonga but before going one half mile the mud stopped progress. We put in another pair of oxen. They, too, stuck. After some delay we put Sister Page and the baby into the dooh (hammock on poles to be carried by men) in which I had in tended going. I got on horseback and the baggage was given to coolies. Thus we proceeded to Kurudh. We had left the home at seven o'clock in the evening and arrived at Kurudh at three in the morning. We found some railroad people here who told us there was a "trolly" coming at daybreak. So we laid down some of the bags of corn on the station verandah, (American Fam ine Relief Com. on its way to our place) spread a hlanket on two and Sister Page and the haby slept till morning. At any rate the hahy did. The writer tried to sleep on the piles of corn outside with limited success. At daybreak the "trolly" came and the sub-inspector readily gave his permission to take it to the next station, fourteen miles farther on. A "trolly" is not an electric car in India. It is a little band car with a handle a little like a lawn mower handle over each track. Four coolies accompany one trolly. They take turns one or two pushing as they run along on the rail. Those not pushing rest on the car. Good coolies can make eight or nine miles an hour in this way. Our first trolly had no seat, only a platform of sla's. We made ourselves as com fortable as possible on this and got to the next station all right. There Providence again helped us. The sub-in spector from near Ralpur was at this station with an excellent trolly that had a comfortable seat on lt. Seeing our predicament he volunteered to take us in to Raipur and we gladly accepted his invitation. We arrived there at 1 P. M. and went to the Ger. Ev. Mission. There was no train for Calcutta until the next day at 10:31; so it gave us time for rest. As soon as possible a telegram was

sent again inquiring about Bro. Page. The reply came: "Greatly improved but weak. Must take sea voyage." Just what this last expression implies we do not yet know. To day's mail was anxlously watched for news hut It is time for posting this week's mail now and no additional information is at hand. The writer came home the next day on a slow trolly requiring nineteen hours for the trip of forty-eight miles. Sister Page would have no trouble in getting from Raipur to Calcutta. Perhaps her letter of this week to her home would be available for information.

Now in order to see what we may ex pect imagine yourself in Bro. Page's place, alone, sick, in a strange city And In Sister Page's place with a jour ney hefore her that was considered next thing to impossible and uncertainty at the end of the trip, or the writer arranging for a trip of this kind and passing three nights almost with out sleep in order to get back to his work.

We hope soon trains will be running regularly and such circumstances will not be so trying.

Yours in the Master's name J. A. RESSLER.

HERALD OF TRUTH.

September 15, 1900.

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BUSINESS NOTICES.

Orders for Sunday school supplies for the fourth quarter should be sent in early to insure prompt delivery.

Sunday schools which give rewards at the end of the present quarter will do well to investigate our line. A large stock of new goods just received, to select from. Do not fail to write us.

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CONFERENCES.

The General Conference of the Mennonite Church will be held near Sterling, Ill., Oct. 31 and Nov. 1, 1900. All Interested are invited.

JOHN BLOSSER | Committee.

The Annual Conference for Kansas, Nebraska and Oklahoma will be held in the Pennsylvania meeting house, seven miles northwest of Newton Kans., and one mile north of Trousdale. the first week in October, heginning with the Sunday School Conference or

ately by the church conference on Friday the 5th We desire to extend a cordial invitation to all brethren and sisters both in and ontside of the district to meet with us. Those coming by rall to Newton on the A. T. & S. F. Ry will please write to the undersigned, the number coming and at what time and on what train they will reach Newton, when they will be met with proper con veyance. Those coming on the Mo. Pac. Rv. to Trousdale, will be met by several brethren who live close to the JACOB B. ERB. station.

September 15.

The annual conference for the states of Indiana and Michigan will be held on Thursday and Friday, October 11th and 12th at the Olive meeting house eight miles southwest of Eikhart and five miles north of Wakarusa. Brethren and sisters from a distance coming on the railroad will be received and taken care of at either Elkhart or Wakarusa, if they will inform as of the time of their arrival. Bisbops, ministers and deacons as weil as brethren and sisters are cordially invited to attend this conference. It is especially desired that the ministers and deacons in the district should be present.

Bishops will meet on Thursday morning at 9 o'clock. Conference sermon will be preached on Thursday afternoon. Friday will be devoted to the consideration of questions, etc.

JOHN F. FUNK AND OTHERS.

The annual church and Sunday school conferences for the state of Missouri will be held on Sept. 25th -28th. In the Berea meeting house. near Birch Tree, Shannon Co., Mo. All are invited. The S. S. Conference wiil begin on the 25th. ABM. UNRUH.

The Western District Conference will be held, if the Lord will, at Sycamore Grove meeting house Cass Co. Mo. commencing at 9 o'clock A. M., Oct. 4. All interested are invited. Those coming from Kansas City, over the Frisco Line, will take the train at 2d and Wyandot St. depot, arriving at East Lynne at 12:14 or 7:3, P. M., and by notifying J. C. Hostetler will be met on arrival of trains. Those leaving the Union depot on the K. C. C. & S. R. R. will arrive at Garden City at 1:25 or 8:00 P. M., and by notifying D. J. Mil ler will be furnished conveyance. Those coming over the M. K. & T. R. R. from St. Louis will arrive at Gunn Clty at 1:00 P. M., will be cared for by J. H. Blank. All will be met at trains on Oct. 3d. J. K. ZOOK.

The annual Sunday school confer ence for Markham and adjacent districts will be held on the 11th of October in the Wideman meeting house, near Markham, York Co., Ont. A general invitation is extended to our S. S. workers to be present.

The annual meeting of the Mennonite Evangelizing Board will be held at the meeting house at Sterling, Ill., on Friday November 2nd. As this is the place and date of meeting of the Generai Conference It is hoped that the attendance will be large, especially by our bishops and ministers as well as by ail others who are interested in this branch of church work

The annual conference of the Aaron Wail and Isaac Peters congregations will be held in the Bruderthaler meet- 18. T.-Reason for Watchfulness lng house (Aaron Wall's congregation), near Mountain Lake, Minn., on Thurs day and Friday October 18 and 19, 1900. The following Monday and Tuesday they will hold a private conference where only the members of the denom

SEMI-ANNUAL.

instion will be admitted

The semi-annual conference of Virginla will be held this fall on Friday and Saturday, October 5 and 6, at the Bank meeting bouse (Central District) Brethren and sisters from other places are cordially invited to meet with as on this occasion, especially ministers and descons. Any one coming by rail will he met at Harrisonburg by writing to Samuel or Eli Brunk, Harrisonburg, C. H. BRUNK.

SUNDAY SCHOOL LESSONS.

SUNDAY, SEPT. 23.-LESSON XIII. THE DUTY OF WATCHFULNESS. -Luke 12:35-46.

Read Luke 12:35-59. Memory Verses 43, 44.1

GOLDEN TEXT.-Watch and pray that we enter not into temptation. -Matt. 26:41.

INTRODUCTION.

Time.-November or December A. D 29

PLACE.-Somewhere in Peres.

PERSONS.-Jesus, the disciples, the LESSON SURVEY .- This iesson and

the last lesson are parts of the same sermon. Jesus admonishes, warns, encourages and for the faithful performance of duty, promises a blessing and a reward. If, however, we fail to heed His words of warning we have nothing to look forward to hut "indignation and wrath, tribulation and anguish," which will "come upon every soul of man that doeth evil." Christ's words are plain and direct, and need not be misunderstood.-Arnold. The duty of watchfulness as taught in our to-day's lesson, should very forcibly Impress us all with the fact that the one thing needful is to be vigilant. "That when Christ, who is our life, shall appear," we also may "appear with Him in giory." Watching in our iesson does not imply that we should fold our arms and he gazing up into the heavens, with the expectation of seeing our Lord return in the clonds of heaven at any moment. But it does mean that we should be ahout our Father's basiness, helng falthfully engaged in the work of the blessed Master; that at His coming, though suddenly, we would bave no wrongs to make right, no confession to make, or regrets to express because of work that had been neglected. But as faithful householders, living each day as if it were our last on earth, that at each eventide we may have the consciousness that if our Lord should come in the first, second, or third watch, all would be well, and in readiness for His coming. And we would say with great complacency, "Even so, come, Lord Jesus."

Sept. HOME READINGS. 17. M .- The duty of Watchfulness.

Matt 24 : 32-42 19. W.-Be ready. Matt. 24:43-51

20. Th.-Wise and foolish virgins. Matt 95 · 1-13 21. F.-Remember and hold fast.

Rev. 3:1-6 22. S .- Children of light.

1 Thess. 5:4-11 23. S .- Watch and pray. Luke 21 : 22_36

SUNDAY, SEPT. 30,-LESSON XIV. REVIEW OF THE THIRD QUAR-TER.-1900.

GOLDEN TEXT .- Be ye doers of the word and not hearers only, decely-Ing your own selves .- Jas. 1:22.

TIME.-Spring of A. D. 29 to early winter of A. D. 29.

PLACES.-On and near the Sea of Galilee, Capernaum, the borders of Phoenicia, Cæsarea Philippi, Mt. Hermon Jernsalem Peres.

PERSONS.-Jesus, the disciples, the multitude, the Syrophenician woman, Peter, John. Moses, Elias, a little child. a blind man, the Jews, the seventy, a SURVEY OF LESSONS -This quarter's

lessons belong to the third year of Jesus' ministry, the latter part of the Galilean ministry, and the earlier part of the Perean ministry, including three visits to outside points, namely, Phoe nicla, Decapolis, and Casarea Philippi. In these lessons we have had some very Important and valuable truths presented by the great Teacher. Christ la represented as the bread of life. He proves himself to be the great Physician. He is the sure foundation and the good Shepherd. We are taught to he humble to have a forglying spirit to love and assist those who are in need of onr sympathies, and to keep ourselves from the sin of covetousness and above all to be watching, and in readiness for the coming of the Lord. They that be wise shall profit by these

precious truths. Lesson i.- Jesus Walking on the Sea After a busy day's work, Jesus sends His disciples across the Sea of Galliee towards Capernaum; He dismisses the multitude, and retires to commune with His Father The disciples row against contrary winds; while thus struggilng against the waves, Jesus comes to them walking on the sea, Peter hastens to meet Him, but soon begins to sink. He calis upon Jesus for help and is instantly rescued.

Lesson II. - Jesus Ihe Bread of Life. mnititudes again follow Christ, but principally for the "loaves and fishes." He graciously provides food for hoth the hody and soul. He refers to himself as the hread of life that was given from heaven, to give life and nourishment to the soul. Lord evermore give ne this bread.

Lasson III .- The Gentile Woman's Faith. In order to evade the muititude that were constantly following Him, and the opposition of the scribes and l'harisees. Jesus retires to the horders of Phoenicia: but He cannot long be hidden even in a strange land. A Gentile woman comes beseeching Him to heai her daughter. After severely testing her faith. He grants her request, and commends her because of her great Luke 12:35-45 faith.

Lesson iV .- Pater's Confession and Christ's ness. By the parable of the ricb Rabuks. While at Casarea Philippi. Jesus inquires of His disciples as to the people's opinion concerning himself. In order to lead them to make an open confession that Jesus was the Christ, the sure foundation of His church. Jesus foreteils His suffering and death, and reminds His disciples, that if they would follow Him, they must be willing to lose their life for Hls sake:

Lasson V .- The Transfiguration. Peter, James and John accompany Jesus Into the mount to pray. While Jesus prays His countenance is changed, even His raimentables with the brightness of heaven. Christ's divinity shone out through His humanity. Moses and Elias temporarily appear and converse with Jesns. A voice from heaven hears testimony to Jesus as the Son of God.

Lasson Vi. - Jasus and the Children. Cbrist's kingdom is here illustrated by a little child, the entrance is by conver slon, which implies a radical change of heart. The humblest child is really the greatest in the kingdom. Take heed lest ve offend ('hrist's little ones Cherished sins must be renounced though it cost a foot, hand or eye Jesus came to seek the lost sheep, it is not His will that any should perish.

Lesson VII.-The Forgiving Spirit Peter desires to know the limit of forgiveness. Jesus' reply to l'eter's question would imply that there is no limit. By the parable of the king cancelling the enormous debt of ten thousand talents, Jesus reveals unto us God's willingness to forgive our sins. We learn also that we are forgiven only as we are willing

to forgive. Lasson VIII.-The Man Born Blind, Jesus has power to restore to sight both the naturai and spiritual blind: Jesus anoints this man's eves and commands hlm to go and wash in order to try his faith. He obeys and returns seeing: his restoration creates a stir among the people. The Pharisees rise in opposi tion against Jesus because He heaied on the Sabbath day. Jesus is the fight of the world.

Lesson tX .-- Jasus the Good Shanhard Christ in this lesson is represented as the door into the sheepfold, also as the good Shepherd who was willing to give His ilfe for the sheep. He knoweth those who are truly His sheep, and leadeth them into green pastures, and protecteth them from the attacks of the enemy. The blreilng who careth not for the sheep, fleeth when the enemy approacheth.

Lasson X. - The Savaniv Seni Forth. The greatness of the barvest and the scarcity of the laborers, ied Jesus to appoint other seventy, and send them forth as His forerunners thus making a special effort to reach and save the ripening harvest. They faithfully go forth on their mission, and eventually return with rejoicing.

Lesson XI.-The Good Samarilan. The lawyer of this lesson is a representative of a large class of people who know to do good and do it not. In the parable those who should bave had sympathy for the one in distress, simply passed by without attempting to bein him. The hated Samarltan kindly cared for hlm. Go thou and do likewise.

Lesson Xii.-The Rich Fool. Jesus reuses to grant a covetous man's request. He warns against the sin of covetous.

farmer He shows the folly of trusting in the things of this world. Being over-anxious to gain this world's goods will rob us of heaven. The soul is of

greater value than all the world. Lesson Xiii.—The Duty of Watchfuiness. Jesus admonishes all to be watchful and prayerful and to be in readings for the coming of the Lord. He will come unexpectedly, as a thlef in the night. Those who are nationally walt. lng and watching shall be richly rewarded. Those who willfully reject Christ, and live a life of all shall be de stroved

HOME READINGS

24. M .- Jesus walking on the sea. Matt 14 - 99_33 25. T.-Jesus the Bread of Life.

26 W -Jesus and the children

Matt. 18:1-14 Th.—The forgiving Spirit.

Matt. 18:12-35 28. F .- The man born blind.

John 9 · 1-17 29. S .- The Good Shepherd.

John 10:1-16 30. 5.-The Good Samarltan. Luke 10 · 25_3

OPPAT LOSS OF LIER

It is officially reported that the great storm which swept over Galveston, Texas, on Sept. 8th and 9th resulted in the death of over 5000 persons, while many thousands have been rendered homeless. The governor of Texas an peals for immediate aid for the destitute and homeless which exceed 15000. and an opportunity is here given to anyone who wishes to help in relieving distress and suffering, to do so. Money sent to the Home and Foreign Relief Commission, Elkhart, Ind. will be for warded to the proper authorities. It is hoped there will be a prompt response. A. C. KOLB, Sec'v.

CORRESPONDENCE.

FROM FARMERSVILLE, PA .- As I like to see news in the HERALD from other congregations. I thought perhaps some one would like to hear from us I must say, we have reason to rejoice for the Lord has been gracious to us. Our spiritual strength has been revived. On July 28th Bro. J. S. Hartzier from Elkhart, Indiana, was with us and preached two sermons, one at Groffsdate M. H., and the harvest sermon at Metzier's M. H. Both sermons were very interesting and we hope the efforts were not in vain. Again, on Aug. 5th, Bros. A. D. Wenger, Millersville. Pa, Noah Landis, Landis Valley, Pa., and Bish, M. W. Horst, Stark Co., Ohio, were in our midst, Bro. A. D. Wenger preached at Groffsdate from Jonah 1:6 and at Metzier's from Matt. 14 . 24 These sermons impressed us very much. One person came into the ark of safety, and we hope to see more coming before the door is closed God bless ail ministers of the holy gospei.

LIZZIE M. WENGER

FROM JOHNSTOWN, PA .- On the 27th of August brother and sister Burkhard on their way to India stopped with us and gave us three interesting talks on mission work. Wednesday the 29th

they left with a number of brethren and sisters to attend Sunday school and church conference at Tuh. Pa. This conference was well attended and fuil of spiritual life and we hope it will be long remembered by all who were present. Saturday Sept. 1st, our missionaries went further east to do some visiting among the brethren, and on the 19th they expect to leave for India. We appreciate their visit with us very much and wish them the grace of God to sustain them in their work. Brethren and sisters let us remember them at the throne of grace. They surely need our prayers dally and so do those who are already in India. Oh that we may we again meet them, if not in this may have more earnest, consecrated workers. Amen. LEVI BLAUCH.

FROM THE VINCENT CONG., SPRING CITY, PA.-Last Saturday, Aug. 25th, we had an appointment for our annual thanksgiving or harvest meeting at this piace. We were favored with a visit from Bro. Jacob N. Brubacher and John Rohrer of Lancaster and also Bro. Jacob Mench of Montgomery Co.

Bro. Brubacher preached a very able and impressive sermon from Acts 14: 16-17. "Who in times past suffered aii nations to waik in their own ways. Nevertheless he left not himself with out witness, in that he did good, and gave us rain from heaven, and fruitfui seasons, hilling our hearts with food and giadness." The meeting was weil attended and much interest manifested

When we think of the manifold favors and blessings of Aimighty God toward us during the past year, should not our hearts rise in gratitude and praise to Him who is the giver of every good and perfect gift.

After services a collection amounting to \$97.00 was taken for the famine sufferers in India. May the Lord abundantly reward all who contributed. Remember us at the throne of J. C. K.

REID, MD., AUG. 13, 1900 -The congregation in Md., has again enjoyed great spiritual blessings; namely by God's visiting ministers preaching His blessed gospel unto us. On about the 21st of July Bro. Jacob F. Bucher of Mummashurg Pa came here and Sunday the 22nd in the forenoon he was present with us in the Milier congregation: and in the afternoon and evening at the Stauffer M. H., and on the 23d, at the Paradise M. II. On July 24 Bro. Edward Miller of Masontown. Pa .. also came here and held meeting at Mangansville on the evenings of the 24th and 25th. Also at Reiff's in the forenoon of the 25th; on the 26th in the forenoon at Miller's M. H., and in the evening at Paradise schoolhouse. On the 27th 28th and 29th at Stauffers, on the 30th at Clear Spring M. H., and on 31st and Aug. 1 and 2 at Paradise the extent of Bro. Miller's labors in Maryland, he leaving for Franklin Co., Pa Bro. Miller having left us we were again encouraged by the arrival of Bro. George Brunk of Kansas on the 4th of Aug. He preached at Maugansvills the same evening: on Sunday 5th morning and evening at Clear Spring respectively: including Reiff's in the

the forenoon of the 28th.

Thus we again feel to rejoice over the meetings we have had with the brethren only we wish they would have had time and opportunity to remain with us longer. But we are thankful to God and the brethren for the enconragement and admonitions given during the meetings. The brethren having so faithfully declared God's word unto us, it behooves us now to take heed to the word preached. If we do not the fault lies with us, not with God nor with the brethren. May God bless them in their labors, and world, may it be in the eternal beyond where all is bliss. God bless us all. BENJ. B. WEBER. Amen.

ITHACA, MICH., SEPT. 5, 1900,-On the 18th of August, Brother Henry Weldy, of Wakarusa, Ind., came to this place and during his stay he labored earnestly for the Lord. We had during the time ten meetings. We hope that at least some of the seed sown fell on good ground and will bring forth fruit unto eternal life. We were very giad for the visit and hope the Lord will bless the effort. We hope he will soon S. DINTEMAN. come agaln.

For the Herald of Truth.

RESTRICTIONS AND REGU-LATIONS.

BY GEORGE DINTAMAN.

In the rules and discipline of the Mennonlte Conference of Missourl, lows and eastern Kansas, we find under the head of restrictions:

3. Licentiousness shail be considered cause for immediate expuision when found out. Eph. 5:5; 1 Cor. 6:9, 10.

And under the head of regulations: 3. Members forfeit their connection with the church under the following circumstances: (b) By committing flagrant transgressions, such as fornication, drunkenness, theft, etc., unless an immediate satisfactory confession is

made by the offender. How shall we understand this? A person may be licentious, simply loose in morals, without injuring anyone except himself. Would this he sufficient cause for immediate expulsion? This seems to be somewhat strenuous. Another may become a thief, and still retain his connection with the church, by making an immediate satisfactory public confession. This seems to be inconsistent. A person cannot become a thlef without injuring some one else, and the crime is punishable at the hands of the magistracy, and a simple confession would not satisfy God and His laws: neither the laws of our land. and should not satisfy the church,

The laws of the land require a restoration of the property stolen if possible school house respectively. This was and inflicts a punishment upon the offender for the crime committed.

Would it not be more Scriptural to class all the different crimes that are punishable at the hands of the magis tracy, such as theft, incendarism, murder, under the head of restrictions No. 3, and deal with them as we would with the licentious, as given in No. 3, and meeting house. Also at Maugansville class licentiousness, drunkenness, fornion the evenings of the 6th, 7th and 8th cation, etc., which may he indulged in without coming under punishment of

afternoon of the 27th and Miller's in the law, with regulations (b), giving the then she will be at liberty to reveal as offender time and opportunity for repentance and confession, and making satisfaction to the church? The restrictions No. 3, and regulations (b) should harmonize with each other, and with the tenor of the Scriptures.

For the Herald of Truth

WRITTEN FROM AN OLD PAPER.

"Ye cannot serve God and maunon." "Oh, why are the sons and danghlers, Of man so vain and so gay," And why are they growing more haughty; More worldly and proud every day? But why need we selv or elen wonder With those who are seeking the honor Of this world's extended domaiu. Old Satan, that dreadful deceiver. The father of folly and sin; s leading them on at his pleasn Because he is reigning within.

E'en some who profess to be Christians Still show by their adorning,
With Jesus they never have been They say that it makes little difference That clothes which look gally and bright May be worn by the best of Christians

If only the heart be all right, The apostles declare in plain lauguage As plaiu as with words can be told; If any be vold of Christ's spirit, They do not belong to His fold.

And talk of religion within

He speaks, too, of ontward adorning Of putting on costly apparel, And wearing of pearls and gold.

In like menner also that women And not to this world conformed

Now those who profess to be Christians. And still love what Christ has conder Are not yet possessed of His Spirit, And are not yet what they pretend

Some too, who profess to be fighting For Christ and His giorlons cause. But go forth their enemies smiling. Contrary to Christ and His laws

But soon they forget what they promised, Take part with the worldly and valu, Like the sow that is washed in clear water Return to the mire again.

Oh, be not deceived, men and women Turn from that which evil appears; For thus Christ the Savlor declares.

A LETTER.

The following interesting letter was sent as a private letter, and not intended for publication. The interest and activity that this sister manifests in our church paper and in the distribution of tracts, etc., is certainly commendable in the highest degree, and in her purposes as weil as in her earnest efforts to do good, her example is certainly commendable in the highest de-This is now what we may truly call a life of self-sacrifice. Living only for the good of others. We hope onr kind friend will pardon us for giving this to the public. We felt it contained a lesson for ail, and that we certainly would be neglecting an opportunity to do good if we did not publish it. Let all our dear young brethren and sisters take an example in this devoted worker. We of course omit her name and the names of friends and places which would reveal her identity. We hope she may sometime favor us with an article or a letter for publication, and

mnch of herself as she feels is best. She receives the HERALD regularly at her home in the city, and a package of tracts to distribute as opportunities offer. May God bless her noble efforts

CHICAGO, ILL., ATIO 96 1900 MR. JOHN F. FUNK, Elkhart, Ind.,

DEAR FRIEND:-Your letter was duly received, and I will say in reply that I am a young lady, unmarried, and have been a member of the Missionary Baptist church for six years. My home is ln ---, --- miles from your congregation at -.... My sister and father are at home. Their address is --- , which until recently has been my address. During the sickness of my mother and sister in 1896, my father got in debt, and in spite of all his efforts to pay out, he has failed to do so. Last year I entered school in hopes of heing able to teach this year, but failed to get a school. Thus I found myself out of means to go to school any ionger and my father still in debt. So I decided that I must find employment. About this time a friend in this city advised me to come

I arrived here June 10th, and since then have been a servant-girl in the home of my lady at this place. I get three dollars per week, and am trying to save money to give to my father t pay the mortgage and some other debts. and at the same time hein to clothe my sisters, etc. So I thought if you would wait a few months I could spare the money more conveniently than I can at the present time. If it is the Lord's will I expect to pay ont all our debts and he in circumstances that I can go back to my dear home in at least two

About the time of mother's death in 1896 I became acquainted with a family of Mennonites, and at their home first saw the HERALD OF TRUTH. Aithough I could never get interested in religious reading before, I liked the paper very much, but had no money to subscribe for it, and as they were to move away soon, they sent in my name as one unable to pay for the paper.

I began to get the paper, and have received it ever since nntil I came here. Your account was sent to my home address, and the HERALD stopped coming, and my sister wrote me about it. When I received it I always ieft it where some one else would be sure to read lt; I also loaned them to my friends to read, and asked them to subscribe for it. No, J am not one of your missionaries, but thought if I had some of your tracts, etc., I could drop them on the steps of homes and hand them to the poor forsaken beggars and cripples that come to our door for a penny. or a bite to eat. I expect to visit your missionaries in this city (Chicago) in a short time. A sister wrote that they live 145 West 18th St., but a friend said they could not live there, they did not think the number could be correct*. Will further say that I have visited your congregation at ---, and that they all seem to be very sincere and devoted workers in the Lord's vineyard, they have a new church and are prospering. I expect some day to unite with the Mennonite church when I have an opportunity

Of course I could not write all this in a common business letter, but since you

. The number given is correct

requested me to write more of myself, I hope you will excuse this long letter, and find in it an answer to what you wished to know, and if you think it best to trust me and send me tracts to distribute among a few people of this great city, and send me the HERAID I shall enjoy reading It during part of my spare moments, and will send you the money some other time.

Very respectfully,

For the Hevald of Truth.

THOUGHTS AS THEY OCCUR.

Upon our knowledge of God and our faith in Him depends our hope of salvation.

There are three things from which we can learn of God, and prove both to ourseives and others the existence of

1. Something that God has piaced within us, tells us that there is some great Almighty power that rules, guldes and directs all things. We may not be able to explain what it is, but somehow we have the living conscionsness that there is a divine and superior being whom we call God. We know that even the heathen nations who know not God, have after all a natural desire or instinct (if we may be allowed this expression) after some superior being, and in some form or fashion give expression of homage to something they call God.

2. The works of God as manifested in nature. The psalmist says, The heavens declare the glory of God and the firmament showeth. His handiwork. The whole realm of nature, sun, moon, stars, trees, herbs,-in short every liv ing creature and every form of vegetation proves the divine hand the divine power, and the divine wlsdom.

3. The book of Revelation, the Bible is the great source of all divine knowledge. This is the great text book of heavenly knowledge. This gives us in unmistakable terms that there is a God, who possesses all power, who made all things, preserves all things, and who "so loved the world that He gave His only hegotten Son that whosoever believeth in Him should not perish, but have eternal life." In 3:16.

NOTES FROM THE ORPHANS' HOME.

After all that has been said in these columns from time to time concerning the Mennonite Ornhans' Home there are still many of our friends who desire definite information in regard to its condition etc. which is our applicate for these notes, and for a repetition of some things that have already been noted.

Since the Home was moved to West Liberty last spring it has prospered, in many respects, beyond our expectations. The Home owns a \$30,000 brick building, very beautifully sltuated, including eight acres of land all of which was purchased for a little less than \$2,000 and is virtually paid for.

Six children were since that time reout. A number of others are under our in the near future.

A kind brother has some time ago purchased twenty-three acres of land with a flowing spring on, the land adjoining the Home property, of which We have the exclusive use and control. free of charges, until such time as enough money comes into the treasury to pay him the original cost-\$65 per acre-without interest.

Besides our own two cows we are pasturing another cow and three horses.

The property is in the corporation of West Liberty, bnt exempt from taxation. Five minutes' walk from postoffice and school, eight minutes' walk from depot, (Big Four R. R.) and less than one-haif mile from Bethei (Mennonite) church where Sunday school and church services are held every Sunday. Young People's meeting every two weeks and Misslon meeting every

The Home is entirely supported by free-will offerings, and there is at present nearly \$100 in the treasury.

Much care and attention is paid the proper training of the children and the work along this line seems to give entire satisfaction to ail concerned. Sisters Tena Burkhart and Lizzie T. Detweiler have for some time been in our employ and have rendered very faithful and valuable service to the Home, but Sister Anna Autenrieth, of Garden City, Mo., expects soon to take the place of Sister Lizzie.

We invite all our friends, East and West, when convenient, to stop off with us and see what we are doing. We feel our unworthiness and need your sympathies, your prayers and your help in in the work. Our love to God and for human souis is largely measured by what we are willing to sacrifice in their hehalf. Remember God's homeless little ones in your prayers; pray for the workers at the Orphans' Home, includlng Sister Metzier of whom I will make especial mention on account of her need of your sympathies.

If you know of any homeless children under twelve years of age, or of Christian families that would take chil dren into their care until of age, inform us and we will cheerfully do for them what we can.

Yours in the Master's service. A. METZLER Sunt.

West Liberty, O.

TEMPER makes or mars more happiness than any other quality. How much influence there is in one of those bright, cheerful, wholesome tempers which neither makes troubles where they do not exist, nor meets them halfway when they do! Where others might be inclined to fret peevishly over this annovance and that small trial the good tempered person makes light of this one, and bears with patience what cannot be avoided by the other.

HOMES WITHOUT GOD.

One alarming evil of the nineteenth century is the number of irreligious homes found in every community. Not homes without culture, refinement and elegance: not homes wanting in ceived into the Home and two taken social and worldly enjoyment; but irreiigious homes-homes in which pracobservation that we expect to receive tically there is no prayer, no God, no Rible reading, no worship,

Practically, God is as much excluded from many homes, as He is from the marts of trade, or the bail room. Alas for such homes! If parents are irreligious and can dispense with God and His church, how are we to expect better of the children?

Godly homes have done more for the peace of society and the spread of the gospei throughout the world than any other single agency.

If this be trne who can speak the dreadful influences and results of irreliglous homes? Many of them excelient in many things, but wholly un-Christian, God have mercy on such.

The nations that have gone down into the perdition of past ages perished for the lack of Christian homes and godly influences The decay commenced in licentiousness, tyranny, corruption and crime and when the home had decayed, the foundation of everything else was gone. Men might have palaces and harems, but without the gospel, they have no homes .- Sel.

TRUE MEANING OF FORGIVENESS.

SEL, BY I. E. HERSHEY.

"No sir," said the Man Who Carries His Head in the Air, "I don't intend that anyhody shall tramp on my toes and not hear from me. I don't come from that kind of stock. My grandfather fought a duel once: I'd be ashamed to let anybody run over me. I don't intend to do it.'

"How about the Christian virtue of forgiving?" asked Uncle Bez. "Don't you find any room in your make-up, or any place in your theory of life for that?

"The Man Who Carries His Head in the Air said, "Oh, weli-" and then stopped. His manner seemed to indicate that he was iong past such foolish notions as that

"I know," continued Uncle Bez, "that forgiveness is not a very popular virtue, just now. It doesn't fit in very well with the selfishness which seems to be the dominant force of our age. I know that we hear a good deal about the 'survival of the fittest' and all that I know that a great many people spend their lives in 'getting even' and in 'wip out old scores,' but for all that, if you come right down to the point, you will find that a broad, forgiving spirit is one of the noblest qualities a man can cultivate.

"If you are worth anything at all in the world, you have a work to do. At least, even if you do not feel that you have a great mission in life, there must be something that you want to do. Every man and woman cherishes some ambition, more or less noble in its aim Well, now, if you want to accomplish that work, you have no time to stop to 'get even' with people who, you think, may have injured, or slighted, or wronged you. It does not pay. your own peace of mind you cannot afford to cherish resentment; to hoard up wrongs and brood over them.

"When you are thinking over one wrong, it makes you 'touchy' and sensitive about everything that takes piace shout you, and you become known as a man with a chip on your shoulder, a person to let alone. Isn't that true? tures around, and say that it's a poo Do you think that a person who bears rule that won't work both wave and in

malice, who is vindictive and revenge ful ever makes a good neighbor, a good associate or a good friend? Don't you avoid such a person yourseif?

"Then, besides, an unforgiving spirit is wicked. You can't be the right kind of a man-the man who lives the right kind of a life-the man who develops to the highest human possibilities-if yon cherish that kind of a spirit.

"And onr sins can not be forgiven unless we are willing to forgive those who trespass against us. We must really and truly and earnestly and sincerely forgive, and not only once, but as Jesns told Peter, 'until seventy times seven.'

"It doesn't do to say 'I'll forgive you this time, but I'll catch you lf you do it again'. It doesn't do to say you'li 'forgive, but not forget.' That isn't forgiveness at all.

"When God forgives our sine He not only biots them out from His book of remembrance, but hy the miracle of iove, He takes away their consequences. He makes us new creatures. adopts us into His family, and makes us His children. That is what forgive ness is

"Forgiveness is the greatest of all miracles. For when we sin it is not merely that we displease God. His love would find that easy to forgive. But we have brought punishment upon onrselves. That's what sin is. Anything that interferes with the right living of your life is sin, and that interference brings a disarrangement which causes disaster.

"When a small boy transgresses the physiological laws and puts too many green apples in his little stomach, punishment follows-he has cramps and colic, not because some one is angry with him, but because transgressions are simply departures from the right track, a getting into the wrong track, where disaster waits for you.

"If you transgress the moral law. and become a liar or a swindler or a thief, nunishment comes-men avoid you as a leper, and you lose all nobility of character.

"If you transgress the spiritual law and cut yourself off from the Divine Source of spiritual life, punishment follows-'the wages of sin is death.'

"All these punishments are natural certain and sure. For that is what sin is-anything which brings punishment. "But when God forgives our sinsthen a miracle takes place. He does not simply say to us, 'Poor, weak child I forgive you. I'm sorry that you did it.' He does not extend His sympathy to us while we bear the consequences of our sins. He takes away the cons. queuces, and we are new creatures.

"That is what forgiving means with God. Until we can do that, we dare not be proud of our forgiving spirit.

"If we once get that idea of forgiveness in our hearts, we will not forgive people merely to see them sunirm when we heap coals of fire on their heads

"When we get that idea of forgive ness in our hearts we will not, every time we find we are in the wrong our selces, run to the injured ones and for give them, because we find it easier to forgive than to humble our pride and ask forgiveness.

"When we get that idea of forgive ness, we will not try to turn the Scrip-

"No, no, my brother, we cannot cherish the unforgiving spirit. We cannot put ourselves in the place of the unrracious servant who was forgiven a debt of \$12,000,000 and yet refused to forgive a fellow servant a debt of \$17. We cannot afford to put ourselves outside the mercy of God."-Johnstone Murray in Ram's Horn,

POINTS OF CONTRAST BETWEEN CHRISTIANITY AND SECRECY.

1. Doctrines and principles of Christianity to he taught openly and publicly to the world. "I spake openly"-"Go ye into all the world." Contrast. Masonry sworn to conceal principles from nine-tenths of the human race. Women, old men, cripples, poor, etc., excluded

2. Christianity rejects the use of the sword.

Masons use the sword as an essential element in their institution,-in the hand of the tyler at the door. Knights Templar kneel on two cross swords, take their oaths of allegiance.

The aword recognized.

3. Christianity forbids swearing of oaths. Secrecy is interlaced with a system of oaths, horrible and profane.

Entered apprentice, on knees with hand on Bible, swears three times. Royal Arch Mason, counting degrees

through which he has passed, 68 times. 4. Christianity considers all men (humanity) as brethren with one supreme head, Christ, "Ye call me Master and

Lord, and ye say well for so I am." Masonry calls its officers, Master, Grand Master, Most Excellent Master, Worshipful Master, Perfect Master, etc., in direct violation of the command of Christ.

5. Christlanity commands and requires us to come out from among the wicked of the world and he separate. Plain teaching. In lodges people unite with and fraternize all sorts of characters: iiars, thieves, drunkards, gamhiers, hiasphemers, murderers, adulterers, Jews, Pagans, Mohammedans, harharians, traitors, infidels, loafers, backslidden church-members. You find them in the lodge. Imagine ministers in such company.

6 Christianity takes the Holy Scriptures as its rule of faith and morals "Ail Scripture Is given," etc. Masonry takes the maliet, the square and com pass as their rule of life, which may mean anything or nothing, as their fancy may dictate, symbols of a regulated life, etc.

7. Christianity shows its charity and benevolence to all mankind "as we have opportunity, etc." Secrecy applies it on seifish principles, to those who have paid up their dues.

Expensive charity-money spent for hadges, uniforms, suppers, etc.

8 Christ says forgive your enemies, pray for them, etc. "If thine enemy be hungry feed him, if he thirst give him drink " Masonry metes out vengeance to enemies, takes solemn oaths to look on every Mason's enemies as my ene mies, his friends my friends, and mete out kindness or vengeance accordingly.

9. Christianity requires that we do not take human life. "Thou shait not kill" Freemasons are governed by

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of human life-a universal confession of seceding Masons. Masonic executions are secret and the murderers go unpunished.

10. Christianity teaches that there is no way to approach God but through the mediator Jesus Christ.

Freemasons address God as the Great Architect of the Universe without any mediator

ii Christianity teaches us to pray in the name of Jesus Christ.

"Whatsoever ve shall ask the Father in my name, He wili give it." Freemasonry excludes the name of Christ from all ceremonies, prayers, both public and private, so that Jews, Mohammedans or Delsts may not be offended

i2. Christ claims, requires and demands complete alieglance and service of His followers. "Ye are not your own.1

Freemasons reject, deny and repudiate all allegiance, homage and service as due to Christ.

Masonic oaths mean renouncing aliegiance to Christ.

Can any man serve two masters? Devoted Christians make poor lodge members and faithful lodge members make very poor church men.

Secrecy a danger to church and home. Christless formality. No salvation. As it rejects God's Son how can a Christian consistently have anything to do with it?

Christianity defined. In a fair discussion we must take the genuine article as our model and ideal. No compromise with the world, flesh or the

A Golden Rule Christianity; true, honest. A missionary Christianity. A Christianity fuil of the living Christ and moved by divine impulses to save the lost.

Who fed starving India-churches or lodges? Who builds hospitalschurches or lodges?

THE last gift of Christ to His disciples before the Passion was the gift of His peace; not the peace of a still caim, untroubled by conflicts, but the peace which reigns supreme through the sorest triais, the sharpest agonies, the fiercest assaults, because it rests on the coneciousness of an eternal sonship. We have no promise that we shall be free from suffering; it is enough that no suffering shall be fruitless which is seen in the issue of the Father's wili .-Exchange.

COURAGE IN THE ROUGH PLACES OF LIFE.

On the pathway of life we all meet with disappointments, discouragements, and difficulties that seem impossible to remove. They loom up like grim mountains in our path, that we cannot climb over or go around. The only sointion I know of is persevering prayer and persistent effort. These will tunnel the mountain or scale the heights. There are lessons to be learned in the school of adversity which we can learn nowhere else. There are faculties of hody, soul and spirit that can only be developed by effort in the rough, hard places and dark paths of life. The most

iaws and oaths that require the taking precious stones are the hardest, and it requires time to poish them.

God does not promise His chlidren an easy time. "This world is not a friend to grace to help us on to God" unless it "lived by faith in the Son of God." And then we may have peace, joy and victory, notwithstanding the hard places, for then the hard, rough places, instead of being hindrances, become helps, by which we climb up to God. This earthly probation is just a getting ready to live. Here we have the labor. the worry, the disappointments, the testings of faith, flery trials, temptations, and hard lessons to learn; but even here we may lean on the Almighty Savior and have His hand to lead as in the dark. But yonder it will be rest, fruition, glory, and eternal life. Here is the polishing, there the shining; here the base metal and the furnace, but there the fine gold. Here the cross, there the crewn. Here the serving, there the reigning with Christ, "Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory."

The trouble in your case is not exceptional. Thousands are worse off, and have been so through the ages. Pharaoh and the Egyptians are hard task masters. The children of Israel are making brick without straw. Herod is on the throne; John is in prison. Jesus is toiling, teaching, and hearing the sins of the world: Pilate and the high priest that condemned Him enjoy ease, comfort and luxury. Nero is satisted with all the cenenal pleasures this world could bestow: the Christians are torn by the a young man on the moral down-grade, wild beasts in the Roman amphitheater; they are burned and crucified as a holiday spectacle for the Roman populace. The aweat of the slave enriches the South and the manufacturers of Enrope, hut it is Abraham Lincoln and John Brown who bear the sin of slavery.

But was it all for nanght? What of all these? The giory of the Pharaohs has departed, but the Jews are the bankers of the world to day. The Son of God said of John, "A greater hath not been born of woman." What of Jesus? "The Captain of our salvation was made perfect through suffering." He has the promise that "he shall see the travail of his soul and be satisfied," and all nower is given unto Him in heaven and in earth, and His throne is established forever, and hy His teaching, His grace, His life He is transmuting and transfiguring poor humanity into the character, likeness, glory and image of God.

And what of your seemingly inefficient efforts, tired, disappointed and discouraged one? Your patient, tireless en deavor and self-sacrifice for your family. for needy friends, for the poor, the ig norant, the outcast, the church, the temperance and other reforms? What of your seeming failures and disappointments? There have been no failures, and will not be any, unless you give up the battle before the victory is won and the crowning day comes. Disappointment may come, but not failure. Death only insures the crowning in a larger iife. "He that joseth his iife shall save it." Make up your mind that no patient,

seif-denying sacrifice is ever lost. Hard study to improve the mind, patient endeavors, and hard work and sacrifice in a good cause are as sure of reward as the motion of the pianets around the sun; they must succeed in the very nature of things. The guar-

anty of their fruition is away back in the heart of God. If you are in trend with the universe of God, in swing with the stars, in harmony with God in your efforts, you may rest in hope that you shall reap the reward of your sowing. although it may seem that right is

September 15,

. . . "Forever on the scaffold, Wrong forever on the throne. Yet the scaffold sways the future, And behind the dim uuk nowu Standeth God within the shadow Keeping watch above His own. E. T. Henderson, M. D., Los Ange

THREE THINGS TO OBSERVE

les, Cal., in Rel. Telescope.

"Watch the brakes, hold a firm hand, start slow," are among the instructions to motormen on a line of city rallway. This instruction to the motorman is no without its metaphorical significance for every young man. Here is a sermon in a sentence, and here are the divisions.

1. Watch the Brakes. Be sure that you not only have the power to go, but the power to stop going. Every wellregulated life has a brake as well as a driving wheel. The driver who cannot stop his car at the desired crossing is as helpless as the one who cannot start it A friend once told us that one of the most distressing moments of his life was when he got started down a very iong, steep hill, where there was no tree or brush to break his descent, and down which he was obliged to rush, with ever increasing speed, until he reached the foot. Yet he only faintly typifies many

who has lost control of the brakes. 2 Hold a Firm Hand, Hold a firm hand on passion, on pride, on love of acquisition, on extravagance, on ambition. They are all good servants, if you keep them where they belong, harnessed in subjection to a high moral purpose and Christian devotion. They are terrible masters, if they take the bit in their mouth, and get beyond control.

3. Start Slow. To start the car with a jerk will most likely shake no the nassengers, and very likely will jolt the car off the track. There is time enough to reach the end of the route, and keep up with the schedule. There is no reason why you should start life in a brown stone house with six servants. Your father dld not start in this way. If he had, he would not be living in one now. There is no reason why you should be worth \$100,000 at the end of the first year in husiness. As many a presidential candidate knows, to his sorrow, the early "hoom" often kills the best chance. The one who starts slow often wins the prize.- Exchange.

SAVED BY A SONG.

Sitting in the twilight, when the room had grown still, and the hush of coming night was resting on the world like the silence that follows a benediction, a mother sung her child to sleep. Her song was sweet with her love fo her little one, whose feet, as yet, had not come in contact with the briars that beset the path of life.

Little darling, rock and rest, Folded in thy mother's arms. the heart that loves thee best, And would shield thee from all harms With the twilight angels near, Pleasant may thy slumbers be, And, while thou art sleeping, dear Mother loves and prays for thee

Child be true for mother's sake How the hearts of mothers ache, And their eyes grow blind with tears There's a prayer in every kiss As they think of what might be, kiways, dear, remember this— Mother loves and prays for thee.

Little one. If I should climb Know the ways where thou hast troo When the way grows dark and wild. Sorely tempted thou mayst be, But remember this, my child— Mother loves and prays for thee

The blue eyes of the baby closed as

biossoms do at night fail: and as she

watched him, sleeping on her breast,

she wondered if he was to falter and

fall in the march of life; was this chlid to wander out of the right way and get lost in the night of sin, as many another mother's child had? Ah, no! Not if prayer and love could keep his feet from going astray. The years went by, bringing life to some and death to many; and the mother who sang her child to sleep in the twilight was one to whom the passing years brought the change of death. Her boy was grown to manhood now. His heart was like a book upon whose pages, as yet pure and fair, the record of life was vet to be written. After his mother died he went out into the world, knowing but little of the ways of men. The young men with whom he came in contact were gay, merry, thoughtless fellows, whose motto was to make the most of the pleasure youth afforded. When this boy began this kind of life, he felt, in a vague way, that he was losing something. But he did not mean to be bad, only-he did not stop to think. It seems, sometimes, as if God puts out His hand to keep us back from the danger our foily would lead us into. It was so in this case. I do not know just what It was that his companions proposed to do, but it was something wrong, and there was a struggle in his mind before he consented to join their party. But they persuaded him, and laughed at what they called his whims and he con sented. They were to meet at a certain place, at a certain hour. He set out for the piace of meeting. As he went slowly down the street he wished he had not promised to go with his young friends. He knew that he was doing wrong, but he lacked moral courage which would have enabled him to turn squarely about and go away from wrong rather than to it. He passed a house where some one was singing. He paused and listened. What a thrill went over him when he recognized the words of the song as being those his mother had sung to him so many times. Softly the last line of the first verse came floating through the open window to him:

"Mother loves and prays for thee."

Is she praying for me now? He asked the question of himself in a startled way. He had not thought much about this old song of late. The woman sang on, and he listened as if a voice were speaking to him out of the vanished years:

"O, my child if I should climh Up the golden slairs of God, I would see thee all the time Know the ways where thou hast trod When the way grows dark and wild Sorely tempted thou mayest be, But remember this, my child— Mother loves and prays for thes.

He dropped his head upon his hands. He cried, I am sorely tempted. Heip me. He stood there for many minutes. He had begnn to think, at last.

"Child be true for mother's sake, For she sees and prays for thee.

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sang the mother to the child in her arms. It seemed to him his mother's voice out of heaven. He could feel the holy, heiping influence of her prayers. "I will begin a better life," he cried. and the words were like a vow. 'Mother," he cried, lifting his face towards the stars, "your song has saved me. Hein me to be true." Then he opened the gate, and went up the path to the house and to the open window. The woman must have seen him-perhans she felt why he came for she was not frightened when he spoke to her across the window-sill. "I want to thank you for that song," he said. "My mother used to sing It to me. If I had not heard it to-night I think I would have taken a step downward that would never have been re-taken. She sang to me through you." The woman came to the window with the baby in her arms, and smiled down into his uplifted face. "I am glad if your mother has made me her messenger," she said, "such things happen sometimes I think "

"Your face is the face of a stranger but you were to your mother what my chiid is to me, and I give you, for her, the kiss I believe she would be glad to have me and with it I charge you to be true, be strong, be steadfast, for her sake and for your own."

And then this woman he had never seen before, and might never see again bent down and kissed his face. bless you," he said, "I will remember." "God bless you," she said, and then their ways were parted. That was years ago. He has kept his promise. His mother's song had saved him.

Selected S. B. G.

THE EVIL OF ENVY

Luke 15: 25-33.

Envy is the worst sin fostered in the Zion's Watchman

and wickedness.

human heart. The danger lies not so much in itself as in the fact that kindred evils follow in its train. Jealousy, malice, hatred, injustice, backhiting slander all unite with this vice in diabolical work. It eats its way into the hearts of those who cherish it, crowds out love and charity and sends out its bateful malicious feelings against the object of its spite. Envy places so large a beam in the eye of its possessor that things are not seen in their true light. While it aiways does great injustice to whomsoever is unfortunate enough to win its disapproval, it reacts and hurts infinitely more those who

give it room in the heart. Enwy not only injures the person who harbors it and the person against whom envious feelings are cherished, but it throws out an uncomfortable atmos phere for all who come within the re- God? gion of its influence. No one likes to see envy in another or hear the sarcastic remarks or know of underhanded methods used to injure another.

Invariably too, one expects that should anything occur to gain the iliwill of such a person, that that same envious disposition will be turned against him.

Whenever a person is aiways grumhiing about his luck and thinking if the invisible things of God are "clearly he were in somebody eise's place or had some other person's opportunities, he that are made." We hear it from the could accomplish great things, you may rest assured that the fauit lies not in the circumstances but in the man. He will be found to be harboring a large brood of morbid vices, prominent among which may be found that of envv.

These should be banished and large, generous traits of character encouraged in their place. Envy cannot see the prosperity of another without becoming sour and glum.

How far removed is this disposition from the spirit of Christ, which leads one to do everything possible to promote the hanniness and success of an

Envy is a destructive force, tearing down and destroying whatever it can But like Haman often in planning to destroy another constructs the gallows which brings its own destruction. Envy is not only a great evil, but it is foolish. Ownership does not always give real possession. Many times those who have accumulated the most get less enjoyment from their own possessions than some one who can appreciate them without the care and responsibilitv.

Why then envy some one for being or having what we can never be or bave? Why not be just, wise, and kind and rejoice the rather in such achievement? And by having this spirit of jove, goodwill, and appreciation, one will soon learn to enjoy and seek to promote the welfare of others

THOUGHTS FOR REFLECTION. Envy shows weakness, foolishness,

The root of envy is love of seif. Many a grand enterprise is checked, and many a noble purpose in life is thwarted through envy.

There is no room for envy in the trnly consecrated heart.

The love of God in the heart will reyeal itself in so much love toward humanity that envy and its kindred passions will be banished from the life.

FINDING GOD

"Oh that I knew where I might find Him!" That is the exclamation of Joh, crushed by adversity, and what s mighty irrepressible desire this has been in the wide human heart, the desire to find God! Not only for the solution of such instant, crushing problems as lay on Job's heart, but for the solution of life's problem as a whole, with all its confusion and mystery, there has come welling up out of the soui this desire to find God, and in Him, and in the knowledge of His purpose and character, a sure foundation for peace and hope. How can this desire be gratified? Where can we find

Some point us to nature, and tell us. we can find God in nature. This is true in part. The Old Testament writers pointed to the sky and said "The heavens declare the glory of God and the firmament showeth His handiwork." The same thing appears in the New Testament. We hear it as Christ speaks of the lilies of the field. We hear it from Paul as he declares that seen, being understood by the things great poets who ever see in nature's aliuring and splendid aspects,

"Signallings from some high land Of Oue they feel, but dimly understand."

Still, the reveiation of God in na ture is unsatisfying and imperfect. For notwithstanding the beauty in earth, sky, and sea, and the preponder ance of joy over pain which nature discloses, it often wears aspects strange, perpiexing and terrifying, so that the face of God seems hidden behind a dark veil. The pre-eminent disclosure of nature is Law, the inexorable sequence of cause and effect.

Others would point us to history, and

say, "We can see in history, in its apparent retrogressions, a power that makes for righteousness," While it is true that the moral purpose that runs through history evermore clearly discloses a Divinity that shapes events. rough hew them how men will, proving that history is not a procession of blind forces but that there is "one far-off divine event to which the whole creation moves," yet, we do not find God in history as our eyes long to see Him Interpreted apart from the light the Scriptures throw over it, it is easy to raise the question whether, after all God may not be managing simply great economies and large courses of history, and whether our single lives may not, therefore, be of small concern to Him, save as they serve His distant end? For we cannot forget the innocent agony and blood, the victims of outrage and cruelty, the martyrs who died while truth was on the scaffold and wrong on the throne. Is there a God who cares for such, and in whose economy there is provision that both those who sow and those who reap may share in the harvest joy? History, like nature, is slient here. It does not answer this eager question of our bearts.

From these partial revelations of God in nature and history, then, we joyfully turn to His self-revelation in the Holy Scriptures. And the first thing we discover on opening the volume is confirmation of our discovery of Him in nature and in history. For He is there, "In the beginning God created heaven and earth:" thus the volume opens. The laws of nature, therefore, that look so grim and remorseless if we cannot see Him behind them, are His laws, and His power is streaming through them, so that psaimist and prophet and poet are right in saving.

Earth crammed with heaven, And every common bush afire with God.'

And He is in history. The whole voi ume is the story of His working in and through human forces and passions for human redemption But the Bible car ries our knowledge of God far beyond this. It tells us that He does care fo the single soul, for its character, its experiences of sorrow or joy its successes and failures, its strivings and disappointments, and that for those who are faithful to Hlm and the right there is no such thing as final over throw but that they shail share Ii is joy and enter into His reward; and that of all such

"not one shall be desiroyed Or cast as rubbish to the void When God hall made the pile complete. the Scriptures is that He is a God evils which she permits to pass uncorof holiness and love. Nature tells of rected,-the coarse, rough manners, the His power, but even the firmament, ablaze with worlds, does not reveal His power as the darkened cross, on the dishonor upon ber, and will imbitter ow hill outside the gates.

God is Christ Jesus Himself. The God whom no man can see, of whom we have only "broken lights in nature and history and whose character and love can he only imperfectly set forth by even inspired words, is disciosed to us n the life and words and person and death of the only begotten Son who is the brightness of the Father's glory and the express image of His person.

Here, then, our quest for God finds our finding Jesus Christ, Here the soul wearied with its searchings for the great Being who is before, ahove, and behind all things, and who often seems so far away, so elusive, impaiable and vague, reaches its rest. "Oh that I knew where I might find Him!" exclaims Job. "Show us the Father and it sufficeth us." pleads Phliip, And Jesus answers: "He that hath seen me hath seen the Father."-Zion's

RESPONSIBILITY OF PARENTS.

DV MES E O WHITE

'Train np a child in the way he should go, and when he is old he, will not depart from it."

Notwithstanding the boasted advancement that has been made in educational methods, the training of children at the present day is sadly defective. It is the home training that is neglected. Parents, and especially mothers, do not realize their responsibliity. They have neither the patience to instruct, nor the wisdom to control, the little ones intrusted to their keep-

It is too true that mothers are not standing at their post of duty, faithful to their motherhood. They are generally the willing servants of worldiness and fashion. Many, even among those who profess to have renounced the world, are influenced to a great degree by its customs and its spirit.

Many times the mother neglects her precious charge, and looks to the teacher of the Sunday and the day schools to make up her deficiency. But she has no right thus to shift her responsibility upon others, and leave them to do her work. God does not cail her to engage in any enterprise to advance. His cause or to benefit mankind that will lead her to neglect the physicai, mentai, and moral training of her own children, and what shail we say of her course when she neglects her sacred duties from worldly and selfish motives?

The opinions and maxims of the world should not govern the mother, nor should she lahor to reach the world's standard, She should decide for herself what is the great end and aim of life, and then bend all her efforts to attain that end. She may, for want of time, neglect many things shout her house, with no serious resuits, but she cannot with impunity neglect the proper discipline of her chlidren. Their defective characters

disrespect and disobedience, the habits of idleness and inattention,-will reflect ber life. Mothers, to a great degree. And so the supreme revelation of the destiny of your children rests in your hands. If you fail in duty, you may place them in the ranks of the enemy, and make them bis agents to faithful discipiine you may lead them to Christ, and make them the instruments in His hands of saving many anula.

Wherever I go, I am pained by the lack of proper home discipline and restraint. Little children are allowed to its sweet and perfect satisfaction—in answer back, to manifest disrespect and impertinence. Parents who permit this are more worthy of blame than their children. Impertinence should not be tolerated in a child even once. But fathers and mothers, uncies and aunts and grandparents, laugh at the exhibition before visitors as prodigles of wit or wisdom, but leave them, as far as possible, to the simplicity of their childhood. Endeavor not to censure unduly, nor to overwhelm with praise and flattery. Parents, you should begin early to teach your chiidren respect, obedience, and self-control. Remember that every exhibition of passion that is not firmly and decidedly checked is a jesson of evil. Your neglect of proper restraint opens the door to Satan, and invites him to come in and control your children; and be will not be slow to improve his opportunity.

Children require patient, faithful care. It is not enough that they are inflicted. fed and ciothed their mental powers must be developed, and their hearts imbued with right principles. They need constant care, but you need not let them see that you are ever guarding them. Learn the disposition of your children as revealed in their association with one another, and then seek to correct their fauits by encouraging its attainment. opposite traits. Children should be taught that the development of both the physical and the mental powers rests with themselves, and is the resuit of effort. They should early learn that happiness is not found in selfish gratification, but follows only in the wake

of duty. I have heard mothers say that they had not the ability to govern which others have: that is a peculiar talent which they do not possess. Those who realize their deficiency in this respect should make the subject of family government their most diligent study.

And yet the most valuable suggestions of others should not be adopted without thought and discrimination. They may not be equally adapted to the circumstances of every mother, or to the peculiar disposition and temperament of each child in the family. Let the mother study with care the experience of others, note the difference hetween their methods and ber own. and carefully test those that appear to be of real value. If one mode of discipline does not produce the desired results, iet another plan be tried, and

the effects carefully noted. Mothers, above all others, should accustom themselves to thought and investigation. If they will persevere in this course, they will find that they are acquiring the faculty in which they family government maintained witb-

The pre-eminent disclosure of God in will publish her unfaithfulness. The thought themselves deficient, that they are learning to form aright the character of their children. The result of the labor and thought given to this work will be seen in their obedience, their simplicity, their modesty and purity, and it will richly repay all the effort made A want of steadiness in family gov-

ernment is productive of great harm; in fact, it is nearly as bad as no governrnin souls, but by a godly example and ment at ail. The question is often asked. Why are the children of religious parents so often headstrong, defiant, and rebellious? The reason is to be found in the home training. The children baye not had a good example, faithful instruction and proper re straint. Too often the parents are not united in their family government The father, who is with his children but little, and is ignorant of their peculiarities of disposition and temperament, is barsh and severe. He does not control bis temper, but corrects in passion. The child knows this, and instead of being subdued, the punishment fills him with anger.

The mother allows misdemeanors to pass at one time for which she will severely punish at another. The children never know just what to expect. and are tempted to see how far they can transgress with impunity. Thus are sown seeds of evil that spring up and hear fruit

Firmness and decision are necessary. I have known parents to say you cannot have this or that and then rejent. thinking they may be too strict, and give the chlid the very thing they at first refused. A life long injury is thus

It is an Important law of the mind one which should not be overlooked. that when a desired object is so firmly denied as to remove all hope, the mind will soon cease to long for it, and will become occupied in other pursuits, but so long as there is any hope of gaining it, a persistent effort will be made for

When it is necessary for parents to give a direct command, the penalty for disobedience should be as unvarying as are the laws of nature. Children who are under this firm, declsive rule, know that when a thing is forbidden or denied, no teasing or artifice will secure their object, hence they soon learn to submit, and are much bappier in so doing. The children of undecided and overindulgent parents have a constant hope that they may gain their end by coaxing, crying, or suilenness, or that they may venture to disohev without suffering the penalty. Thus they are kept in a state of suspense, which makes them restless, irritable, and insubordinate. God hoids such parents guity of wrecking the bappiness of their children. This wicked mismanagement is the key to the impenitence and irreligion of thousands. It has proved the ruin of many who have professed the Christian name. In many cases the restiess, rebeliious spirit, unsubdued in youth, creates disturbance in the church. Many church trials may be traced to defective family government. Intemperance and crime of every degree are often the fruits of seed sown hy parents. Let none imagine, bowever, that harshness and severity are necessary to secure obedience. I have seen the most efficient

out a harsb word or look. I have been In other families where commands were constantiv given in an authoritative tone, and barsb rebukes and severe punishments were often administered. In the first case the children followed the course pursued by the parents, and seldom spoke to one another in harsh tones. In the second also the parental example was imitated by the children; and cross words, faultfindings, and disputes were heard from morning tili night.

Fathers and mothers you are teachers; your children are the pupils. Your tones of voice, your deportment, your spirlt, are copied by your little ones. You should be united in their government. Study their disposition with care, and together seek wisdom and strength from God to deal with them aright. If you attempt to govern with out exercising seif-control, without system, thought, and prayer, you will most assuredly reap the bitter consequences. But when you bave faith fully done your duty, you may then ask the Lord to do for your children that which you cannot do. And having trained them in the way they should go, you will find that when old they will not depart from it.—Selected by M H., Palmura, Mo.

STILL NESS:

Be sijent to God; let Him mould thee .-- Luther. Thy lesson art thon learning, O tried and weary soul? His ways art thou discerning Who works to make thee whole's In the haven of submission Art thou satisfied and still? Art thon clinging to the Fathe 'Neath the shadow of His will' Now while His arms enfold thee. Think well. He loveth best

Be still and He shall mould thee, For His heritage of rest The vessel must be shapen For the love of Paradise The soul must have her training For the service of the skies; And if the great Refiner

In furnaces of pain Would do His work more truly Connt all His dealings gain. For He himself hath told the Of tribulation here: Be still and let Him monid thee For the changeless there.

From vintages of sorrow

And the cup outstretched for healing Is oft at Marah filled. God leads to joy through weeping. To quietness through sirife, Through yielding into conquest, Through death to endiess life. Re still. He hath enrolled thee For the kingdom and the crown; Resilent let Him monid thes

Who calleth thee His own. Such allence is communion. Such stillness is a shrine; The fellowship of spifering. The fellowship of shirering,
An ordinance divine.
And the secrets of shiding
Most fully are declared
To those who with the Master Gethsemane have shared, Then trust Him to uphold thee, Mid the shedows and the gloom Be still and He shall mould thee For His presence and for home.

For resurrection stillness There is resurrection power And the prayer and praise of trusting May glorify each honr; And common days are holy, And the years an easiertide

For those who with the risen One In risen lite abide. Then let His true love fold thee. Keep silence at His word; Be still and He shall mould thee;

O rest thee in the Lord.

AND as it is appointed unto men once to dle, but after this the jndgment. Heb 9 . 27

1900

ORITHARY.

Lea Knepp was born in Mifflin Co., Pa., Jan. 8, 1843; died Ang. 12, 1900, aged 57 years, 7 months and 4 days. The funeral took place on the 14th, from the family residence. In her early years the family of John

In her early years the rammy of John Knepp, who was well known in this community, moved to Mercer Co., Pa., and a few years ister to Holmes Co., Ohio. In the spring of 1861 they came to Johnson Co., Iowa. Lea united with the Amish Mennonite Church in her year, and lived a consistent Cbris iffe to her earthly end.

tian life to her earthly end.

On Feb. 9, 1862, she was united in marriage to Jacoh J. Marner, in the same residence where she spent ber iast few years. To this union were born nine sons and five daughters. Two of the sons are twins. One daughter died

in infancy.

A loving wife and affectionate mother, by her winning ways she would gain the confidence of nearly every child that had the pleasure of meeting her. Her bouse was always open to strangers or wandering ones. She was no respector of persons or nationality in administering to the wants of the needy. In the foregoing winter she suffered a long time from heart trouble. When spring came ber former bealth returned, or even better than some time before. In her thankfulness for regaining heaith, she called it a special kindness of Provi-dence, and vowed that ber remaining days should be spent as much as possible visiting the sick, the aged and com ortions The many rides she enjoyed fortiess. The many rides are enjoyed the last summer of her life were mainly devoted in visiting her children and sick people, and were the bappiest days since her childhood.

During the last week of her earthly life it was noticed by ber friends that she was unusually well pleased and communicative. In the morning before her departure she enjoyed her ride with more than ordinary pleasure. At the Lower Deer Creek church, where services were to he held, a short time was enjoyed in happy greeting among the sisters. If rightly informed, she expressed a desire for the service to begin. While singing the second stanza of the first hymn announced, the sister beside her hymn announced, the sister beside her noticed a change in her hreathing. Upon looking around she found her sinking. She was speedily removed out-side to fresh air and two physicians summoned, but before their arrival she had breathed her jast. Death was al most instantaneous. The physicians iaid the cause of her death to apoplexy.

She leaves one brother, a hushan children and 21 grandchildren, besides hosts of friends, to mourn her early departure, hut not as those having no hope

-Kalona, (Ia.) News.

MARRIAGES.

EBERSOLE—ANDERLINE.—In Lan-caster Co., Pa., on the 28th of August, 1900, by Bish. Martin Rutt, Bro. Samuel M. Ebersole of Middletown, and Sister Lizzle H. Anderiine, of Milton Grove The ceremony took place at the residence of the officiating minister. May God biess them in their relation.

HAUENSTINE-EBERSOLE. - On the 23rd of August, 1900, at the residence of the officiating minister in Lancaster Co., Pa., by Bish. Martin Rutt, Harry G. Hauenstine, of Rapho township and Alice H. Ebersole of East Donegai. May God's hlessing rest upon them.

DEATHS.

HIBSCHMAN .- On the 1st of September, 1900, in Harrison Twp., Elkhart Co, Ind, of the infirmities of old age. Sr. Magdalena Hibschman, aged 80 years, 10 months and 6 days. She was married to Andrew J. Hibschman in

1849. To this union were born four children of whom three, together with thirteen grandchildren and ten greatgrandchildren survive. She was a taithful member of the Mennonite Church from early life and died in the full as surance of faith. She endured many triais and tronbles in this life but she remained faithful to the end. Funerai services were conducted at the meeting ing house in Elkhart by John F. Funk, assisted by A. D. Yoder, from 2 Tim, 4:6-8. The burial took place in Gracelawn cemetery, Elkhart. May the Lord bless and comfort the bereaved friends.

HERALD OF TRUTH.

Risser -On the 21st of August 1900, in Lancaster Co., Pa., —Risser, aged 74 years, 11 months and 1 day. He was born in 1825, near Milton Grove. He was a descon in the Mennonit Church for thirty-four years, and faithfully filled the position to which God bad called bim. Air who know him could realize his devotion and niety He suffered much during his jast years but bore all patiently and without mur-muring. He had a longing desire to depart and he with Christ, jooking for ward to the same as a rest. Luke 2:29 32. Bro. Risser was twice married. His first wife was Katy Nissley. She died in 1852. His second wife was Lizzie Oberhoitzer, who survives him He 21e Oberholtzer, who survives him. He had one son by the first wife, and one son and two daughters by the second. He leaves also many friends to mourn his death, though they need not mourn as those who have no bope. He was a as those who have no bope. He was a good neighbor and a faithful member of the Mennonite Church. Services were conducted at Rissers M. H. by Martin Rutt, John Ebersole and Anderline. May we all so live that when we are called away we may enter

HERSHEY .- July 30, 1900, near Pal HERSHEY.—July 30, 1900, near Pal-myra, Mo., of summer complaint, Mary, twin daughter of Bro, Jacoh and Slater Mary Hersbey, aged 4 months and 20 days. Funeral at the bouse on the 1st of Aug., where services were conducted by J. M. Kreider. Preaching from the text, "TDe Lord gave and the Lord hath taken away: blessed be the name of the Lord.'

MILLER.—On the 25th of July, 1900, our dear Brother Jacob E. Miller, of near Nampa, Canyon Co., Idaho, fell asleep, we trust, in Jesus. He suffered some years with consumption. He de-stred to leave "this house of pain, and sired to leave "Cols nouse or pain, and world so vain," and he with Corist, however he regretted the many golden days and houis that had so swiftly passed away in which he thought he had done little or nothing for the Master. May we all earnestly improve the ter. May we all earnestly improve the Now and so "redeem the time." De-ceased was born in Pa. in the year 1852, Aug. 25th, aged 47 years and 11 months. Services at the Mennonite M. H. conducted by David Garber and S. A. Kurtz from Jnc. 4:9. A wife and six children mourn his death. Peace to

PLETCHER. — On May 27, 1900 in Nampa, Idaho, Fannie E. Pietcher, wife Namps, Idano, ranne E. Fetcher, whe of Joseph Pletcher, passed to her final rest. Aged 47 years, 8 months and 29 days. She leaves a husband and son to mourn her departure, but they mourn not as those who have no hope. Services were conducted by Bro. Crayhii of the Dunkard and S. A. Kurtz of the Mennonite Church

CHRISTIANS should live in the world but not be filled with it. A ship lives in the water: but if the water gets into the ship she goes to the bottom. So Christians may live in the world; but if the world gets into them they slnk,-D. L. Moody.

ERREWILL OFFERINGS RECEIVED FOR MENNONITE ORPHANS' HOME FOR AUG. 1900.

Fannie Bowers, West Liberty, O., \$1 00 8. C. Mellinger, Lectonia, O., 500 Fannie Tsants, Orrville, O., 100

S. S. Children, Logan & Cham-paign Cos., O., Received from other sonrces,

Brother Detweller, West Liberty, U., pickles, apples and vinegar.
From Mahoning Co., U., hox provisions.
Two Sisters, Mahoning Co., U., elothing for the children.
Brother, East Lewistown, O., strawberry plants.

Bro. Troyer, West Liberty, 1 hn. apples.

Bro. Voder West Liberty 8 melons

West Liberty, Ohio.

A. METZLER, Snpt.

FINANCIAL DEPORT

WELSH MOUNTAIN INDUSTRIAL MISSION, FOR THE MONTH OF AUGUST.

RECEIPTS Contributions of Cash Bister Barton Martin, Young Folks Contribu \$ 1 00 Aug. 11, A Friend, Bowmansville, Toblas Kreider, 11 53 5 00 5 00 1 00 2 30 78 00 87 55 19 1 25 19 50 69 50 9 00 82 50 65 70 ash. It. Hope Chapel S. S., John Musselman collected, Noan Good Jac. Harlz Henry Heller, Landisvalley, Jac. Lindeman collected Renben Kauffman " 185 30 1 00 112 50 41 00 Income on Mission

arpet Weaving & car, chain. \$ 84 87 Cabhage, etc., Cash sales in store, Tomatoes 14 99 57 42 1 05 108 83 Total. Precious receipts. Grand total. \$ 2845.59

Note.-The building fund now amounts to EVERNITHES.

Bills Paid. . W. Martin & Son, flour & feed, \$1575 . W. Stauffer. Stauffer, feed, Weldman, lumber. Worst & Shertz, prov.,
Worst & Shertz, prov. dry goods
Worst & Shertz, prov. and h'd'w,
Worst & Shertz, prov., h'd'w, etc.,
Worst & Shertz, Parls green, etc.,
Worst & Shertz, h'd'w, Worst & Shertz, Parls green, etc., Worst & Shertz, Parls green, etc., Worst & Shertz, prov. and groc., Jos. A. Seffarlen & Co. carp, warp, 1 Jos. R. Foster, clothes, Attantio Reduing Co., gasoline, Atlantic Refining Co., coal oll, G. A. Wallace, feed, G. A. Wallace, feed, Noah H. Mack, prov., Noah H. Mack, prov. wooden Ware, etc., Noah H. Mack, cash to laborers, Jacob Martin, threshing, Conard Hillard, groc, & carp. Jacob Martine Conard Hillard groc. & Long. Jason Ball: prov. E. M. Zell, groc., etc., E. M. Zell, htd'w.elco., Moseman Bros., groc., etc., Moseman Bros., groc., etc., George K. Diller, horse, Jacob M. Liller, horse, Jan., Musselman, hog,

Previous hills, Total amount of hills, Orders paid, Previous orders paid. Total expenditures. Grainfully acknowledged NOAH H. MACK, Treas. Vinola, Lancaster Co., Pa. Contributed Articles

\$ 287 54

\$1984.92

SUPERINTENDENT'S REPORT. Ida Kauffman, clothes, Mary Umble,
Ell Leamen,
Isaaco Newhanser
Slater Sam'l Fasuscht, prov.,
Slater Henry Bomberger, prov.,
Slater Henry Berberg, quill,
Elam Landis, prov.,
R. M. Seldomridge, prov., 2 00 30 3 00 Total, Previously acknowledged.

Total. Gratefully acknowledged, NOAH H. MACE, Supi. Vinola, Pa.

ADVERTISEMENTS.

Books, 25 cents each .- The Dream of Youth, by Hugh Biack; Business, by R. Weils; A Day's Time Table, by E. S. Elliott. Risen with Christ, by Rev. A. J. Gordon: For Christ and the Church, by C. M. Sheidon; One of the Sweet Oid Chapters, by Rose Porter; From Girlhood to Motherhood by Mary Lowe Dickinson: Lend a Hand, by C. M. Sbeidon; Environment, by J. G. K. McClure: Love Made Perfect, by Rev. And Murray. Isons Himself by Rev. A. Murray: Young Men in History, by Rev. F. W. Gunsauius; A Life for a Life and other addresses, by Henry Drummond

Books, 30 cents each -The Shen, herd Psalm, by F. B. Meyer; Key Words to the Inner Life, by F. B. Meyer: The Ministry of the Spirit, by A. J. Gordon: How Christ Came to Church, by A. J. Gordon; Christian Living, by F. B. Meyer; Caivary to Pentecost, by F. B. Meyer: Anecdotes Incidents, and Iiiustrations, by D. L. Moody; Moody's Stories-to foster faith and fasten truth; According to Promlse, by C. H. Spurgeon; Select North fleid Sermons, by Andrew Murray, Rob ert Speer, A. J. Gordon, and others; Men of the Bible, by D. L. Moody; Se lect Poems; How shali I go to God, by Rev. H. Bonar.

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of the life and miracles of our Savior, as narrated in a captivating manner by a maid to her mistress, to assuage the terribie grief of a wronged wife of an Eastern prince, forms the contents of the new book entitled "The Prince Messiah." by Mrs. E. J. Richmond. "whose writings are all characterized by a high moral tone, and are especially directed against the vice of intemper ance and depicting its fearful conse quences." (Sydney, N. Y., Record.) It is extremely fascinating, ever holding up the Savior's life as a fauitless ideal and ranks with such books as "Titus: A Comrade of the Cross," "The Wrestier of Philippi " and others. It is bound. attractively in strong paper cover, 25 cents; in fine cloth binding, 50 cents and promises to have a large sale. For liberal terms to agents address Menno. nite Publishing Co. Eikhart Ind.

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ELKHART, IND., OCTOBER 1, 1900.

VOL. XXXVII. No. 19.

ARRAM B. KOUR Editor

AP Entered at the Post Office at Elichart, as

Contents of this number.

Editorial Notes. Personal Mention. The General Conference

Why we should have a General Con-ference.

A few Facts concerning Conferences. Bondage, Deliverance. The Purpose of Earthly Riches.

Chicago Mission. Mennonite Home Mission. Fareweill Fareweill

Sunday School Lessons. thwestern Pa, Church Conference. Traveling in India.
The Progressive Ideas of the Age.

Soul Winners The Strait Gate.

An Urcommon Virtne. Our Church: what can we do for her? "Ye shall know them by their Fruits." Marriages and Deaths.

EDITORIAL NOTES.

Change of Date .- Attention is herewith called to the change of date of the annual meeting at Sterling, Ill., of the M. E. & B. B. The meeting will be held on Tuesday, October 30th, which will be immediately before the meeting of the General Conference instead of after This change is made to make room for the Bible conference which is to be held immediately after the General Conference.

ready for delivery. All orders will be ever for the many good things that are promptly filled. It is one of the best said in these articles, and the question almanacs published in this country. It is still open for further discussion. We contains besides the complete astro- have now had a number of good artinomical calculations, several excellent cles in favor of the conference as it is. iliustrations, and a very good selection and only one writer to present the other progressive writers and speakers of the worker, but I noticed with what a wonof reading matter, that is both Inter- side of the question. Are we to decide present time use every opportunity to esting and useful. Our almanac this from this that all, except this one, are year should find its way into every in favor of the conference in its present Mennonite household. If you did not organization and methods of work? our good old fathers who have finished spoke so kindly, and with so much rehave one isst year, he sure to send for If this is the case, we will very soon their course, and left us a blessed ex spect, and honored him continually in one this year Prices are as follows:

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SAD NEWS. A copy of a message re-

the 16th of July. They were with the they take it for granted that its Influ-Geo. McConneil party. Mrs. Young ence does not reach into their territory? of our readers have been acquainted of sorrow over all interested in the mission work among the heathen. We this sad event. F

We find on our books TO THOSE IN and on our subscription ARREARS iists a large number of unpaid accounts. Now that another harvest has been gathered, and a pretty good one too, in many places excellent, we have the heart to ask our friends and patrons, who know themselves to be indehted to us, to remit the amount without delay. This is the time of year when we have many bills to pay and it would help us so much if these many small amounts could be coiiected. You all know that cents make dollars, and, on the aggregate, many smail amounts put together make a

THIS NUMBER of our paper may very properly be called "A General Conference number." We hope our people will read with care, all the articles on this subject, and we are giad that the writers are sending in their srticles, and expressing themselves so freely, though few have yet reached the Our Family Almanac for 1901 is now true point at issue. We are glad howhave a complete and harmonious General Conference. Have our brethren in Ohio, who have so strongly stood against it, nothing to say? How is it with our the giass before their own faces to look -the love of Christ, and the love of brethren in eastern and central Penn- for their own mistakes. sylvania, ln Maryland, in Virginia, in

was Miss S. Alice Troyer, whom many Or is it an omen that the East and the West are gradually drawing apart, hewith. The sad news will cast a gloom cause of the difference of methods and practices? We would be glad indeed to have a public expression from the have however no particulars regarding more conservative part of our congregations and conferences. Since the death of our old brethren, who labored so faithfully against the removing of the ancient landmarks in the years gone by, the conservative side of our church has lost its proper representation, and our paper has been a reflection of the thoughts and ideas of those schooled in more modern methods of work and forms of worship, and many to-day have lost the knowledge of much of the good, faithful teaching of the fathers, and we believe it would be the right thing, for some of our older and more conservative people to put themselves on record against the many modern innovations, the spirit of worldliness, and popularity which is making such rapid progress among our people. Brethren, let us hear from you. We need your heip. The old proverb must not be discarded "young men for work old men for counsei." The old and the young must work together. We need them hoth, and the church where old and young join hands and work in harmony, there, and there only, can the work of the Lord be advanced to its highest de-

> OUR MISTAKES. Ingersoli spoke and wrote about the misthrow some of their newly polished ampie of faith and obedience, which it

gree of gospei completeness.

Canada, in Indiana and Michigan, and that we shall not reprove wrong, nor down with bitter accusations of a spirit other states? Shall we not hear from speak out against sin. The Savior rethat the word of God does not call ceived by the Evangelizing some of them, giving their convictions? proved sin; the apostics reproved sin; "good", but I thought after all, this and Benevolent Board at Elkhart on Is the West solid in its favor? Or are God reproves sin, and the word of God younger man has one good thirg about the 24th of September informs as that the eastern people not interested? Do is given us that we should be able to him. He has learned the lesson given

Mr. and Mrs. J. Young, missionaries at they take it for granted that they need learn what sin is and what its awful Tien Tslen, China, were mnrdered on not concern themselves about it? Do consequences are, and the sin of fauitfinding is certainly one that should be understood much better than it is

> When some of our modern reconstructionists cry out against our pialn old fathers, who in all sincerity and truth meant to be the followers of the Lord Jesus Christ, "Old Fogy," "Old Krank," and the like terms of disrespect, we must conclude that they have not learned that part of the Bible which teaches to "Honor father and mother," etc., nor the teachings of the Lord when He commanded Moses to say to the Children of Israel "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord." Lev. 19:32.

It is no credit for any person to show any mark of disrespect for age or for the customs of our fathers; it shows a marked degree of ill breeding, and is contrary to the teachings of God's word. Let us do ail the good we can without speaking in disrespectful terms of the fathers. Honor them for what they have left us and reverence them for the good teachings and the good examples they have, and still are. showing us, and when they are not strong enough to walk with us, let us like the two brothers of old, take them on our shoulders and carry them and so bring them with us to the place whither we are going.

I recall an old man, a very old man and very plain, and very humble, and modest and some of our younger people would say, "he was wonder fully old fashioned and cranky." A younger man was with him; the young takes of Moses, and some of our more man was strong, bold and an able derful degree of kindness and respect he treated the old man. He called him missiles, and unearth the mistakes of hy the endearing name, "father," and the most endearing way; there was no would be well for us to imitate, but relationship between them, only the these modern reformers?? never hold common ties of the hond of perfectness brethren in Christ, and this younger Now we do not mean by this to say man was one whom we all would load

one another," and of the Law of Moses the General Conference must be kind monition, "Let no man despise thy tian fellowship, loves her western chilreferred to ahove, "Thou shalt rise up enough to leave their steeds outside. youth." Truly youth should not be dren, and although she may sometimes before the hoary head, and honor the Once inside, one little hobby, persist despised, simply because of youth, nor think the western youngsters a trifle face of the old man."

Lesson: Never speak disrespectfully sion and defeat. of nor to the old people. Show them attention; show them love; show them kindness. Instead of covering their graves and their coffins with flowers, bring them the flowers of love and kind-Yes children, honor the oid people; honor father and mother, for this is the first commandment with promise. F.

Considerable has been THE GENERAL CONFERENCE United States and Canada. No doubt there are many more who have their opinions, pro or cou, on the subject, and which, if expressed, would be better worth considering then this attempt at adding a few thoughts.

a general way what the business of the organization or corporation is to be.

General Conference movement, that is, conference should not conflict with liberty and is commendable.

purpose and level headed judgment there is a more ready "ventilation" in tive way or not, or even if they do not Chicago by about the 5th of October. and discretion to so use this conference the West, which is universally accusted at all, will not estrange them idify rather than disintegrate, in other among oider members. words, it will be necessary that the with the wishes of the district conferences, represented and unrepresented.

ently ridden about, will bring confu- should youth feel at all justified in "fast" in their methods, she loves them

There is another phase of the matter difference between our congregations "Be thou an example of the believers,

istic efforts, it is natural that the who are Timothys, in age at least, and talk union? Bosh! said recently regarding majority of our ministers are not what the General Couference would be called young, and age usually fully cultivate above all other things. of our lifteen allied conferences of the is alited with a conservatism not so that we may both save ourselves and know their own business best, even as common with the younger and more them that hear us (1 Tim. 4:12). untemperedly enthusiastic element.

When the church in the East looks we are ONE. We are united by a If we furnish them leather, that is westward she sees that a much larger stronger bond than that of a General enough. Let God's grace, wisdom and proportion of our ministers is comparitively young in years, if not in active only take a broad and charitable view charity for one another be as broad and When a new business organization church work, and owing to this these of somewhat varied circumstances unadonts its name, constitution and by young men are usually considerably in der which we labor in the same glorious laws, the name usually purports in evidence in conference and church cause, then, the General Conference will work in general. There are various become an agency to bind us still more reasons for this. As already stated, closely together in the bonds of Chris-This, no doubt, is the idea of at least the ministerial forces in the West are tian fellowship and sympathy. One many, if not all, of those who favor the largely made up of young men. Those farmer uses one style of plow, harrow, who have in the past heen moving etc., which he thinks hest meets his they intend, that this conference shall westward from our eastern congrega- needs; another uses another style as he be for the welfare of the Mennonite tions were largely young people, and in thinks best for his needs. Both may Church in general, whether all of the organizing congregations and ordain- he, probably are, excellent farmers and district conferences are officially repre- ing ministers, these young people neces- more successful by using such methods sented at the General Conference or sarily were proportionately in evidence. as each thinks or finds best suited to not. Now, at a General Conference Then, too, the same reason has caused his needs, only let not one try to force already held it was decided that this the young people in the West to be his methods on the other. They can prominent in numbers and influence in meet and discuss, profitahiy and amicaor legislate over any of the District the Sunday school work, in which, as bly, their various methods and results, conferences against said District's well as in the Young People's meetings etc., and he helpful and neighboriy. Is wishes. This is in line with the spirit of which are almost general in the west- it not just so in the spiritual sense? us all. Amen. ern congregations, many of these Let us then use the same wisdom and We will take it for granted, then, that young people have gained ability and charity as, and more than, these farmthe purpose of the General Conference recognition as speakers and workers, ers. Let us open our eyes, our minds, is to be a power for good in a general and the casi of such to the ministry our hearts to a little broader view of way so far as the fifteen ailled Menno- simply widened the field in which they our varied conditions, and all will be evangelistic work for some time in nite district conferences are concerned. had already been working, not a step weil. Now, to gain the sympathy, goodwill, into an almost unknown and untried I for one would feel especially glad to co-operation, and association of all our field of labor. Then there seems to be see at the General Conference a large cougregations and district conferences a spirit of freedom in the western air. representation from our eastern con- Home Mission who has been spending it is plain that it will require the grace Either the people influence the air or gregations. Whether, however, our of God, charitable hearts, integrity of the air influences the people, at least eastern hrethren attend in a representaction caster Co., Pa., expects to be back in

conference, to be general in this sense stances and conditions that obtain in they may not attend. The talk about ton, son of Bro. George Shoemaker, -the only sense in which it can as yet the West, and I do not speak of this in estrangement is very largely imaginary. who was buried on Saturday, Sept. be truly general-must not conflict a disparaging way. We have in our Of course, the imagination may be fos- 22ud. They returned on the 25th. ministerial forces in the West young tered and worked upon until it seems men who are valiant for the truth, to assume tangible shape and actual We must move slowly, carefully, and their zeal and ability as teachers force, and men act upon imagination wife of Mc Ewen, Tennessee, started prayerfully. Extreme ideas and meas- and exponents of God's word is a rather than upon fact. ures in any way can easily do ten times recognized power in the church to day. Unless the West wants estrangement Ohio and Indiana. We hope they may more to defeat the purpose of the There may be an inclination in some or is so injudicious in its actions as to have a pleasant visit with their friends conference than they can do to main places, and not in the West alone, to draw itself away from the East, there and we shall have the pleasure of defend a rather forward position will be no estrangement. Our eastern greeting them personally when they

wish to be in usefulness, must prayer-

Beloved brethren, East and West, Conference, and if when we meet we

that it will gather, rather than scatter knowledged, and this obtains fully as any more from those conferences who abroad, win rather than alienate, solution much among the young as it does do attend or send delegates, than it est he Publishing house) and wife were estranges them from any state or dis- called to Freeport, Ill., to attend the This is simply the result of circum- trict conference held in the West which burial services of their nephew, Clay-

us by the apostic, "In honor preferring Those who come riding on hobbies to among some, with the Pauline adparent, naturally, as well as in Chris applying the Pauline admonition undearly, and wants, needs them in the less the more important part of Paul's great church family. But for the West that requires notice. It is the apparent admonition be complied with, namely, to estrange itself from the East and still expect the East to unite with ns and conferences, east and west. Let in word, in conversation, in charity, in would be following the somewhat quesus look at the matter broadly and note spirit, in faith, in purity....Take heed tionable example of those who within ness to cheer life's way while they live. the causes of this apparent difference. unto thyself, and unto the doctrine." the past century and less. after sever-church has been long established, and mends itself, but the graces and attain are now in their estranged relation, where the church in the past has not ments which Paul enumerates, and strange to say, taiking union as a Menreached out to any extent in evangel which we, in the West and in the East, nonite denomination. Pull away, then

Let us in the West not try to make ecclesiastical shoes for the East. They we think we know ours best. If our shoes fit us, so do theirs them, perhaps. jove rule us in our actions and let our as deep and sincere as Christian sympathy can render it, then our beloved church East and West, North and South "conservative" and "progressive" sing: "Biest he the tie that hinds," etc., and report from our General Conference in the words of the Psaimist: "Behold, how good and how pleasant it is for brethren to dweil together in unity! It is like the precious ointment on the head as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore," and those who attend the conference will he able to sav. with Peter. "It is good for us to be here," The grace of our Lord Jesus Christ be with

DEDSONAL MENTION

BRO. M. S. STEINER has been doing Iowa and other western states.

BRO. A. H. LEAMAN of the Chicago some months at his old home in Lan-

BRO. C. C. SHOEMAKER (manager of

BRO. D. D. HOLDEMAN (deacon), and on the 24th of September for a visit to get back into Bro. Holdeman's old kind reader will allow me to say, befully nnited with it, and give it Conference must be built on a better home at Elkhart.

1000

OUR READERS will be pained to jearn that Bro. W. B. Page whose illness at Caicutta, India, was mentioned in a recent issue did not make the much hoped for improvement, and a card from sister Page, dated Aug. 15, states that Bro. Page had had a very dangerous attack of acute dysentery foilowing an attack of cholers, and that the abiest physicians urged him to jeave India as coon as he was abje to leave the hospital. Bro. Ressler also states in a letter written about the same time, that he was about to ship Bro. Page's baggage to Calcutta, and it is probable that they are by this time well on their way home. They will come by way of San Francisco. Bro. Page maintained a stout though unequal fight with the climate of India, and only yielded when there was no prospect of recovery or hope of becoming acciimated. Thus, while the return of Bro. Page and wife looks dark for the India mission, especially as his success as a physician was marked. there is joy in knowing that Bro. and Sister Burkhard who sailed from New York for India on the 19th of September, are now well on their way to the land of heat, famine, cholera and heathen darkness. In the meantime Bro. Ressler is manfully hattiing along alone. God give him grace and strength for every duty, and prosper the jabor of his hands.

For the Herald of Truth THE GENERAL CONFERENCE.

BY JOHN F. FUNK.

In another column will he found an article on the origin of the General Conference by Bro. Daniel Kauffman. and as in that article reference is made to myseif both directly and indirectly, it is proper for me to offer some further explanations, especially as I have, on several occasions, assumed to criticise the actions of the promoters of that organization, as well as the validity of the position which it assumes to hold.

I am giad for the excelient remarks with which Bro. K. concludes his article. I am also glad for the plain. pointed remarks all through the article. They give me cause to say what under other circumstances I might not have feit at liberty to say.

It is true that the first important, active step towards a General Confering Company, and these men have no reason to be ashamed of the efforts they put forth in that direction, because they had a pure motive, and were lahoring with an eye single to the glory of God, and this with the many articles published on this subject in the years past, are sufficient proof that John F. Funk deep down in his heart is not and never

that on this point as in many other things the senior editor has been unjustly censured and greatly misrepresented, for which however he has reason to rejoice

A General Conference however or any other similar organization, or any institution of the church or that is to affect the church work, or that is intended to benefit the church, or to be supported by the church, should under all circumstances he established and conducted in accordance with the principles and polity of the gospel and the church under whose auspices it exists. When a contrary course is adonted and pursued dissension and trouble follows. and this is the cause of so much dis content and dissatisfaction in the Men nonite Church at the present time. The future prosperity of the church depends in a large measure upon how well we regard the rules and usages of the church and the sentiments of the brotherhood in general. Let us not assume that because a few brethren advocate a certain cause, or consent to a certain course of work, that that is the sentiment and conviction of the whole church. And even if a few ministers or hishops, uphoid and advocate certain measures, and are inspired with the idea that this would be just the right thing to have, let us not think that this is the sentiment of all the ministers and bishops, and that the whole church will fail in line with this idea, until we have by actual counsel obtained the unmistakable sentiments of all others interested in the work.

Now then if John F Funk did plead at a certain conference, for a proper re gard for the views and feelings of the older brethren and bishops, it was because he helieved it was right for him to do so; and if he to-day pleads for a method to be adopted and a course to be pursued that is in harmony with our church polity, and in harmony with the gospei, and which will avoid dissension and contention and ultimately division between the different congregations. and between the different sections of the country, it is because he knows it is right to do so.

When a contrary course is adopted and pursued, if we have right conceptions, and are true to our convictions. we cannot otherwise than protest against the wrong. In my former article (Sept. 15 issue). I have explained the particular things in the organization and work of the General Conference which I consider wrong and against which I protest, and with my present convictions of right I would be untrue if I did not give my testimony against

The historical data given by Bro. K. shows that my statements as to the self-assuming position of the General Conference is true, and if, as Bro. K. ence went out from the leading men states Bro Funk at one time suggested connected with the Mennonite Publish- that the leading church workers should meet with the Indiana conference and there form the nucleus of a General Conference, he supposed that in a work of this kind, with brethren led by and filled with the Spirit, no one would ever think of doing anything that would not he in perfect harmony with the entire hody, and he had no idea that a minority conference would ever venture to was opposed to a General Conference, assume undue authority or legislate for notwithstanding the reports that have the Mennonite Church at large, hefore been circulated to the contrary. The the various district conferences, should ing to accept myself. Our General

authority and prestige, and if this conference, at her first meeting, had observed and preserved this point, probshiv no one would have lifted a dissenting voice

But when the conference after deciaring her purposes and intentions, ignored the respect and regard which she should have had for the district conferences and for those that were not yet united with her, and also disregarded her own rules and declarations, is it any wonder that a very large number of ministers and people are filled with apprehension?

Now the fact that I have been a prominent mover in all the proceedings of this so called General Conference, and, in fact have given my consent to certain proceedings against which I now protest, gives me an undisputed right to talk. Men learn by experience, and by such experiences as I have had to have during the past years, one is put on the aiert, and if he has never watchful before, he becomes watchful then, and though one of the most prominent workers in the General Conference has branded me as a coward. I will assure the reader that I am brave enough to confess my faults, and if my brother is moved by the same spirit. there will be no trouble in securing perfect harmony in our General Conference work. Again I assert, That the General Con-

ference can have no authority to act and leaislate on any question whether of local or general interest until she has, at least, the consent of two thirds of the district conferences that are to be controlled or directed by said General Conference. Such consent must be obtained also in a way that is in har mony with our church polity. Any other course would be nureasonable, unjust and dangerous. It would breed discontent, dissension and division, and these are things which if we have the prosperity of the church in general at eart, must be avoided. This however is a matter which we as workers in the General Conference have entirely overlooked, and unwisely, and perhaps without due regard for the rights and privileges of our brethren elsewhere made decisions and adopted measures that will make it necessary to retrace our steps and begin anew. That this is true is plainly proved by this discus-

about one-third of the membership of our church should go together upon self-assumed authority and make provisious, institute rules and regulations for the government of the whole hody, and establish and recognize institutions, for the church, and assume the care of them, which the district conferences. where they are located, have not ac cepted and are not willing to accept and thus overrule their privileges and rights, is simply a usurpation of power that would not be tolerated, among those who do not recognize the "in-honor-preferring-one-another," and for myself I herewith publicly acknowledge my error, and recall the influence and aid which I have given to this work, and ask all whom this action affected or grieved to forgive me. I am not willing to accept anything of this kind from others, and I am not willing to impose on others what I am not will-

The idea that the representatives of

basis to gain the sanction of our congregations in general.

It is an important point, a very important point, to have all the district conferences, especially the strong conferences in the East to unite with us. On the basis already adepted we can entertain no hope that they will do so, because by the time they would be ready, (if there should be a growing tendency in that direction), to unite with us our General Conference will have adopted measures, and loaded itself down with institutions, that they will in no wise accept, and the result will be instead of a united General Conference, a division, and this will de stroy every hope of accomplishing the grand purpose of a common union with all the conference districts and the iso lated churches throughout the land. If we go on in this way, I fear the result will be the same as was the case with a conference established by our Amish brethren some years ago. The same methods were pursued, and the conference sessions instead of being a means to edification and conciliation became a time of contention, until i resolved itself into no conference at

We must, in our General Conference hy all means, avoid this "taxation without-representation principle." It is not in accordance with our Mennonite principle nor practice, neither is it a Gospel principle. The voice of the church is the ruling power according to the Gospei, Matt. 18:17, 18 and this is the principle of practice, which our people profess to follow, and our General Conference should be established in the congregations in accordance with the same principle. If we wish to succeed and make our General Conference a blessing to the churches, we must lay first, a good Gospel foundation and then huild upon it carefully, very care fully. In this work we have as yet everything to gain and nothing to lose

I repeat, The only proper way will be, to have the district conferences order the ministers to take a church counsel in their respective congregations and from the members themselves receive the authority to send delegates and unite with the General Conference Any other way will conflict with the congregational form of government which we acknowledge and recognize and to which we promise, from time to time, a faithful adherence. We must be fair and sincere in this work as in all other work.

I have written my convictions. It any one can show that they are not logical, or not right, I stand ready to be corrected.

For the Herald of Truth.

OUR GENERAL CONFERENCE."

BY DANIEL KAPPEMAN

Now while there seems to be an unusual interest in our General Confer ence which is to meet shortly, it may be of interest to give a brief history of its origin.

Like all other great movements, the growth of the Gen, Con. has been necessarily slow. I remember when a boy I read articles in the HERALD OF TRUTH urging the necessity of a Gen. Con. Its useful features have long

October 1.

a few years since the sentiment in favor of a Clan Con has assumed oracticai shane.

The first important step was taken about six years ago, when the leading men connected with the Mennonite l'ubiishing Co. sent out a circuiar letter to our ministers and church workers generally asking their opinions concerning a Gen. Con. and requesting an early reply. If I remember correctiv, the announcement went out that of the many replies sent in, all but a few were favorable to a Gen. Con.

In September 1894, the Missouri conference adopted resolutions favoring a General Conference, and proposing to the other conferences to appoint a committee of one from each confer ence district to consider the advisability of calling a Gen. Con., and if considered advisable to issue a call. Several conferences passed favorable resolutions that year, but only the conferences of Missourl and Kansas-Nebraska, appointed members of the committee. The next year the Iilinois conference, the Indiana Spring conferencer and the S. W. Penn, conference appointed members of that committee.

Though but five out of the fifteen conferences had appointed committee men, responding to urgent appeals. these committee men met at Washington, Iil, in May, 1896, and prepared an address to the fail conference urging action one way or the other. At the same time, another meeting of the committee was called late in Novemher Other fail conferences having taken action, the committee met the day after Thanksgiving, as previously arranged for. The following conferences were represented at this meeting.

Kansas, Nebraska, Albrecht Schiffler. Nebraska, German, Heinrich Fast. tilinois Emanuel Hartman.

Western district, Joseph Schiegel. John Smith.

Indiana (Spring), D. J. Johns. Indiana (Fall), David Burkholder, Ohio, C. B. Brenneman. Canada, Noah Stauffer

S. W. Pennsylvania, J. N. Durr.

Missouri, Dan'l Kauifman, The principal work of this meeting was to issue a call for a "Preliminary Caparal Conference Meeting" for the following year. This meeting was held in Allen Co., O., at the Pike M. II. All the conferences above referred to were represented, besides visiting members from other conferences. Perhaps the most important question discussed was "Shall this meeting issue a call for a General Conference?" After an extended discussion, it was decided almost unanimously that a General Conference be called, only six votes being cast in the negative. In this call it was expressly stated that should any of our conferences hold sign from the Gen. Con their relation to the conferences participating in the same should he considered the same as if no General

Conference had been organized. The first regular General Conference was held in the Holdeman M. Il. near Wakarusa, Ind. All of the abovenamed conferences had again either indorsed the Gen. Con. or appointed delegates to the same, unless it was the Nehraska, German, which conference was not represented. The reasons which I heard for their not being

pense of sending delegates. Representatives of the Ohio (Amish) were also present. The General Conference was harmonious throughout. A feeling of good will prevailed throughout the meeting, and at the close, the delegates present and many who were not delegates testified by a rising vote that in their opinion the General Conference was a good thing, and that they were spiritually blessed and strengthened by being there. Another meeting was called for 1900 Thus step by step the General Con

ference bas been slowly getting into shape to wield a powerful influence for good. The progress bas been slow, and must of necessity continue to he slow. Sometimes the movement seemed to be at a standstill, and it looked as if all our efforts had been in vain. But just as we would begin to lose hope, something would turn up to set things to going again. At one time Bro. Funk of Elkhart suggested that the leading church workers of our various confer ences meet with the Indiana conference and let that he the beginning of the General Conference. While the suggestion was not adopted, it had the effect of stimulating the advocates of the Gen. Con. and hastening forward the movement.

We are now on the eve of another General Conference. The eyes of the church are turned upon it. Some see in it an opportunity for those who are bent on wrong things to sow the seeds of discord and contention; but many see in it the great institution that is to keep our workers united in heart and mind and faith, and make our church secure against the onslaughts of worldliness or petty jealousies or whatever

may attack us. We are united in faith. Mention auy church doctrine that you will, and you hear a bearty "amen" all along the line. Here, then, is the place for us to stand With Christ as our foundation, the gosnel as our platform, and the bond of Christian love to hind us in one solid body, we will be able to overcome distrust for one another, to heai the schisms that may exist in places, and to best back the maelstrom of worldfiness, which, like a penetrating liquid, seeks entrance wherever there is an ovening. God forbid that we should ever leave this high plane to waste our energies and neglect the Great Commission, in petty contentions and un-

holy criticisms. There is nothing that brings us into closer sympathy with each other than personal contact. The fact that we are soon to meet, and in the spirit of love and union to consider the great questions which confront us as a church. is therefore a source of pieasure to me. That God may spare me to meet my brethren from our various conference districts: that He may also spare them and move many of our active workers everywhere to attend; and that He may so overrule that all may redound to the strengthening of our church, the giory of the cause and the saivation of souls, is my constant wish and prayer.

Versailles, Mo.

FEW persons can get rid of the thought, when reading the Bible, that it speaks by authority. There is something about it that says, "This is of God, not of man." The inspiring Spirit

been recognized, but it has only been represented was the language and ex- has so informed it that it has a power to hold the conscience, quicken the feeling and direct the life that no other hook possesses. This makes it unique and gives it a perpetuating and dominating property Thus endowed, it will go on as a light and an authority when its critics are dead and gone,-Presbyterina

> For the Horald of Tenth THE GENERAL CONFERENCE.

BY D. H. BENDER.

In the HERALD of Sept, 1st 1900, the friends and opponents of the General Conference were invited to express their views through the columns of the HER-ALD and both sides responded in the next issue.

After reading both articles I was constrained to add a few thoughts.

1. Accepting General Conference. 1t is stated in the opposition article of Sent 15th that the district conferences that have accepted the General Conference have done so by the consent of the ministry only, and without consulting the congregations and that "a General Conference cannot be properly formed until by a proper inquiry meeting our ministers receive authority from the members." Thus making the individual congregation the leader in church authority and the conference the fol iower

The writer is not of wide experience, and possibly not so fully acquainted with all the features of our church government and polity but he has attended conferences in the East, in the West and in Canada, but he has never been present nor read in any report where any conference held to the rule of first holding inquiry meetings and getting the consent of the individual congregations upon the questions to be presented hefore conference. We fear it has rather been the rule that the congregations have not had sufficient opportunity, or privilege to voice their sentiments concerning conference decisious.

True some conferences are more liberal toward the congregations than others. The Southwestern Pa. Conference, for instance, allows any and all members of the church to take part in the discussions of questions before conference, and upon all questions affecting the church in general, they are privileged to give their voice and vote the same as members of conference. And when decisions are made, the ministers of the various congregations are instructed to read the report to the congregations for their approval. This is the manner in which the Southwestern Pa. Conference accepted the General Conference and other institutions As to the manner in which other district conferences accepted the General Conference we cannot say, but have no information that any form of irregularity was resorted to.

2. Work of General Conference. In the "Call for a General Conference." Art. II. No. 4, it is stated that, "It shall consider such advisory measures as may be brought before it. It shall not interfere with the workings of any of our district conferences, nor legistate on local questions except when requested by the district conferences affected by such action." In the judgment of the writer, this rule has not been "deviated" from, or in any way violated even in

the acknowledging of the Charitable Homes. In our judgment these institutions affect the church in general, and are not and should not be considered as local institutions of Ohio only. No more so than the Publishing House. Evangelizing Board, School, or any institution located in Indiana is a local Institution of the Indiana Conference district or the Chicago Mission of Ill., or the Philadelphia Mission of any one of the conferences of Pa. These are general institutions which concern the whole church in the United States and Canada. Nor bas there been any disposition on the part of the General Conference to "coerce the Ohio conference into submission" or "compel" it to ac cept these institutions against their will The Ohio Conferences have the full privilege to accept, or reject, these institutions or any other, just the same as any other conference has. If it is essential that the conference where an institution is located first sanction and accent it before any other conference dare to do so, then the Southwestern Ps and other conferences have repeatedly sinned against the Ohio Confer ences by sanctioning these Homes and against the Indiana, Illinois and other conferences by accepting institutions located in their respective districts.

But we do not believe that this is the spirit of our church government or the minds of our members in general.

3. Position of General Conference. The General Conference is at present a mere infant, without much strength or power, and it should not assume any power it does not have and cannot use May God prevent. But if it be true and good reason witnesses that it is true, that "a General Conference conducted with an eye single to God's glory would give the church a prestige, or an influence to which she could not otherwise attain," then let us all who are interested in the weifare of our heloved church do all that is in our power to make it such a General Conference.

A child needs care and protection but it also needs correction: a twig needs care and protection, but it also needs pruning and hending if it is to become a fruitful tree. And so these corrections and warnings as to the Gen eral Conference may be in piace and if properly considered and used will be conducive of much belo in starting the General Conference aright. But dear brethren, let us not talk "death' to the infant, the twig, because it is not at once perfect, but let us rather "dig about it." feed it, help it to grow aright and when all this is done and it then proves a cumberer of the ground "cut it down and cast it in the fire."

And again, dear hretbren and sisters let us not talk "divisiou" and "separa tion " Our beloved church has suffered so much from the effects of these sad and bitter terms, that they produce a grating, borrid sensation upon the ears and hearts of all true Mennonites and true followers of the one Lord and Man ter

Let us rather think of, speak of and labor for unity, peace, mercy, forgiving and forhearing one another and mutu ally help to make the General Confer ence what it ought to be, a power for unity in the church.

If the General Conference is kept in its proper sphere, it cannot possibly in jure any who take no part in it and it

in the true spirit of Christ take part in its proceedings.

1900

For the Herald of Truth.

WHY WE SHOULD HAVE A GEN-**ERAL CONFERENCE** BY AARON LOUCKS.

Since the HERALD OF TRUTH bas publicly solicited articles with reference to the General Conference, the following thoughts are submitted for consideration.

Why we should have a General Conference

Because there are general interests of the church, such as Missionary Work, Home and Foreign, Evangelizing Work and Charitable Work, etc., that need the counsel and advice of the whole church or representatives thereof, in order to be productive of the most good.

Some one will say, you cannot agree anyway, so what is the profit?

In General Conference like any other conference or church work, unless the Spirit of Christ rules the heart and mind, there will be no barmony. And it would be very humiliating to think that the Spirit of Christ had so smail a piace in our life as representatives of Christ and His church, that we could not meet in a General Conference and work together in harmony and peace.

If the ministry, who should stand head and shoulder shove the congregation, in humility, charity and forhearance, cannot work together in harmony, what can we expect of the congregations?

But it has been clearly demonstrated that such can be. The Preliminary Meeting, and first General Conference are evidence in point.

While there were some differences of opinion on some questions, yet when the Conference closed all could sing in spirit and truth.

"Blest be the tie that binds Our hearts in Christian love

The fellowship of kindred minds Is like to that above.

Then the General Conference has not been sufficiently tried to condemn it. It has taken no action that has placed any hurden on any conference or congregation, and all that was done, was along lines that we had been working on.

The committee appointed for special work acted only in conjunction with those with whom they were to confer.

To condemn the General Conference then without giving it a fair trial, would he like condemning a man without giving him a hearing, which would certainly be very unjust and unmercifui, to say the least.

The question has been raised, whether it would be right to call it a General Conference under present con-

If there were only two conferences represented, it would be a more generai conference than a district conference would be, but that number will be multiplied by conferences which have and will take action on this question, and send delegates to the coming Gen erai Conference.

strength, belo and blessing to those who so that on a whole we can truly call it a rule all work together from beginning General Conference, though all the to end. I cannot see bow the Canada conferences are not officially repre- or any other conference can work tosented and this will in no way interfere with the work of their respective

> Again, the General Conference is not a body that is to legislate and make laws and enforce them on the brotherbood. Christ is our law. The Holy Spirit and the word are its interpreters. But when questions and differences arise, they may be submitted to General Conference, as the church at Antioch did when they sent up to Jerusalem to get counsel on a question that affected them and could not be adjusted at bome.

> The apostles and elders did not counsel with flesh and blood only, but looked to see what the word said upon the question, and they reached a conclusion. The answer was carried back to Antioch and accepted with joy. Acts 15:31.

> That all were not of the same opin ion on the question of circumcision (though they were helievers) see Acts 5:5, 7, but that a satisfactory conclusion was reached see Acts 15:22, 23, Then pleased it the aposties and eiders. with the whole church The apostles and elders and hrethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia etc.

In conclusion, let me say, "where the Spirit of the Lord is there is liberty." Brethren let us stand together

against a common foe, the devil. Let no time and strength be wasted quibbling over petty differences that count for nothing, but taking on the whole armour of God, that we may he able to withstand in the evil day, and having done ail, to stand.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen, Scottdale, Pa., Sept. 15, 1900.

For the Herald of Fruth.

A FEW FACTS CONCERNING CON-FERENCES.

BY M. S. STEINER

There is an old adage, "Shall we do evil that good may come ?" or as exessed in other words, "Does the end justify the means?" that seems to have gained new prestige. When I read some onlyions concerning the S. S. Conference as expressed in the Sept. ist No. of the HERALD and also some meetions asked concerning the General Conference I was impressed to state a few facts that had seemingly heen overlooked by the writers.

In reference to the S. S. conferences of the United States not being under the control of the church conferences, I would say that the S. S. conferences of Kansas and Nehraska, that of Missouri. the one of Illinois and the one of the Western District conference, I'a., are invariably held in connection with and under the direct control of their respective church conferences. The S. S. conference is held a day or a day and a haif previous to the church conference and when one closes the other is opened. The same officers and workers and hrethren that have control of Then there are many in some of the the one, have of the other. Bishops, body and one Spirit" even as we are conference districts, where the conferministers, deacons, teachers, workers, called in one hope of our calling?

surely will prove a means of much ence took no action, that are favorable, fathers, mothers, brothers, sisters, as a gether in greater harmony than I have known some of these conferences to

Then there are the Ohio and Ind. S. S.

Confs. They are not under the direct control of the church conference in the strict sense of the term, but they are like the Lancaster S. S. Mission carried on hy consent of the church conference. There are reasons for this which I shall not take time to explain in detail. Let it suffice to say, bowever, that in both Obio and Indiana the Mennonite and A mish Churches stand about equal in membership, that they have been more closely brought together in views and customs and doctrines than in any other state, that, for a number of years the church conferences have worked in harmouy and freely assisted each other, and that as a result, when the S. S. conferences were organized in these states they were called at a date not to conflict with either church conference, and that moreover the Mennonites hold a S. S. conference every two years, and the Amish brethren have one every two years, and by this order there is one S. conference for each state each year. This order has bad a good effect to bring the workers together, and to build us up as a body. If I have not correctly stated or represented the facts concern ing these conferences and their connection with the church conferences I kindiv ask the moderators or secretaries of the various church conferences to correct me

In the second place the writer referred to, speaks of a "distinctive Monnonitism," of "admitting those of other than Mennonite conferences." of "a mixed work" and of "other denomina tions." Now what he means by these terms I do not exactly know. But if he means by them that some S. S. conferences have been working with other than Mennonite people, he is simply sadly mistaken. To my knowledge no speaker has ever heen placed on a committee or on the program who was not a member of the church. Should such have been done it was a mistake. ()c. casionally one of another denomination has said a few words in the general discussion but all the remarks I have ever heard made by any of these has been of a nature to strengthen and encourage our people in the faith. This point it seems to me is clear to any one acquainted with the work done at our S. S. conferences.

If however our brother applies his remark and criticisms to our Amish brethren, then I cannot beip but believe him to have done them a great injus tice. It should be remembered that they (the class we work with) use the same confession of faith we do, that they practice the same ordinances we do, that they support the same church institutions we do, that they are one with as in all the doctrines and ordinances of the church, acknowledging with us "one Lord, one faith, one bap tism, one God and Father of all, who is above all and in you all," and wby should we not "endeavor to keep the unity of the Spirit in the bond of peace and in fact prove ourseives to be "one

Again the Amish brethren have been among the warmest supporters of the HERALD OF TRUTH, and publishing interests of the church from the very heginning. In fact the only church conference that ever officially recognized and encouraged the publishing interests of the church to my knowledge is the Indiana conference (Amish). Besides these brethren have by their means, and prayers, and words of encouragement and help always faithfully supported the evangelistic and mission work carried on by our people. Shall they help and pray and pay of their hard-earned money and not be recognized "as workers with us"? Again it should be remembered that the writer of said article is secretary of the H & F. R. C. and as such has sanctioned the movement to work and co-operate with all the various branches of the Mennonite faith, not only with the Amish hut with such as widely differ with us on some points. If by so doing he does not violate his idea of "distinctly Men noniteism" I am sure he ought to be one of the last to find fault with the work done at our S. S. conferences.

Again he says, "If there shall be a

union of work between the Mennonite Church and others, let the church conference lead off and state the conditions, etc. If it be seen that it does not work for the weifare of the church and the church conference sees best to re trace its steps, let all other organizations within the Mennonite Church foliow submissively, and throw all their influence and all their energy in the same direction." The Mennonite and Amish church conferences have sanctioned the S. S. conferences in each of the states where they are now con ducted, but how about the "organiza tion" known as the H & F R Com ! What shout the publishing house with which the writer is connected? What about the schools with which he has heen connected? I am not saying by this that the organizations within the Mennonite Church should not be under the supervision and control of the church whenever and wherever practi cable and it always ought to be, every church institution and organization within the church should he under its control, but the way the case was applied by the writer, whether it was wice or otherwise, I shall let the reader draw his own conclusions.

As to the way the S. S. conferences of the various conference districts are conducted, the S. S. Mission of Pa in cluded, I would say that I have been present and usually took some part in each of the states except one-lilinoisand whenever and wherever present they were conducted on the same plan and in the same order, whether held at the time and in connection with the church conferences or not. This is however not said that there is no room for improvement. I know there is. There are dangers threatening our people, our conference work and all our church in stitutions and it behooves us to make haste slowly, to exercise a great amount of patience and do much praying and whenever we see an opportunity to do better work we ought to take the opportunity.

In reference to a demand for more articles favoring or disapproving of a General Conference it seems to me the time has come for serious and sober action. A few ably written articles like

* This means the Indiana Amish conference.

number of the HERALD which covers the ground so thoroughly ought to suffice. There are about so many points favoring any work and when they are stated there is time for action, and if they should not prove practicable there is time to reconsider. The HERALD has favored a General Conference for twenty years or more and now that we are about to hold our third General Conference meeting-one preliminary and one requiar meeting having been heldwe should come together prayerfully. for edification, trusting the Lord to lead the way.

In this that the district conferences are not all represented officially, there need be no alarm, for the simple reason that no district conference has taken action against the General Conference and the General Conference has placed itself on record not to interfere with the interests of any one local conference unless invited by the conference to decide some question for them. The General Conference can take up work that affects the conference districts represented and no more. Seven or eight conferences have aiready taken favorable action regarding the General Conference and a few more are on the point of taking such action. A number of ministers expect to be present from conference districts where no official action has as yet been taken, and in this sense the church will be pretty generally represented. It is however not advisable to "legislate" at our General Con. ference if I see things right. The Generai Conference should content itself in passing simply advisory resolutions so iong as the entire church is not generally represented, and though it be once generally represented and all the district conferences officially represented, we should be slow to "legislate." That is a word somewhat antagonistic to the letter and the spirit of our constitution -the Sermon on the Mount

I am of the opinion that the conferences should be represented by dele gates in proportion to their strength. In this way our stronger conference districts will have a larger representation than our smaller conference districts and the influence will be brought to bear accordingly. This I consider a safeguard for years to come. If our brethren in the East who have looked upon the movement with some foors and probably not without a cause, will make themselves at home with us, and take an active part, they will be in a position to direct the course of the Generai Conference without much difficuity, and they ought. I for one would jove to see our Eastern conference districts well represented though they would not be in a position to come as regularly appointed delegates. I hope and trust the Lord may be with us in great mercy, lending us liberally of His grace and Spirit.

Pandora, Ohio.

For the Herald of Truth. BONDAGE, DELIVERANCE.

BY II. G. ANGLEMYER.

There are a great many people in bondage. Some realize it, and some do just strong enough to check their freedom, and others are bound with chains. Some have their feet fast in stocks and is our strong deliverance. Praise the thieves break through and steat.

others smart under the lash of a cruei taskmaster. None of us are naturally exempt, but some have found deliver ance. Such a deliverance all may have You may have it. Many are in bond age to the devli who leads them captive at his will into all manner of wickedness, worldliness, profanity, licentious ness. Sabbath breaking, while in other amusements, such as dancing, gambling theaters billiards horse racing cards and the like accompaniment of pieasure parties, etc., they forget good and eternal things. Is this your case? O seek deiiverance now. Many are in bondage to the flesh, to fitby habits and base appetites. Tobacco binds its thousands to a useless, expensive habit. Whisky, opium, wine and beer wield their ensiaving power over many more and throw them into the dungeon of deenair wretchedness and jost manhood Are you thus in bondage? There is deliverance for you. Many are in bondage to the silly, fleeting fashions, in which laces, ribbons, corsets, bigh coljars, rings, bracelets, chains and charms, hats and feathers play such a prominent part. The souls of millions are under a continual restraint from the fear of foois' censure in regard to dress. Like the poor fly in the spider's web, they are caught in the silken cords of vanity, and fret their lives away in vain efforts to be truly free, while they yet bow to the goddess of this world. You may be free. The Scriptures clearly teach neatness and nonconformity to the world in attire. Many are in bondage to secret oathbound societies to which they have piedged their duty and support under the most fearful penaities, and while inwardly disgusted perhaps with their hollow pretenses, they are afraid to assert their liberty or their manhood.

Many are in bondage to the fear of death under a consciousness of present guilt. They know that they are unfit to die, and to meet God, and the gailing chains of a continual dread embitter every moment of their lives. No quiet have they, nor peace, for God has not spoken peace to their souls. Reader. you may be saved now from this fear and rejoice in the hope of death. Many who profess religion are in bondage to a worldly, backsidden church. They see that the church has drifted from its old landmarks of purity and righteous ness, that coldness and death now reign where once all was warmth and life that its position before the world is a perjured one, and its boasted sanctity a flaunting lie while it attempts to compete with the world in fashion, and pleasure, yet poor souls, they dare not raise a warning cry nor come out from them and he separate but still cling in a faint expiring hope of better days to

Reader, perhaps you are one of these, or perchance you are in bondage somehow and have found yourself poweriess to fully and forever break away from the giant sin of your life, but we have good news of deliverance for you. You may at once be free. The Lord Jesus Christ was manifested to destroy proclaim liberty to the captives and the opening of the prison to them that not. Some are held with silken threads are bound. Let Him come in and fill your soul, and you shall rejoice in a for yourself treasures in heaven, where giorious victory over every sin, for He neither moth nor rust corrupt, nor

that of Bro. J. S. Shoemaker in a recent collars of iron about their necks, while Lord for victory, for those who believe in the Lord Jesus Christ, Silverdale, Pa.

> For the Herald of Truth. THE DUDDOSE OF BADTHLY RICHES.

> > BY LUCY A YOUER

"Better is a little with the fear of the Lord than great treasures and trouble therewith." Prov. 15: 16.

This is given unto us in the word of God for an admonition, warning us not to be worldiv minded, or to trust in worldiv riches, but does it not seem that man would rather have it read: "Retter is great tressure and trophie therewith than a little with the fear of the Lord?" Ail around us men strive to accumulate great treasure (money), some we fear for a selfish purpose only. and thereby they cause themselves trouble therewith.

Do not even Christian professors go into the world to gather treasures therefrom in unrighteons ways so numerous that we are not able to enumerate them

Even if we use our farms for selfish purposes, growing such things especially-tobacco for instance-which are neither bread to us nor to others, we are but gathering treasures for moth and rust, not for God. The Bible says that, "they that will be rich fall into temptation and a spare and into many foolish and hurtful lusts which drown men in destruction and perdition; for the love of money is the root of all evil. which while some coveted after, erred from the faith and pierced themseives through with many sorrows, and it goes on and teils us that the man of God shall flee these things and follow after righteousness, godiness, faith, patience, and meekness. Again it says that "riches profit not in the day or wrath but righteougness delivereth from death." He that trusteth in his riches shail fall, but the righteous shall flourish as a branch. The psaimist says, "I love thy commands, above gold, yea, above fine gold." I wonder if we could say this in truth as the psaimist could. If we were a little more charitable, and would give a little more of our treasure (money) to the cause of Christ, would it be necessary for brethren to leave home and visit the church in general to solicit for the different institutions of the church? Would not more of our money reach farther than just the home church? Would not more of it be sent to foreign lands to spread the biessed gospel there, and save the starving from going to Christiess graves? We often hear it said that our land has most liberally heeded to the pleading call of starving India, for which we feel to praise God but can we not do still better? Have we yet made any real sacrifice for Christ's sake ? Or have we been giving of our surplus only? Reader, let us examine ourseives to see if we love the Lord's commandments better than gold, yea than fine gold, and if we do. let us show it by our actions, and not hoard up treasure for seif, but for the all works of the devil. He has come to Lord. Christ says. "Lay not up for yourself treasures upon earth, where

moth and rust corrupt and thieves

break through and steal, but lay up

This is a very progressive age. Man is so entangled with world and worldly treasures that much of the troubie of to-day is caused by seeking this treas ure (money). Man often ventures life (and often loses it) to gather a great treasure, thinking he will then be hanny Truly he would be if he would use it for God, and not for seif, as is so often the case with those who have great treasures. Even when the cause of Christ la in need of their treasure (money) they have none or very little to give, justifying themseives by saying I have had, and still have, so much trouble in accumulating this, my treas ure, that I now shail use it for self. also have sons and daughters whom I wish to give a good start in the world's goods, therefore I cannot give to the cause of Christ just now. Perhaps I can spare a little at a more convenient season. Must we not believe that such men have trouble, and such trouble as the Lord cannot help bear as they have it not in His fear ? God telis us in His word. "He that giveth to the poor shail not lack, but he that hideth his eyes, shail have many curses." Also man shall give as he is able according to the biessings of the Lord. He that soweth sparingly, shall reap sparingly, and he that so weth bountifully, shall also reap bountifully. "But every man as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." "If thou wiit be perfect, go seil that thou hast, and give to the poor, and thou shait have treasures in heaven." Remember that a little with the fear of the Lord is better than great treasures and

trouble therewith. Rittman, Ohio,

MISSIONS.

CHICAGO MISSION

Dear readers of the HERALD.

Greeting in Jesus' name. As many of you seem very much interested in the work here at this place, and wherever work of this kind is being done. we will, with pleasure, talk with you a short time.

We realize that He who has promised to be with us even when we pass through the fire, Isa, 43:2, is blessing us far above that which we are worthy of receiving, at times it seems aimost useless to go on when we see so much wickedness on every side, and hear the and stories of those who must endure the results of this awful wickedness; when we see how hard men's hearts are we are reminded of what Paul writes to Timothy, 2 Tim. 3: 13, that "Evil men and seducers shall wax worse and worse, deceiving and being deceived," How true we find this to be! It does seem as if the human race is truly getting worse; there are so many who do not have any fear of God whatever. Is it possible that men and women are getting as they were in the days of Sodom? Weii, Christ said, that as it was in the days of Sodom so shail it also be in the days of the coming of the Son of man." Then seeing what we do, we must conclude that the time is drawing near when He shail come. Just to show you what men are doing, and bow hard the hearts of some are, I will relate the sad experience of a poor

woman who attends the Mission. Her husband is a drunkard and very abusive: he is foreman in a factory, gets good wages, but spends the money for drink and in different ways. All his wife gets out of it is money to pay the rent. She has a daughter about sixteen years old that works at the tailor trade: she gives part of the money she earns to help support the little children, Then she has a boy about thirteen years old these children are from her first husband, who is dead, and the man she now has will not allow them to stay at home. All this summer be compelled the how to sleep out on the porch, and when it would rain he would sieen under the porch. I tried to get him a place in the country, but did not succeed till about three weeks ago, when I was at Cuilom. he now has a good piace to stay, with a family who are members of our church and will teach him rightly. He is a boy who has some very good points and under the proper in-

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fluence wiji no doubt make a nobie man. Two weeks ago, when his mother was aimost destitute, not being able to work much from the sore foot she has, she went to the factory where her husband is employed, and asked the manager if he would not be so kind and give her \$3.00 as she did not have anything in the house for her and the children to eat. She said she was the wife of the foreman, but he said, any oid cow could come and say she was the wife of the foreman, and he took her by the throat, gave her a kick, threw her on the floor and then dragged her to the door threw her down the steps. and told her never to come back again, Some men picked her up and carried her to a drugstore, and soon an ambuiance was secured and she was brought home. She is suffering yet from the

Dear friends we do not know what wickedness is till we come to the city. These poor people come to us for advice, and want to know what they shail do We are at a joss to know sometimes what to tell them; pray for us, dear brethren and sisters, that God may give us more wisdom. There are so many poor people who need the sympathy of those who have the love of God in their hearts. All we can do is to point them to the Lamb of God which taketh away the slns of the world. There are hundreds here who are so low in sin, that I dare say, that many who profess to be the followers of the meek and iowiy Jesus, would not give them a hearty hand shake, bnt would consider them beyond redemp tion: but dear friends, Jesus joves them

inst the same. Do you remember the woman that was brought to Jesus (John 8)? Her accusers said that according to the law of Moses she should be stoned, but we find that Jesus loved her, and her sins into the same image from giory to were forgiven. So Jesus ioves these giory, even as by the Spirit of the Lord," poor fallen ones at the present time. When we see the awful condition that some are in, and how hard it is to get them interested in the Gospel of our Lord and Savior Jesus Christ, we wonder aimost if it pays to keep on in the work, but when we see those who have been brought out of darkness into the true light, and by their faithfuiness show that they truly have found ilim, we concinde that it does pay, for Jesus sald, One soul is worth more than the whole world. This being true, we bored in times past.

should not be discouraged even if we see but very few come to the Lord. We are happy to say that there are those who feel their need of a Savlor; the Lord biessed the meeting last Sunday evening His Spirit was here in converting power and six souls raised their hands for prayer. We trust that these may be led out into the true light, and jearn to know Jesus as their personal Savior. Dear friends, you who know the worth of prayer will you pray that God may lead more to Himseif?

During the past month we have had a number of calls from brethren and sisters as they passed through the city. These visits are very helpful to us who are laboring here, and also to those who attend the meetings; we would be very glad If more of our ministering brethren could ston with us over Sunday. I certainly believe if they could realize the great need, and the heip they are to us when they come, there would be more who would make it a point to be with us over Sunday as they pass through the city.

As winter is coming on, and we realize as we visit different homes that are almost destitute, that if the winter is as cold as sometimes, there will be a great deal of suffering; so if any of our brothren and sisters have ciothing that they wish to send they will be acceptable, but would say, that we would kindly ask all who send clothing to mend the garments that are torn, and those that need washing, please send them clean. Garments of any kind can be used if in the proper condition. Many of our dear readers may think that we who are laboring here would certainly have time to prepare garments for those in need of them. but our time is taken up, and we are kept busy every day: and many of our poor people who receive these garments cannot sew; so you see, should we give away garments that are torn they would simply be worn as they are received. This I do not say to censure any who have sent ciothing; just simply that you may know in what condition we can best use ciothing. Shoes of any kind can be used as we have a great many more cails for shoes in cold weather than we can supply. The work is getting more interesting; God is biessing us abundantly; and realizing more and more the worth of souls. We will gladly work tili Jesus comes. Wili you continue to pray for us? Yours for the poor ones of Chicago.

MENNONITE HOME MISSION.

1930 E. YORK ST., PHILA

DEAR HERALD READERS:-- May each of us have our eyes fixed on Jesus, and say with Paul, in 2 Cor. 3:18, "But we ail, with open face beholding as in a giass the giory of the Lord, are changed It may be interesting to you to know that as the weather gets cooler, the

meetings are better attended. There is good interest. Bro. Latshaw of Spring City preached on the 9th of September.

We appreciated a pleasant and helpfni visit by Bro. A. H. Leaman of the Chicago Home Mission. We had been anxiously looking for him, and praise the Lord for the privilege of thus meeting those with whom we have ia-

evenings of the 11th and 14th. On the 16th Bro, Josiah Clemmer, bishop in the Franconia District, was with us, and preached in German, while Bro. Leaman spoke in English; all present received food for their souis. We halleve every one felt that (like Peter), "It is good to be here."

There were friends from Lancaster, Bucks, and Montgomery counties present

While we had expected Bro, and Sister Burkhard, we gave the congregation the privilege of donating to the work in India; and it goes without saying that the mission, and friends of the mission, are interested in them and their work for the offering amounted to fifty dollars. Even the children came in with their pennies, and we know with such offerings God is weil pleased Some of the readers will remember Oliver, and little John, next door to the mission, they asked if any one might give? When we said, Yes, they soon came and had fifteen cents which they gave for the poor in India.

We were giad to weicome Bro. and Sister Burkhard into our home Monday Sept. 17th and we spent a few pleasant hours together. The visit is one we will long remember, as it was the last one they made in America with our people

Here, too, they met some of their Eikhart Institute friends, in the persons of Sister Hettie Kuip and Bro. Samuei Buckwalter We sil went with them to Broad St. Station, Bro. Leaman accompanying them to New York City.

Sister Amanda and I met them the next evening in New York and spent the time very profitably until we bad to say Good bye, as they leave for a differ ent part of this foreign field. "For here have we no continuing city, but we seek one to come," so they are not farther from God or heaven than we SISTER M. S. D. are

FAREWELLI FAREWELLI

I have just returned from New York Dock, from which Bro. and Sister Burkhard sailed for India. Sitting at father's home this morning I thought it would be a blessing to write a few thoughts to those who are interested. Having been in Philadelphia at the

Home Mission last week, it was a pleasure to meet them and take them to visit the mission. We left Philadelphia Monday evening at 5 o'clock for New York. As we sped through the pleas ant land of New Jersey the thought come to Sister Burkhard, "This is the iast time we shall see the sun set on our fair country land in America, for a long, jong time." We watched the sun sink away into the west, behind the hilis and trees, until its last beam was swallowed up by darkness. Our thoughts were so deep, words failed to frame them. We reached New York and found a pleasant missionary home by 8.30 P. M. After we were shown our rooms for the night, we had an impressive service. Aithough there were only three of us we had the promise and the blessing as weil. The next day (Tuesday) Bro. Burkhard and I went down town to look after baggage, tickets, etc., while Sister Burkhard remained in the quiet atmosphere among missionaries from India and China, in the evening we jolned the jounkard breth-

He conducted the meetings on the ren at their mission in Brooklyn where a service was conducted by the Spirit of liberty. Many good thoughts were expressed All those who were going said. "They were giad to go and giad to say good by." In the morning we ail met again for a parting blessing at 6.30 Oh what a meeting! "What a meeting! Surely the tears that were shed at that meeting will be the dew drops of heaven falling on withered sonis in Indla. We must leave the meeting now and go to the steamship which is waiting at the dock All went together except Bro. Ulery (Supt. of the mission and myself, who loaded ourselves with baggage and responsibility. We met at the dock an hour before the hoat left. We were permitted to go on the boat and see their rooms, dining room library and all the comforts of home life necessary. The time came for us to leave and take the parting hand. We gathered together at one end of the boat, clasped hands and sang, "Biest be the tie" and united our voices in the prayer Jesus gave His disciples. They gathered at one side of the boat as we stood on the spectators' stand. There were six of them: two Mennonites. three Dunkards, and one member of the River Brethren. I puiled out my watch; It was 959 Just one minute more! The ponderous engines start, the ship moves out very slowly. The handker chiefs begin waving. Our dear ones are leaving us! Their faces are bright. What an impressive sight! There side by side, stand our beloved brother and sister whose faces have become familiar to many during the past summer. God has cailed them and they are obeying Their countenances reflect the holy calm that reigns within Soon we lose sight of them for the ship turns and

faces southward. Our little band consisted of Sisters Mary Deniinger, Amanda Musseiman and myself. We watched the ship as it gradually faded from our view. spent the forenoon looking after freight which came too jate to be shipped on their vessel. So I have arranged to send the baggage on the next ship to Bombay. All is nicely arranged, God is in it aii. What we can do for the ones who are gone will be accented by God and be a blessing to them. May God hasten the day, when He shail send more men and women out to the fleid We ail have our field of labor.

Sometimes people begin to think about the mission work in the foreign field. The burden of thought increase more and more upon them. But they fight it off and say "I suppose it will be all right if I work real hard at home and in our Sunday school and church. But yet they are thinking about it My dear brother or sister, that is just what God wants of you. That thing you do not want to give up, that is just what God wants of you. God does not want that which you have given up. He has that. God wants that which you do not want to give up.

6th dear friends, jet us not tight the Spirit of God because He makes intercession with groanings which cannot be uttered. The highest ideal of a Christian life cannot be reached because we are longing for something higher. But this is the nearest ideal when our spiri bears witness with His spirit. Get into the Spirit of God. Yours for the Mas A. H. LEAMAN. ter.

Gordonville, Lancuster Co., Pa

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October 1, 1900.

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Monthly	Calendar	for	Oct.,	1900.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

1: ⊕ 8: @ 15: ♠ 23: ▶ 31.

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The Mennonite Publishing Company is preparing a new catalogue of books, Bibles, Sunday school supplies and miscellaneous books. The catalogue will help you in selecting anything in the line of books that you may need. The prices are nearly all greatly reduced, and all orders receive the best attention. People have begun to understand that after all the Mennonite Publishing House at Elkhart is the place to get books and stationery. Our trade has been very good and as the hard summer work is over, and the cooler weather and the longer evenings are coming on, and the people are resuming with new vigor their reading and Bible studies, and want new books to help them on in their work of self improvement, they naturally ask: Now where can I get my books to the best advantage? The answer comes: At the Mennonite Publishing House in Elkhart. They bave all the Mennonite books, and a large stock of other good books that our people can use, from other publishers, and their prices are right. You can buy there by letter just as well as if you were there personaliv. If you wish a book on any certain

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ling No. 18. The Demon of Vanity.

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October 1.

A HEALTH RESORT.

Excelsior Springs, Mo., on the Kansas City line of Chicago, Milwaukee & St. Paul Raliway has become one of the leading all the year around beaith and pleasure resorts in the United States. The use of its waters has benefited a great many sufferers.

The Chicago, Milwaukee & St. Paul Railway bas just issued a finely lllustrated booklet, describing the resort and telling of its advantages, which will be sent free on application to Geo. H. Heafford, General Passenger Agent Chlcago, with two-cent stamp enclosed for postage.

CONFERENCES.

The General Conference of the Men nonite Church will be held near Ster. ling, Ill., Oct. 31 and Nov. 1, 1900. Ali interested are invited.

JOHN BLOSSER | Committee.

GENERAL CONFERENCE.

Since the place and date for holding our part Mennonite General Confer ence being fixed according to notice given by the committee, in behalf of the Sterling, Ill., congregation we bereby extend a cordial invitation to all delegates, ministers and workers, who may be pleased to meet with us on this occasion

A Bible conference will also be held at the same place immediately following the adjournment of the General Conference. All visiting workers are cordially invited to remain with us during all these conference sessions. We shall be pieased to have the sympathies, prayers and bein of all workers in the cause of Christ, for the building up of His kingdom on earth. Ail tha have Gospel Hymns No. 5 and 6 should bring them along when they come to attend the conference as we are a little short in song books.

PHILIP NICE

ANNUAL

The Annual Conference for Kansas Nebraska and Oklahoma will be held in the Pennsylvania meeting house, seven miles northwest of Kans and one mile north of Trousdaie the first week in October, beginning with the Sunday School Conference on Wednesday the 3rd followed immediately by the church conference on Fri day the 5th. We desire to extend a cordial invitation to all brethren and sisters both in and outside of the district to meet with us. Those coming by rail to Newton on the A. T. & S. F. Ry will please write to the undersigned, the miracles of Our Savior, narrated in a number coming and at what time and on what train they will reach Newton. mistress, to assuage the terrible grief when they will be met with proper con of a wronged wife of an Eastern veyance. Those coming on the Mo.

JACOB B. ERB.

The annual conference for the states of Indiana and Michigan will be beld on Thursday and Friday, October 11th and 12th at the Olive meeting bouse eight miles southwest of Elkhart and five miles north of Wakarusa. Brethren and sisters from a distance coming on the rallroad will be received and taken care of at either Eikhart or Wakarusa. if they will inform us of the time of their arrival. Bishops, ministers and descone as well as brethren and sisters are cordially invited to attend this conference. It is especially desired that the ministers and deacons in the distriot should be present

Bisbops will meet on Thursday morning at 9 o'clock. Conference sermon will be preached on Thursday afternoon Erlday will be devoted to the consideration of questions, etc.

JOHN F. FUNK AND OTHERS

The Western District Conference will be held, if the Lord wlli, at Sycamore Grove meeting house, Cass Co., Mo., commencing at 9 o'clock A. M., Oct. 4. All interested are invited. Those coming from Kansas City, over the Frisco Line, will take the train at 2d and Wyandot St. depot, arriving at East Lynne at 12:14 or 7:3, P. M., and by notifying J. C. Hostetler will be met on arrival of trains. Those leaving the Union depot on the K. C. C. & S. R. R. will arrive at Garden City at 1:25 or 8:00 P. M., and by notifying D. J. Miller will be furnished conveyance. Those coming over the M. K. & T. R. R. from St. Louis will arrive at Gunn City at 1:00 P. M., will be cared for by J. H. Brank All will be met at trains on J. K. Zook. Oct. 3d.

The annual Sunday school conference for Markham and adjacent districts will be held on the 11th of October in the Wideman meeting house, near Markham, York Co., Ont. A general invitation is extended to our S. S. workers to be present.

The annual meeting of the Mennonite Evangelizing Board will be held at the meeting house at Sterling, Ill., on Tuesday, October 30th. As this is the place and date of meeting of the General Conference it is hoped that the attendance will be large, especially by our bishops and ministers as well as by all others who are interested in this branch of church work.

The annual conference of the Aaron Wall and Isaac Peters congregations will be held in the Bruderthaler meeting bonse (Aaron Wali's congregation), near Mountain Lake, Minn., on Thursday and Friday October 18 and 19, 1900. The following Monday and Tuesday they will hold a private conference where only the members of the denomlnation will be admitted.

SEMI-ANNUAL.

The semi-annual conference of the eastern district of Pennsylvania will be held at the Franconia meeting honse, in Montgomery county, If the Lord will, on October 4th, 1900. H. C. K.

The semi-annual conference of Virglula wili be held this fall on Friday Bank meeting house (Central District).

are cordially invited to meet with us on great and useful in God's service, we this occasion especially ministers and deacons. Any one coming by rail will be met at Harrisonhurg hy writing to Samuel or Ell Brunk, Harrisonburg, C. H. BRUNK.

SUNDAY SCHOOL LESSONS.

LESSON I -OCTOBER 7.

Va

JESUS DINING WITH A PHARI- 4. Th .- Care for the poor. SEE.-Luke 14: i-i4. Read John 10:22-42. Memory verses

12-14.1 GOLDEN TEXT, - Whosoever exalteth himself shall be abased; and

he that humbleth himself shall be evalted .- Luke 14:11. INTRODUCTION

TIME ... About the beginning of A. D. 30.

PLACE.-In l'erea, near Bethabara, not far from Jericbo.

PERSONS.-Jesus, a sick man, law vers. Pharisees.

INTERVENING HISTORY,-After our last lesson Jesus healed on the Sabbath day a woman that had an infirmity elghteen years (Luke 13:10-17), after which He continued His journey toward Jerusaiem, teaching and working miracles. He attended the feast of Dedication at Jerusalem. At this feast Jesus declared unto the Jews that He is the Messiah, after which they undertook to stone Him (John 10:22-38). After which Jesus retired from Judea, and went "into the place where John at first baptized, and there he abode. John 10:40. While in the vicinity of Bethahara the events of our present lesson occurred, probably soon after His arrival.

BRIEF SURVEY OF THE LESSON .-Luke alone records the events of this lesson, although some of the practical truths here taught by our Lord were given at other times and under quite different circumstances, as in the 12th chapter of Matthew, when He healed the man with a withered hand on the Sabbath day, and gave to those who objected to His healing on the Sabbath, reasons similar to those given in our to day's lesson. Also when He loosed the woman that had been bound with an infirmlty eighteen years, recorded In Luke 13. He here uses similar argument to prove that to do good and perform works of mercy was perfectly right and lawful on the Sabbath day. Jesus by His pointed questions brought confusion to the lawyers and Pharisees -from the fact that they could not answer His questions. Those who oppose Christ are doomed to certain defeat. We infer from our Lord's example on this occasion, that it is right to accept an invitation to dine with those who are not God's people, even on the Sabbath, providing we can be instrumental in doing good, and teach others lessons of righteousness. If we are really good at heart we will seek to do good whenever we have an opportunity, even though we may be severely criticized for it. We should delight in doing good to those who cannot return the compliment; for if we seek a recompense from those whom we have favored, we shall fail of a recompense and Saturday, October 5 and 6, at the at the resurrection of the just. The 10. W .- Invitation despised. lesson should forcibly impress us with

several bretbren who live close to the Brethren and slsters from other places the fact, that if we wish to be truly need to bumble ourselves, not only before God, but in the presence of our fellowmen as well, for "he that humbleth blmseif shail be exalted."

Oct HOME READINGS.

1. M.-Jesus dining with a Pharlsee. Luke 14:1-14 2. T .- Sabbath healing. Matt. 12:1-13

3. W .- Pride condemned. Matt 93 -1-12

Isa. 58:3-12 5. F.-The lowly place. Prov. 25:1-7

6. S .- There is lifting up.

7. S .- Preferring one another. Rom. 12:1-13

LESSON IL-OCTOBER 14.

PARABLE OF THE GREAT SUP-PER.-Luke 14:15-24.

[Read Matt. 22:1-14. Memory Verses 21-24.1

GOLDEN TEXT. - Come; for all things are now ready .- Luke 14:17. INTRODUCTION.

TIME .- Probably January A. D. 30.

PLACE.-In a Pharisee's house in Perea, by the fords of Jordan, near

PERSONS.-Jesus, lawyers, Pharisees. PRACTICAL APPLICATION OF LESson -Our to day's lesson is really a continuation of our last Sunday's lesson.

This very instructive parable was spoken by our Lord in answer to a remark made hy some one while they were still reclining at the table in the Pharisee's house. Our Lord by this parable speaks a word of warning to the Jews, whose hearts were filled with pride, conceit, selfishness and selfrighteounsness. On account of their hardness of heart, and reheiilon against Christ and His gospel, they were in danger of becoming spiritual castaways. They misapplied and misconstrued the teaching of the law and the prophets, as well as the truths of the gospel as taught by Christ. The rebuke our Savior gave them at this Sabbath meal very appropriately sets forth their attitude toward God, who so earnestly entreated them through the prophets to return from their backslidings, and lowingly invited them to the gospei feast through His only begotten Son. As the descendants of Abraham they imagined that the kingdom of heaven was theirs by inheritance, consequently they rejected the gospel invitations. In this they represent a large class of people who ilatter themselves with the Idea that by their good deeds they shall be saved. Others, like the invited guests of the parable, frame all manner of excuses in order to evade the gospel feast. They are simply 'refuges of lies" to hide the real reason, which is an unwillingness to accept Christ and His salvation. The uitimate result of thus treating the offers of grace is "That none of those men that were bidden shall taste my supper," but "be cast Into outer darkness.'

HOME READINGS. Oct.

8. M.—Parable of the great supper.
Luke 14:15-24 9. T.-Wisdom's caii. Prov. 9:1-10

11. Th.—Refusing to bearken. Zech. 7:8-14

12 F.—Refusers rejected. Isa. 65: i-12 13 S.—Supper of the Lamb.
Rev. 19:4-9

14. S.—Free Invitation. Rev. 22:8-17

CORRESPONDENCE.

MINISTER ORDAINED,-On Thorsday August 30th, In the Old Mennonite congregation at Groffsdale, West Earl Twp., Bro. Noab H. Mack was chosen by lot and ordained to the ministry. There were seven candidates presented. from among which Bro. Mack was chosen. He was born in Montgomery Co., and came from there to Lancaster Co., a number of years ago. He bas been superintendent of the Weish Mountain Mission for several years past. He has also been teaching in the public schools for a number of years. He spoke for the first time at Groffsdale on Sunday morning Sept. 2nd. May the Lord abundantly bless his ishors and make him a faithful laborer ln His vineyard.

FROM HORTON W VA -On the morning of the 31st of Aug 1900, Bro. Joseph Heatwole and wife, also Sister Annie Showaiter and the writer, left home for W. Virginia. We have filled fifteen appointments at various places in Pendleton, Tucker, and Randolph counties. We are glad to know that the work is being crowned with success. in Randolph county, especially up on the Dry Forks. It makes a minister feel at home when he gets up to speak and sees a number of brethren and sisters who are interested. During our iabora here, seven precious souls were made willing to unite with the people of God, and two others have given in their names. We hope that many others may choose the good part while it is to day. We feel glad to say that we believe the sisters' coming with us has been a great help to the cause Their help in singing was much appregiated and their example to the sixters there in showing the importance of ilving close to God in appearance as well as in practice was no doubt a great help. We expect to return home on the 12th (September). May God bless the brethren and sisters for their kindness during our stay.

J. S. MARTIN

SOUTHWESTERN PA. CHURCH CONFEDENCE

The annual Mennonite Conference of the Southwestern Pa. District met at the Folk M. H., Somerset Co., Pa. Friday, Aug. 31, 1900. After singing "More Love to Thee," Levi A. Blough read 1 Cor. 12th chapter and offered

prayer Four brethren, having been ordained ministers during the conference year, and three brethren, ordained descons were admitted as members of confer ence. Visiting ministers and deacons were admitted as honorary members and granted the privilege of voting.

Resolutions of respect and sympathy were adopted on the death of Bishop Herman Snyder, and a copy was sent to the bereaved family.

Two bisbops, fifteen ministers and three deacons answered to the call of Matt. 22:1-10 the roll,

After singling, "Jesus Lover of my Soul" A Metyler delivered the conference sermon, based on 2 Tim. 3:17. He spoke very pointedly, and all felt more keenly the great responsibility resting upon them.

All members present gave testimony and expressed their willingness to abide by the Discipline as based upon ing less on imitation, commentaries, the Bible. The church expressed her etc willingness by a rising vote.

After prayer, conference adjourned for the noon intermission.

Afternoon session was onened by singing, after which J. E. Kaufman read the 91st Paalm and offered prayer.

Church reports showed nearly all churches in good condition, but in need of more workers. Statistics are more nearly correct than are those of prevlous years, due to the uniform reports used. The total number of accessions was 79, deaths 12, and withdrawais 3. Total contributions for the various interests of the church were \$3056.38 Conference Treasurer's report showed a balance of \$9.98 in the treasury. Those in charge of mission stations reported a total number of sermons preached 126, accessions 6, deaths 2 At Elton, Pa., a church building was bought and paid for, and a congregation organized. At Oak Grove, Pa. a. building was erected and a congre-

gation was organized. At nearly all stations, services are well attended. All committees reported and were then relieved.

Consideration of questions and reso.

lutions as follows. 1. Shall we continue the Mission

stations? Resolved. That we continue all the Mission stations, except James Creek, and establish one at Benscreek. Schollsburg station was placed under the care of A. Metzler; Elton, Johnstown. Holsopple, Benscreek, under Alex Weaver: Champion under Asron Loncks: Cortner and Forks under G D. Miller; Huston under Ed. Miller; Greenville under J. N. Durr

- 2. Shall we elect delegates to the General Conference ?
- Resolution in favor 1) H Render S. G. Shetler and A. Metzler were
- 3. How shall the Rockton congregation be supplied with ministerial

Resolved, That we appoint a committee to locate a minister at Rockton. 4. Does this conference grant Ma-

sontown congregation the privilege to ordain a deacon ? Revolved That we grant the Mason. town congregation the privilege to or-

dain a deacon. Subject to the approval of the bishop who has charge over them.

How soon after confession shall applicants be received? Resolved. That we guard against an

unreasonable delay or being too hasty in baptizing applicants.

6. What shall be done with the money contributed by conference district to the payment of the Roaring Spring church ?

Resolved, That the Roaring Spring congregation pay into the Conference Building Fund the money received from the conference district, and that the trustees be authorized to repair the church, and conference shall lend them sufficient money, without interest, to pay the same.

7 How can we as ministers do more effectual work? Answer. By doing spiritual work

first, then the natural. By being loosed from the things of this world, and being filled with the

By being more original and depend-

By more earnest prayer, and a deeper study of the Bible

By being frank and free to tell one another his errors and weaknesses. (Not for the sake of criticism, but to help one another.)

8 How can the brotherhood do more to advance the cause of Christ? Answer. By doing more personal work. Be filled with the Spirit. By being humble in our walk, conduct. apparel, etc. Let your light shine. By encouraging the leaders. By belping the ministers financially and otherwise By less faultfinding. Consider thyself.

9. How can we maintain the doctrines of the Bible as upheld by the Mennonite Church without drifting Into mere formalism?

Answer. Teach the doctrines from Bible standpoint and not simply as a church creed.

Do not lose sight of the spiritual application and blessing.

Give our people work in the church where they realize the responsibility of leaders and they will take a stand for the right and shine as lights in the world.

10. Resolved, That during the comlng conference year each church not incorporated shall elect trustees for a term not exceeding five years.

11. Resolved. That the trustees report to their congregation, at least once a year, in written form,

12. Resolved, That each congregation shall contribute to the Conference Fund during the year.

13. Resolved. That we authorize the secretary to have blanks for Sunday school and church reports printed.

14. Resolved, That J. N. Durr serve as hishon of the congregation at Rockton and Aaron Loncka at Masontown for the next conference year.

15. Resolved. That the members at Schellsburg and those who have that charge shall view the matter of a build lng at that place and advise the bullding committee

Following committees were appointed and approved by conference; Bible conference, Sunday school conference, Sunday school library, Bnilding, Locating minister at Rockton. Election of officers as follows: D. H. Bender, moderator; Aaron Loucks, Asst. moderator; S. G. Shetler, secretary; A. Metzler, treasurer.

Conference then adjourned to meet at the Weaver M. H. Johnstown Die. trict, the last Thursday and Friday of August, 1901.

Secretaries, S. G. SHETLER.

For the Herald of Truth.

TRAVELING IN INDIA.

BY J. A. RESSLER,

Methods of travel vary in India, When you get off the pler to which your ship has been fastened and Into a "Victoria" with four wheels and com-

fortable seat protected from the sun and rain by a leather top, you think that traveling ln India is not so much lifferent from traveling at home. You take a ride on the tram-cars drawn by strong, well-kept horses and pay an anna (two cents) for the ride no matter how far you go. You see well to do natives riding in funny little carts drawn as rapidly as two nimble oxen can draw them

Railroad travel is different from that In the United States. But not so much different as to require special mention in a little story like this. It is when you go into the interior that you exper lence the greater variety. You see tall camels stalking along with burdens of various kinds and weather beaten men and women riding along with that swing so characteristic of the "ship of

For three fourths of the year horse back is pre-eminently the method of travel on the plains of India. Horses are here in variety. Queer little ponies from the back of which a tall man's feet almost touch the ground Tall 'Walers" from Australia with their easy trot. Arabians, wiry and Impetnous, but very much attached to their masters. You can buy a horse for from five rupees (\$1.67) on up to thousands.

But some people do not care to go to the trouble and exertion of learning horseback riding. They prefer the oxtonga. It is really a very comfortable vehicle (food oven can take it along at the rate of six miles an hour. But it must remain in the road. It is not good for travel across rice fields and it cannot go in the rainy season. Even horses fall to be useful in a proper rainy season. The ordinary cart-tracks which serve as roads become Impasaable except for that semi-amphibious pachyderm, the elephant. Those whose ousiness compels them to travel in the rainy season off from the main roads. choose the elephant as the hest means of getting about.

We used to read of the intelligence of elephants with some incredulity. But sincethe writer has taken a counte of elephant rides he is ready to believe almost anything said in favor of the elephant's power to understand human speech and algnals. In going along through the jungle one meets with obstructions in the way of trees some times. When I first saw the elephant stop, and at the word "dph" (push) ahove a tree slx inches in diameter out of his way with his foot, my admiration for the creature rose. Then after a while we came to a tree whose branches would not permit the howdah on which we were sitting to pass. At the command "beak" the elephant pnt up his trunk and broke down the obstruction. Such occurrences are not unusual but the ordinary thing, as I found on a trip through a very jungly region last week A man who attends and drives an elephant is called a mahaut also spelled mahout. The mahaut who drives the elephant the writer occasionally uses is about sixty years old and the elephant. he saya, is about the same age. He sits astride the creature's neck within easy reach of its ears and talks to it. about as he would to a person. "Be careful now. Take it slowly. Go ahead. What do you fear? No danger." He

tells it everything it is to do in plain

Hindi and it understands. When he

wants to get down he tells it. "Let me down." It puts up its trunk for him to set his foot upon. He climbs up right over its face holding by both ears.

Then there are other methods of travel. In Calcutta there are pulanquine for line These are carried by four men. A hammock swing on a pole and carried in the same way is used largely by people during the rainy season Mrs Page was carried in such a hammock on her last trip to Ralpur for about one-third of the way.

I dismissed railroads rather summar lly at the beginning of this story, but I must come back to them again. The road from here to Rainur is a two and one-half foot gauge and is not yet open for traffic. However we have been us ing it occasionally when we had to go to Ralpur on important business. A train was not always going our way when we wanted to go so we'd borrow a trolly. A trolly is not an electric car In India. It is a hand car but its method of propulsion is different from that of hand care in America There is a handle like a small lawn mower handle over each rail. Coolies run along on the rall and keep the car in motion Four coolies accompany each trolly, Sometimes one, sometimes two push On down grade reaches all can sit on the trolly. Six to ten mlles an hour can be made in this way. One gets more familiar with the details of railroad construction when sitting with your feet three inches from the track than you do riding in a "Pullman."

When Brethren Page and Goerz were Nagpur they rode in what is called a "push-push." This is a cart somewhat like an ox-cart but pushed and pulled by man-power. In the mountains a light carriage drawn by a single man is also used. This is generally known by its Japanese name of jlnricksha. It was probably imported

All this has to do with the European who lives in Indla. The great majority of the natives never use any method of travel but their own feet. But they aspire to other modes of getting to their destination just as their fairer akinned European brethren. Riding an ox, then an ox-cart, then a tongs horse gari, horseback in all ita grada tions, up to the camel and the elephant is about the way to progress according to the natives' idea away from the rall way lines.

Dhamtari, C. P. India, Aug. 15, 1900.

For the Herald of Truth

THE PROGRESSIVE IDEAS OF THE AGE.

There has been something said in the HERALD on this subject, but I wish to bring to our minds what these pro gressive ideas are now doing and what they always have been doing for the human family.

The progressive idea commenced with Adam and Eve. The Inventor of the "Progressive Idea" came to the woman after God had told them not to eat of the tree in the midst of the gar den, nor to touch it, lest they die, and sald to her, "Ye shall not die, but be as gods." And when the woman saw that it was pleasant to the eyes, and a tree to be desired to make one wise, the "Progressive Idea" caused her to partake of the fruit and she gave also

to her husband. By this act this "Progressive Idea" brought to the human family sickness, sorrow, pain, death, and all the degrading sins and vices that the suffering world now endures, and ever did endure. Here we see plainly what the "l'rogressive Idea"

In Noah's time it came to pass that the sons of God saw the daughters of men, that they were fair, and they took themselves wives of all which they chose. This was contrary to the will of God, and a disobedience to the divine law Then said the Lord "My Spirit shall not always strive with man," and the Lord commanded Noah to build an ark for the saving of his house. Noah was obedient to the divine call, and while the ark was building he preached to the people. The "Progressive Idea," however, had brought about that there were "mighty men." men of renown. who deceived all except Noah and his family, eight souls. This speculative philosophy brought destruction upon the whole human race, except the eight persons above referred to, who believed God and desired no improvement on His word.

has done for the human family.

It seems to me that if there ever was a man that might assume the liherty to teach God or to plead for a change of His word or command, it was Abraham when God had given him the promise that his seed should be so wonderfully numerous, and then commanded him to offer up his son Isaac as a burnt offering.

The human side would have said. Lord, if I offer up my son, how shall Thy promise be fulfilled. But we hear none of these progressive Ideas advanced. Abraham, at the command of God, goes forth unhesitatingly to obey, and leaves it to God to take care of the consequences, and this is the way for us to do, walk in obedience to all the laws of God, and He bimself will care for the consequences.

Let us now look at what is recorded in the 16th chapter of Numbers. "And they gathered themselves together against Moses and against Aaron, and said unto them, You take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord ?"

Do you see in this the progression in their own eyes? The question might arise. How did Moses know that they were not holy? Just in the same way that you and I may know. They did not obey the word of the Lord. They assumed to improve on the commandments which God had given to Moses, and so set themselves up against God, and made themselves transgressors of His law, and the apostle tells us that sin is the transgression of the law, and he that committeth sin is certainly not holy. In our day, under the gospel dispensation the same rule holds good. Any one that sets aside any of the commandments of the gospel, and is not obedient to all that Jesus taught us is a transgressor and falla under censure before God; and men who find many things written in vain, in the word of God, are certainly deceived.

When Moses heard these things he fell on his face, and said unto Korah and all his company, "To morrow the

a great part, or all of the congregation, deceived. If the day of judgment finds gifts of wisdom and faith of wonder-Idone "

Then the Lord sald unto Moses "Speak to the congregation, saying Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs lest ye be consumed in all their sins." Those that came out on the Lord's side did not go down into the pit, and those that did not come away from them went down into the nit

The old saving "that history repeats

itself" is true, and we have many instances at the present time to which a direct application could readily be made The "Progressive Ideas" of today manifest themselves in many simi ways. There are preachers and members in the church to day who tell over again and again the old story of Korah and his company, and in their hearts they commit the same sin, only the Lord, in mercy, does not bring upon them the same dreadful punish ment. The men who are assailed in the same way as Moses was, and who bear patiently and meekly all the unkind thrusts that are heaped upon them, could no doubt gain more honor of men and more friendship with the people if they could fall in with all these ways of human progress, but Moses in his early life already gives us the great lesson that it is better to suffer affliction with the people of God. than to enjoy the pleasures of sin for a season. In this instance he could, no doubt, have served the good will of the congregation better by going with them, and not rebuking them, but how, in that case, would he have stood with God? This question each one may answer for himself. This applies equally well to our senior editor, to whom reference has been made in several previous articlea; he could serve the great majority of the people better by drifting along with the progressive ideas of the age, and the course of this present world, but how would it be with God ? This is the question for us to consider.

I will now give an example from Exodus 32 as to how it goes when leaders follow the wishes of the people, contrary to the teachings of the word. When Moses delayed coming down

out of the mount, the people gathered themselves together unto Aaron and caused him to make a "molten calf: and they said these be thy gods, O Israel, which brought thee up out of the land of Egypt." Do you see the wonderful progression? They themselves made the goda that did such wonderful things. "And when Aaron saw lt, he built an altar before lt;" and "made a proclamation, and said, Tomorrow is a feast to the Lord." And they rose up early on the morrow, and offered their offerings and sat down to eat and drink and rose np to play. Is it not wonderful that Aaron was so taken in with their progressive ideas in making their own gods, and then making a proclamation that the following day should be a feast unto the Lord, when they were in the heighth of sin with their wonderful progression. O my beloved fellow travellers with me to the bar of God, was he not wonderfully deceived? Let us take warning from these and various other passages to Lord will show who is holy." It seems not believe any thing that does not Paul the greatest evangelist of the that Korah, Dathan, and Abram had agree with the word, and thereby be

on their side, with their "Progressive us deceived the loss will be very great. (Conclusion in next number.)

SOUL WINNERS

BY THEODORE BARE,

All work in and out of the church should be done in the spirit of God. Christ has said "Without me ve can do nothing" hance the necessity of regen eration of heart and conversion of aims and purposes. As the plant needs the rich mellow soll and cultivation to give It growth, so must the heart be prepared for the indwelling of God's Holy Spirit, for the Spirit cannot live out of its element any more than a fish can live out of the water. It must have an atmosphere that is heavenly for it is a heavenly being. Its office is to guide man from earth to heaven but only so far as man will submit to the will of God will He direct him. We cannot serve two masters. We are either the children of God or the children of the world. We then should seek the wisdom of God for God's word has said "Be ye wise as serpents and harmless as doves," and "he that winneth souls ls wise." God ls well pleased with those who ask for wisdom. He blessed Solomon with honor and riches for ask ing for wisdom to govern the children of Israel. Therefore "Ask that ye may receive; knock that it may be opened.

the Spirit. The world must know that we have been taught of Christ, and as the children of the same family resemble the parents, so Christians must reflect the image of Christ. Then we are to pray fervently in the Spirit feeling our dependence upon God, and that the work is not ours, but the Lord's and that we simply are the instruments through which the work is done We should remember God's punishment of Moses for taking the honor upon himself in smiting the rock. Then there must be a steadfast, Immovable faith in God, a faith that knows no yielding nor wavering. Columbus could not be persuaded out of his faith concerning land beyond the sea, nothing would satisfy his ambition, but to move upon the waters. So must we move upon the fountain of God's great love for humanity. There must be a hungering and thirsting for righteouspess, a deep desire to read God's word and ohey it. There must be a self-sacrificing spirit, a spirit that ls willing to deny self for the good of others, and while man is to be humble. meek and lowly, yet his aim should be high. Many Christlans are satisfied with a low state of spirltuality.

Our lives must also bear the fruits of

Let the Christian "make his mark" in the world. The influence of man lives long after his death, and every man loves to have his memory cherished after death. There must be courage to face all the opposition with which the Christian meets. If the Christian were to lay down his weapon of warfare against the prince of the power of the air, then would the church have peace; but when the church assails infidelity, skepticism, sins and wrongs of the human race, then it receives persecution. Even early church, with all his graces and

working power was not exempt. But the Jews urged on the devout woman of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them ont of their coasts. (Acts 13:50)

He that will win soule must expect to meet the adversary in the way There must be much time devoted to prayer. He who has a pure heart will never cease to pray, and he who will be constant in prayer shall know what It is to have a pure heart, for the Spirit filled life is not a life of idleness but is zealous of good works, and if our churches would seek to retain the Spirit, there would be little need of eaching them to become missionarles; but while there are many so called Christians in the church to day who are envious, jealous, dishonest and deceitful in disposition, yet we have reasons to belleve and rainice that God will not cast away His people. It is a sad fact and one to be regretted that so many people get into the church that are not truly converted. It is a delusion and a snare and is one of the devices of Satan to ruin the souls of men. It is true piety and not numbers that give spirlt ual power to a church; the more unconverted, godless people brought into the church, the more its power for good is diminished, and the less able it is to win souls. Instead of being the means of saving others, they are often stumbling blocks over which others stumble into perdition

How can we expect the work to go on successfully in the hands of such men? Let the church return to its purity, and hulld upon the rock Christ with such pillars as Peter, James and John, and wield the sword of the Spirit as did Paul, Barnabas, and the other apostles, then will the power of the church be felt in the world. God never calls preaching servants and missionaries into the field of labor except they are filled with the Spirlt of God. Not withstanding the fact that there is much in this present day to discourage the work, yet we can rejoice that we live in a land of Bibles and where the worship of God is protected by law and men can worship God according to the dictates of their own conscience. If we look upon the prophets and apostles and see how they were persecuted, imprisoned, stoned, and massacred for the sake of the gospel, then we rejoice that we live in a Christian land. Again, as we look upon the prophets and apostle and see their wondrous faith, their heroic self-denial, their magnificent achievements, then we sit down like Elijah under a juniper tree of de pression and remark to ourselves that the stuff of which saints are made ls not in us. But how little we know of ourselves, of the possibilities for good that lie beyond! Therefore let us take courage, and put on the whole armor of God that we may resist the avil and ward off the flery darts of the wicked, giving God all honor and praise for giving us the victory.

Rost Lewistown, O.

COURAGE, BROTHER.

Though thy path be dark as night There's a star to guide the humble "Trust in God and do the right"

Though the road be long and dreary nd the end be out of sight:

Perish policy and cunning, Perish all that fears the light Whether losing, whether winning, "Trust in God and do the right."

Shun all forms of gullty passion, Flends can look like angels bright leed no enstom, school or fashlon, Trust in God and do the right. -Sel, by Wm. S. Landis

For the Herald of Truth

FATHER'S BUSINESS.

BY A YOUNG BROTHER.

"Wist ye not that I must be about my Father's business?" Luke 2:49.

In thinking over these words, spoken by the Savior at the age of twelve years, I am led to wonder how many of our boys or girls are about their heavenly Father's husiness at the age of twelve years, or how many at the age of 18 or 20 years. I will come a little closer home: ilow many of ns, claiming to be followers of the Savlor or His disciples are really about our heavenly Father's business? If we look into the matter and see what husiness He was engaged In at the age of twelve years, we can readily see whether our children are engaged in the same business, and if not, whose fault is it? Surely not God's. Let every one answer this for himself.

We find Jesus in the temple sitting in the midst of the doctors or teachers hoth hearing them and asking them questions, so that they were all amazed, or astonished at His understanding and answers. Here is a beautiful ex ample, for the religions instruction of the young is so largely neglected; some have been even at times despised if they endeavor to learn God's word,

How did Jesus get to the temple? Did His parents send Him there? No. They went there and brought Him along. Bring your children to the house of God, and teach them in the way they should go, and when they get older they will not depart from it. Later we find Christ at Nszareth subject unto His parents and growing in favor with God and man. Parents, bring your children to church and Sunday school, and show them that you are interested in the religion of our Lord and Savior Jesus Christ. Teach them the word of God, teach them to sing and pray, and when they come to years of knowledge and understanding, there is not the same danger that they will depart from the way of life, for when they once taste of the heavenly blessing of holy communion with God in singing, praying and studying His they will no longer desire to roam about on Sunday in worldly amusements, but their delight will be in the Lord, and in His law will they meditate day and night, engaging in their Father's business.

My dear young brethren and sisters in the Lord, when pretended friends entice you to follow them to their places of amusement, to draw you away from Sunday school or Bible readings or church services or song services, let this same mind he in you that was also in Christ Jesus, and answer wisely by saying, "Wist ye not that I must be about my Father's busibut it will not prevent them.

business, we must be a light to the

world in our daily life, walk, and

conduct and teaching and admonishing

one another in hymns, psalms and splr-

itual songs; not engaging in idle,

frolicsome talk, or singing humorous

or comic songs, etc., as we often see

and hear professing Christians en-

gaged. When we are engaged in our

Father's business we find no time to

idle or play, yea, no time to visit,

except it be visiting the sick or the

aged or feeble ones that have no priv-

ilege to go to church or Sahbath school,

or in other words visiting those to

whom we can give, or from whom we

can receive, help. One of our members

in church and Sunday school once

expressed his love for the Savior by

saying, "I must either quit the Sunday school or quit visiting." He chose the

latter, not because it gives him more

spiritual food, not because he loves the

Savior shove anything else, but because

of idleness and worldly pleasures.

Christ said. "He that loveth father,

mother, brother or sister, yea friend,

Dearly beloved, think on these

hings. God requires fruit from us.

Christ said, "Ye are the branches," and,

"ye shall hear much fruit." Every

branch that bringeth not forth fruit

shall he cut off and cast into the oven.'

Now we see in our days many beau-

tiful branches trained nicely, on the

the fruit?

trellises, with nice foliage, but where is

The branches may grow ever so nice

and straight, the foliage bright and

green. Their offsprings or young

shoots growing straight and slender,

hnt unless they bear fruit, they are

worthless, and take up the room for the

and cast into the fire

we faint not."

fruitful vines, and they shall be cut off

Brethren and sisters, let us all en-

gage more earnestly in our Father's

business and see that the children, the

young tender shoots, are engaged in it

along the line, in the church, in Sunday

school. Bible readings, and song serv-

lces: also in home and foreign mission

work, and "let us not be weary in well

doing, for in due season we shall reap if

THE STRAIT GATE.

BY A. K. DIENER.

In Matthew 7:13, 14, we read, "Enter

ye in at the strait gate, * * * * be-

the way, which leadeth unto life," In

Luke 14:28, we read, "For which of

you intending to build a tower, sitteth

not down first and counteth the cost.

whether he have sufficient to finish it.'

words unless it he that we must expect

to meet trials and difficulties in our

Christian life. What means "counting

the cost," unless it be preparing our

selves to meet the difficulties and

temptations that are before us. John

Bunyan knew the course to heaven

when he placed this slough of despond

In the first stage of the journey of

Christian life. You are sadly mistaken

if you expect to enter heaven without

opposition. Sincerity will diminish

What are we to understand by these

cause strait is the gate and narrow is

Weaverland S. S., Lancaster Co., Pa.

For the Herald of Trpth.

We need more active workers, all

more than Me is not worthy of Me."

Prepare yourself for discouragements, for you are sure to meet them, and it is wise to consider this matter well, lest you should conclude that some strange thing has happened to you. But notice, no part of this discouragement comes from God. Any doubt of God's willingness to save, or a distrust of His mercy on our part, is a mistake; but on the side of God, all is right, and God under all circumstances will be falthful to us. Consider this step well before you take another step, for it is a blissful thought. Arm your selves with the word of God, to meet every conflict, let it come from whatever source it may. God, like the father of the prodigal son, is anxionsly awaiting to meet you. His infinite mercy is held out to you. Why then should you not be willing to put all your trust in Him, let come whatsoever will. Perhaps the indifference or shyness of some professing Christian will make you feel that you are left without a friend to care for you or keep you, and you feel in the agony of your soul to say to the many that go up to Zlon, Is it nothing to you who pass by? Come, see, if there be any sorrow like mine: does no one care for my soul? But my filend, you cannot expect too little from man, nor too much from God. It is a shame for the so-called Church of Christ, and in a measure also for her ministers, that in many cases serious inquirers after salvation are so greatly neglected. This, however, should not discourage you, for all heaven, even the angels are interested in your behalf. Father, Son and Holy Ghost are concerned for you, and the angels rejoice over you if you hold out faithful. If you are neglected by Christian friends, call upon the Lord, and you will be the gainer in the end. Too many friends, too much attention, might lead you wrong, and cause you to depend too much upon the arm of flesh. Many a young beginner becomes discouraged when he sees the low state of religion among those who bave

While they are anxlously crying, What shall 1-do to be saved? they hear and see but little from many so-called Christians except their cares for the things of this temporal life, What shall we est or drink or talk about? The news of the day, business, stocks, trade, etc. They likewise see much of illtemper, so that one may almost give up in despair, and come to the conclusion that there is nothing in religion, because from some of these very professors you get plain bints that you are too anxious or too earnest about the matter. But if these people are not living up to their profession, that is their business, not yours. Holding yourself at some one's faults will be poor consolation for your soul in the day of judgment, and by measuring up your life with such, you will only condemn your own self, because you well know they are not faithful, and Christ emphatically said, that no hypocrite or unfaithful person, shall enter into heaven unless he repenta and turns away from his untrue life: therefore let every one that professes Christ, he careful what he does, or what he does not, for we will be required to render an account for every idle word that we speak, and for every opportun-

professed Christ for years.

Further, to be about our Father's difficulties, and finally overcome them, ity to do good which we have neg

October 1.

Maybe you are discouraged because there is so much difference of opinion In regard to treating ordinances, because one will say, you should haptize infants and another, you should be baptized on your faith, and another will preach immersion, and still another will say, the baptism of the Holy Ghost is sufficient, and another, you should wear modest apparel, and avoid all worldly amnsements, while another will tell you all this makes no difference; if only the heart is right, all is right.

But let us see if the heart is right when it has a desire to follow the

vantties of the world. The proper way, and the only way to find out what is right, is to take the word the last will and Testament of God, sent down from heaven, the New Testament which Christ sealed with His blood, and compare all these things with the Instruction you find given there, and if you do not find them to coincide with the New Testament rule, you may he sure that they are wrong in the sight of God, and if you disobey the commandments of God, given through Christ, you are none of His children, and consequently no helr of heaven. You will perhaps ask, Is there no other way to heaven? Are there no milder terms of submission or of entering the mansions of glory where Christ sitteth at the right band of God? Answer: None whatever. All who make an attempt to modify these conditions laid down in the New Testament, will perish with all other sinners. We find that a voice from heaven said (Rev. 22:12-14), "Behold, I come quickly; and my reward is with me, to give every man accordlng as his work shall be." "I am Alpha and Omega, the beginning and the end, the first and the last." Riessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Again Rev. 22:18, 19, we read, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things God shall add nnto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God ahali take away his part out of the hook of life and out of the holy city and from the things which are written in this book.'

By this you see that the only way to heaven is through the plan of salva tion laid down by Jesus Christ, our advocate before God, the Father.

We should rejoice that we are counted worthy to bear trials, difficultles and temptations for the sake of Legue but we must overcome and not yield to sin and to every wind of We dare not he like the reeds which turn their heads any way the wind blows.

You may he discouraged, because some one will tell you, you are not sure that the Bible is true. If we had it in its original language, it might read quite different, for by translating, it may have gotten a different construc tion, but we have all reason to helieve that those who spent years of time, and thousands of dollars in translating it, dld their very best on every sentence.

Again, you may say, I am not sure that there ever was such a man as

Jesus; who was sent down from counteract all that the missionaries of heaven to lay the plan of salvation, but the cross will be able to accomplish for how do you know that there ever was such a man as Columbus, or Washington or Napoleon? Did you ever see those men? You will say, no, bnt history says so, therefore I have no reason to donbt lt.

But you have less reason to doubt that which you find recorded in the Bible, because nature itself proves its truthfulness in many different ways. and we may conclude that the Christian religion is the only true religion, as it is the only religion which advocates love toward our fellowmen, and the only religion that raises the standard of civilization and good will towards God and man; and if you wish to enter in at the strait gate where Christ sits at the right hand of God, and if you wish to hear that blessed voice, "Well done, good and faithful servant, enter into the joy prepared for you from the foundation of the world," then it will be necessary for you to accept the whole New Testament which was given us by our Lord Jesus Christ. Goodville, Pa.

> For the Herald of Truth. POLITICS

BY A. K. KURTZ.

Under the above caption we notice an editorial in the last number of the HERALD OF TRUTH and agree with

We also notice an article in the Review by a Mennonite brother in regard to the coming political contest, and the question asked "whether we as a people professing non resistance could consistently support-by ballota war administration." This is certainly worthy our prayerful considera-

We all know that the form of government under which we live grants to every adult male citizen the privilege to endorse or disapprove the issues of the different political parties. There is no compulsion in this. We are merely called upon to give our preference of the different issues and principles invoived in the contest, but in the exercise of this privilege party affiliations are so often esteemed of greater importance than moral Issues and Christian principles, and this is wrong.

We all know that the expansion policy of the present administration and the acquisition of territory in the far Fact will necessitate the keeping of a large army there for an indefinite length of time. Now the keeping of an army and the acquisition of territory by force of arms is antagonistic to d-nnonite doctrine. Can we then con sistenly support these measures?

It is of course argued by some that the result of the war in the Philippines will eventually be for good in opening up the country to mission work. This may be. But if only a small part of the money and human lives had been expended in the evangelization of those Islands, no doubt but in ten years from now they would be as far advanced in civilization as they will under the present war policy.

The islands are already cursed with the American saloon; it was there in advance of the missionary and will no doubt continue to be a menace to and

years to come. Whereas the pure gospel brought to bear upon the hearts of any people will not only civilize but Christianize them to the extent that these evils brought there by ungodly men and the sword will find no place among them.

Let us think before acting, the church is gradually losing her power over the world. Let us rather seek to repair the gaps in her walls by living Smithnille Ohio

AN UNCOMMON VIRTUE.

MINNIE L. DRYNAN.

Humanity is a virtue not personally admired and is sought after the least. We rather despise the meek and lowly, associating them in our minds with Dicken's Character Sketch of Uriah Heep, who was so very "umbie,"

Nevertheless true humility is one of the graces which we should covet and one which we would do well to cultivate for it lies at the foundation of all the other virtues, for pride hinders all joy, peace, long-suffering, goodness, mercy and truth.

Humllity does not mean self-contempt. Self-contempt and self-depreclation are often the worst forms of pride. If any one thinks he is humble he is very far from being humble. Distrust of self and dependence upon God who says "my strength is made perfect in weakness," does not lead to self conscious conceit, but the unconscious emanation of a strong self-relying, self controlled man or woman who has sel' knowledge and self-reverence. True strungth of character is attained only by the meek and lowly of mind.

It is by no means a natural thing for us to be humble. We do not like to be unnoticed. It is not in us to love to bear the cross, to shun honors, to meet allronts with meekness, to bear with calm resignation loss of wealth, health, friends, to have no desire after the riches, honors and pleasures of the world to esteem others better than our selves. Self is forever endeavoring to get the upper hand. The old Adam is constantly striving to exalt himself. We are continually wishing to be more than Christ would have us be. To get a name for earnestness, to win applause, to acquire a certain amount of popular ity in our social circle, in our church. These desires are forever creeping ln and filling the places of higher and

nurer motives. Yes! and we may deceive ourselves, and fancy we are doing God's work and glorifying Him, when we are only glori fying ourselves.

The answer to the first question in the Presbyterian Shorter Catechism is, "Man's chief end is to glorify God and enjoy Hlm forever."

Perhaps we have never thought of this, that this is the end we are to live for-to glorify God. Perhaps we have never in our whole lives done a single thing from this grand and glorious motive. We have often acted from a desire to do right, from a sense of duty, from a feeling of kindness or love or a desire to be useful, but how seldom with the simple desire to glorify God. Onr Lord says "Let your light so shine

good works, and glorify your Father which is in Heaven"-not that men may praise us, but glorify our Father in

Would it not be well to often question ourselves, and ask, "Do I act from a proper motive? Am I wishing to gain a name among men or to advance the glory of my God. Self examination is good for the sonl, and, as we look into our proud selfish motives, into our lives might do a great deal of good without of pride and self-will, we must surely bow ourselves to the ground with the Publican's prayer, "God be merciful to me a sinner." Let us look at Christ shadow should fall behind or on either Jesus our perfect pattern. His life was one continual glorifying of God, "I seek not mine own will."

At the grave of Lazarus hear how He spake to Martha, "Said I not unto thee if thou wouldst believe, thou shouldst see the glory of God," and in Gethsemane, "Father save me from this hour. But for this cause came I unto this hour. Father glorify thy name.'

See also l'aul's humility which made him willing to hear shame, reproach, and suffering, content to be despised that Christ might be honored, to he abased if only his Lord might be exalted John the Bantlet too when crowds were following him in his humillty said, "One cometh after me, whose shoes I am unworthy to unloose," He must increase but I must decrease. In these words of John's lies the secret of the growing Christian. Less and less of self, less and less of his own will, and Christ increasing in his life, glving him strength for daily trials and

"If a man could make himself humble to order," says Drummond, "It would simplify matters, but we do not find that this happens. Hence we have Christ in our hearts, and be must all go through the mill-hence death to self is the nearest gate and quickest way to life."

Thos, a' Kempis says: It is good for a Christian to meet disappointment and reproach, to be evil spoken of, even when intentions are upright and actions Master's vineyard. Therefore bow blameless, for this keeps him humble earnestly we should labor for the Lord. and is a powerful antidote to the poison of vain-glory."

Men sigh for the wings of a dove that they may fly away and be at rest but ashamed to step out holdly for Christ flying will not help us. The Master says, "Learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls."

If we tearn of Him, we will find "He came not to be ministered unto, but to minister." So that we must be humble and forbearing in our dealings with others

in one of Christ's parables, He said, "when you are hidden to a wedding, take not the highest place, but the lowest, so that when he that hade thee, ometh, he may say to thee. Friend go up higher, for whosoever exalteth himseif shail he abased, but he that humhieth himself, shall be exalted." We ought not to seek the highest places, but it is right that we should fit ourselves for them, so that when they are given us, we may fill them acceptably and with honor. Hence we should hury none of our tal ents, however small, but use them in the daily opportunities which come to every one. It may not seem worth while to take a suborinate place in church work, but if we do these little things well, the great things will fall to our lot hwe and hye. To humble one's church, he obedient to her doctrines

before men, that they may see your self is not to have a low opinion of one's self. It is to be so busy in beautiful service for others as to have no time for thought of one's self.

There was once a saint so good, says a beautiful legend, that the angels were astonished at a mortal so godly and they asked God to allow them to give the saint some special gift. They of fered him many things but only one thing be desired, and that was that he ever knowing it. The angels were perplexed, but finally resolved on the fol lowing plan: Every time the saint's side so that he could not see it, it should have the power to cure disease, sooth pain and comfort sorrow. So the saint went about his dally life diffusing comfort and blessing all about him, and people followed him sliently, respecting his humility and never speaking to him about his miracles. Little by little they came to forget his name and called him the "Holy Shadow." Truly that saint lived up to Christ's command, "Let not thy left hand know what thy right hand doeth."

For the Herald of Truth

OUR CHURCH: WHAT CAN WE DO FOR HER?

BY S. E. S.

We realize the importance of this subject, therefore we ask for the guidance of the Holy Spirit in writing a few thoughts, that nothing may be written but that which will be to the honor and glory of God.

Realizing our inability to do any thing of ourselves, we must first of all willing to be gulded by His Holy Spirit hefore we can be effectual workers in the church of God.

"Tie slone by and through the seeis tance of our Heavenly Father that we can become fit subjects for work in our encourageing the saints and warning sinners to flee the wrath to come, hefore it is forever too late. Let us not be and our church.

How careful and prayerful we should be lest we do something which might cause our brother to stumble or drive the sinner farther from Christ,

In the church, Christ, our head, gives us each a work to do, and there is a per sonal responsibility resting upon each of us. Let us therefore be earnest and avail ourselves of every opportunity to help others, and work in our church for God and in the strength of the Lord perform with willingness what our hands find to do.

To be wholly given up, an entire con secration of ourselves to the service of God, means to be zealous workers in the church, for where Christ reigns supreme there is power and strength,

With Christ abiding in us we may be a mighty army, tearing down the strong holds of Satun and build up for Christ a church pleasing unto Him, pure and unspotted from the world.

But let us remember that the key to successful Christian life is prayer and close communion with our God.

Brethren, sisters, let us love our

word of God, attend and take part in all religious devotions, be attentive dur-

ing worship and pray earnestly for ber. Let us help and encourage our ministers by heeding their words of advice and admouition thereby showing our love and interest for Christ and the church.

Although we cannot all be teachers, we can be hlest in occupying some bumhie position. In Matt. 10:42 Cbrist says, "Whosoever shall give.....a cup of cold water only in the name of a dlscipie, verily I say unto you, he sball in no wise lose his reward." So we see that the humblest deed done for the sake of Christ aithough it may seem to us very small, we shall be rewarded for lt.

Let us then be prayerful and earnest in the work which the Lord has entrusted to us, and in the end "when the chief Shepherd shall sppear we shall receive a crown of glory which fadeth

Oronogo, Mo.

For the Herald of Truth. "YE SHALL KNOW THEM BY

THEIR FRUITS." BY F. B. P.

These words were spoken by our Savior in His sermon on the Mount, They were spoken with special refer ence to false prophets who come to us in sheep's clothing, or under the pretense of Christianity and pretending to be very good, very sincere and very honest, while in truth, they are very wicked, very deceptive, very dishonest - they indeed come in sheep's clothing - the emblem of meekness and purity, while inwardly they are ravening woives.

In the succeeding verses the Savlor compares men with trees bearing fruit. We can usually tell when we see a tree what kind of a tree it is by its general annearance, its branches, bark, leaves etc. But we can not always tell what kind of fruit it bears until we see or taste the fruit. In this, then, we see the truth and aptness of the illustration used by our Savior, "Ye shall know them by their fruits."

Comparatively speaking, then, we need to see the fruit the work, the actions, the conduct of men in order to know more correctly their character.

The Savior gives us a lesson on Christian character, not only on moral character, but on Christian character, and holds out very distinctly and plainly that there are a great many people in the world who profess to be pious. Godfearing people, followers of Christ, but in reality they are deceivers. Men who pretend to be what they are not, men who show a false exterior, making a vain show, speaking lies instead of the truth, while in reality they are hypocrites and deceivers. Of this class Jesus says, in the same chapter, "Many wiil say unto me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name have cast out devils and in thy name done many wonderful works" but he will say unto them: I never knew you: "depart from me, ye workers of inlquity."

I wish to present in connection with the above passage some thoughts on Christian character, and the test of Christlan character.

the permanent and lasting characteris-

and ordinances as laid down in the ties of Christian love, the principles, doctrines, teachings and life, or that power in Christian life that will prove to the world and show to ourselves, that we are living in accordance with the teachings of God's word, and that we are children of God; that we are not only such as draw nigh unto God with our tongues and lips while our bearts are far from Him, but that we are consecrated to God and to the the service of the church, and love God in all sincerity and truth, Recently the writer received a lette

from a minister who had been preach-

ing for many years and who was looked upon as a power in the church, esteemed as a man of God, who understood the scriptures and taught the true principles and doctrines of the Gospel of Jesus Christ, who writes that he was but recently converted. He further states in his letter that the Mennonite people, as a people, although they teach repentance and conversion, they do not under stand what true repentance is, neither do they practice it. These charges made a deep impression upon my mind and I began to question whether this was really true; whether indeed I do not understand the gospel doctrines of repentance and conversion; whether it is true that our Mennonite people and our Mennonite ministers are so ignorant, so inexperianced in the gospel and its teachings, and so deceived that they simply hold forth these teachings in a way, while they do not possess the reallty of a new life and fellowship with God through our Lord Jesus Christ. Can this be true? I looked seriously at these questions and prayed that if 1 did not understand them as I ought God might give me wisdom and grace to understand them better. I was reminded of an incident that is told of a certain public singer. It was told him that even the school children laughed at and made fun of his singing. He replied, "If this is true, then I must learn to sing better."

If we bave not learned these teachings of the gospel correctly, if we have not fully consecrated ourselves unto God in a true spiritual sacrifice, then it becomes us to day to turn unto the Lord anew and learn the great lessons of love, and of peace, and of truth better than we have learned them before and to come with true repentance and true sorrow of heart to accept the gospel of

Christ in its fullness and in its purity. From the word of God we learn that repentance is the beginning of Christian life, but what do we understand by repentance? Literally it means, to return, to go back from the way in which we have been going, and get iuto the right way, and taking it for granted that we have been going in the wrong direction, that we now see our error and turn, that we may go in the way which God gives in His word and points out to us. In order to bring us to repentance we must, as a matter of course, come to a consciousuess of sin and a knowledge of right and wrong. If we do not see ourselves as sinners, and under condemnation of the law of God, we cannot see or understand the necessity of repentance. Without this knowledge, or consciousness of sin, no one will or can repent. We sometimes meet persons of this class who do not see themselves as sinners and conse-By Christian character we understand quently do not see the need of repentance. I once met a man, who when

said, "Why should I repent? I have God. committed no wrong, I deal with every man honestly. I give to every one that which belongs to him, I bave done no wrong. Why should I rejent?" He was one of those who had been taught to submit to certain forms and ceremonies and this he considered to be sufficient for his justification and acceptance with God. There are hundreds and thousands who by the observation of outward forms and ceremonies, are deceiving themselves. They have never repented, they have never learned to understand what repentance is, they are going on in their hlindness and do not see the danger upon which they stand, because the truth is hid from their eyes.

When the teachings of God's word are impressed upon our minds, by whatever means this may be accomplished, we see ourselves condemned before We see ourselves as sinners just as the publican standing in the temple praying said, "Lord he merciful to me a sinner." When the sinner thus sees himself under condemnation, and remembers the kindness and mercy of God and the blessed promises which He has given, not to turn away from, or to cast out, any who will come unto Him: he will lay hold of these promises and turn unto the Lord even as the blind man who sat by the wayside begging, when he found that Jesus was passing by, be cried mightily, "Je sus, thou Son of David, have mercy upon me." And when Jesus turned to bim inquiring what it was that he so greatly desired, he said, "Lord, that mine eyes would be opened." He received the blessing and went bis way rejoicing. So likewise the sinner, when he turns unto the Lord with a sincere desire, with sincere repentance, pleading the Almighty Father in Jesus' name to for give him his sins and to accept him as His child, the Lord in mercy will forgive his sins, give him a new heart, renew a right spirit within him and adopt him into the family of God as a dear

One of the essentials of true repentance is obedience. Like Nicodemus who came to Jesus by night to converse with Him in regard to the doctrine which He taught, we may not be able to tell how the change of heart was brought about or how we were brought out of darkness into light, or how we were converted from the power of Satan nnto God, but if we have the Spirit of God and the mlnd of Christ ln us, the new life will he manifested, and we shall know that we have become the children of God by the evidences which are given us in His word, as the characteristics of a true Christian life. Jesus said to Nicodemus, "The wind bloweth where it listeth and they hear the sound thereof, but they cannot tell whence it cometh nor whither it goeth, so is every one that is born of the Spirit." The lows once asked the blind man who had been healed, "How did this man heal you? You were hlind and now you see." The man who had been healed said. "I know not how He healed me, but one thing I do know, that whereas I was blind, now I see." So the converted sinner may not know how his conversion was brought about, but he knows that once he was in the depth of darkness and sin, and that now he is turned from sin and darkness, and is

spoken to upon the subject repentance, consecrated to the service of the living

The truly converted man will show by his life, his walk and conversation, that old things have passed away and that he is become a new creature in Christ Jesus.

There are two classes of evidences that prove our conversion. Some persons try to prove their conversion by their feelings, but God's word is the only means by which we may safely prove ourselves. Jesus speaks of certain characteristics of Christian life which will make it very easy for us to tell our condition ourselves, and as far as we have a right to judge, these same characteristics are the means by which we may measure others.

The Savior says, "Blessed are they that hunger and thirst after righteous ness; for they shall be filled." The anostle Paul writes to the Collossians saying, "If ye he risen with Christ, seek those things which are above," This shows us that the Christlan desire is no longer for the things of earth, but for things divine, and when we have this desire for heavenly things, it is, at least, one evidence that we have the love of God ln our hearts. The soul, when it is thus united with God, goes out after the bread of life. This desire is manifeeted in different ways. He (the Christian) loves to read the word of God; he bas a desire for Christian fellowship; he loves his closet where he may con verse with God in prayer and meditate upon the precious precepts of the word. This is to him a source of joy and com fort continually. He enjoys heavenly things: he loves to have fellowship with God's children, because he loves the brethren, which is another test of true discipleship.

LUKEWARM CHRISTIANS

A thoughtful Christian said, "As I was reading the many articles on alarm ing spiritual declension I said to myself. I don't wonder at these things when we consider the many secret lodges the churches are united with, as a substitute for religious worship.

Is not God just as willing to give His Holy Spirit to them that ask Him as in olden times? God's word tells us He is more willing to give His Holy Spirit to them that ask Him than earthly par ents are to give good gitts to their chil dren, and I believe His word, Then why this decline in spirituality?

Are the ministers to blame, or is i pride in the churches? They have their great pipe organ which destroys all the words of the hymns they sing, and then say, "O for the old time religion."

They should come down to old-time singing and preaching saying "Repent, for the kingdom of beaven is at hand." I believe a minister gets what he preaches for; if money is his object, he gets that; if saving souls, he will save souls, and add to the church such as should be saved. I believe salvation is just as free now as it was in times past to all who wil accept .- Sel. by L. M. J.

THE READY ARE CALLED.

The prepared man is the one upon whom God and men unite in calling to larger fields of usefulness.

The rich are not always called, the naturally brilliant are not always called, even the bonest and high minded are often disappointed. The ready are called. Men of great gifts who neglect their God given powers are often passed over for men of fewer talents who are ever preparing for life work. The commercial world wants prepared men for husiness leaders, our schools and educational institutions need prepared men and women as teachers, the church wants prepared men and women and young people for its varied forms of work; everywhere in all the departments of life men of preparation are wanted to fill the various positions Let us be ready -

1900

MARRIAGES.

SUTER—HEATWOLE.—At the home of the hride's father, L. T. Heatwole, near Dale Enterprise, Rockingham Co., Va., on Aug. 28th, 1990, by Bish. Geo. R. Brunk, Eugene C. Snter and Nellie Virginia Heatwole.

BRUNK-HEATWOLE.-On Septembrown and the residence of the officiating minister L. J. Heatwole, near Dale Enterprise, Rockingham Co., Va., Timothy F. Brunk and Bettie N.

BRUNK — RHODES.—On Sept. 9th, 1990, at the residence of the officiating minister, L. J. Heatwele, near Dale Enterprise, Rockingham Co., Va., John M. Brunk, of Alien Co., Ohio and Annie E. Rhodes of Rockingham Co.,

KILLIUS - MILLER .- On September AILLUS — MILLER.—On September 13th, 1900, at the Folk church, Tub, Pa, hy D. H. Bender, assisted by G. D Miller, Bro. Charles I. Killius of Somerset Co., Pa., and Sieter Tillie E. Miller of Garrett Co., Md. The Lord hless this union.

DEATHS.

BACHMAN.—On the 21st of May, 1900, near Morton, Tazewell Co., Ili., Elizabeth, wife of Jos. A. Bachman, aged 45 years, 29 days. She was born Apr 22nd 1855. She was married to her surviving husband Feb. 10th, 1880. She leaves hesides her husband a son and a daughter, an aged mother, a brother, four sisters and many friends. She took Christ for her Savior in her youth and was always willing to follow in His footsteps. The day before her departure she called her husband to the ed and told him she was going home, where it would be better than here.
To her daughter she said, she was
going home, to live with Jesus. These
precious words are indeed a great comfor to all her friends. Services were conducted by Peter D. Schertz and John Birkey, assisted by John Smith and Daniel Orendorf. May we all so live that at the end we can say, I am going home to live with Jesus.

HEATWOLE .- On August 16th, 1900. near Pleasaut Vailey, Rockingham Co., Va., of dropsy, Ahraham D. Heatwole aged 70 years, 9 months and 5 days. Funeral from Pike meeting house on the 17th, Bish, Abraham Shank and Pre. Jacob Martin officiating.

WENGER .- On Aug. 23d, 1900, near WERGER - On Aug. Su., 1800, 1800 Dayton, Rockingham Co., Va., very suddenly, of heart disease, Sarah Hartman Wenger, widow of Pre. Abraham B. Wenger, who preceded her to the grave four years before. On the day before her death Sister Wenger was before her death Sister Wenger was about the house attending to domestic affairs as usual and retired at about 10 o'clock at night. As she failed to join the family at the breakfast table at the usual bour the next morning upon going to her bed room she was found dead in bed and to all appearances bad passed peacefully away without a struggle. She died at the age of 63 years, 7 months and 4 days.

Foneral service on the 24th from Weaver's meeting house, L. J. and Joseph F. Heatwole officiating.

BRUNK .- On Sept. 9th. 1900. Greenmount, Rockingham Co., Va., of typhoid fever, John Brunk, fourth son of Pre. George Brunk. His departure occurred at a time when several other occurred at a time when several other members of the family lay stricken with the same disease that bore him into the eternal world. A wire and five small children survive him. Fu-neral on the afternoon of the 10th from Trissel's meeting house in Lower

BURKHOLDER .- On the 31st of Aug., 1900, near Harrisonhurg, Rockligham Co., Va., Sister Rebecca Burkholder, widow of Bishop Martin Burkholder, aged 79 years, 5 months and 12 days. In the spring she had a fall from which she suffered a great deal. Ahout five months ago she was partially paralyzed. At times she was almost heipless. At other times she could walk about in her room when assisted. She was a consisfor a number of years, and possessed such principles that we have reasons to believe that she is now sweetly resting with her Savior and loved ones in the glorious mansions prepared for the faithful, free from all troubles and trials. She boreher sufferings patiently and seemed to he anxiously waiting for the end. Her hushand preceded her to the spirit world nearly forty years ago.
She was the mother of nine children.
Three children and thirteen grandchildren survive her.
Funeral services were conducted by Bro. Christian Good from Rev. 2:10. "Be thon faithful unto death, and I will give thee a crown of life." Interment in the Weaver church burying ground.

1900, in Souderton, Montgomery Co., Pa., of stomach troubles, Sister Anna Alderfer (maiden name Swartley), aged 46 years, 10 months and 23 days was born on the 14th of October, 1853. She was married to Milton Alderfer, with whom she lived in married life twenty two years. She was the mother of six children, four sons and two daughters; one son preceded her to the spirit world. She died fully resigned to her dear Savior. She suffered much during the last week of her life, but bore all with Christian patience, and had a desire to depart and he with Christ. She was a faithful and heloved slater in the church and a good mother, and gave good exhortations before her departure. the was buried at Line Lexington Men M. H. Services were conducted by Michael R. Moyer and Josiah Clemmer at the home and A. O. Heistand and C. Allebach at the M. H. from Phli. 1:23. She rests in peace.

ALDERFER. -- On the 7th of September

WENGER. Near New Erection, Rockingham Co., Pa., Annie Frances Wenger, wife of Daniel Wenger, and dangater of Manasses and Margaret Heatwole, died Aug. 28, 1900, aged 30 rs. 1 month and 15 days. She was years, I month and 10 days. She was sick with consumption about three years, but was not confined to hed un-til about eighteen weeks before she died. She accepted Christ as her Savionr in her young and tender years and was a true and faithful member of the Mennonite Church until she died. In all her afflictions she showed herself the very model of meekness and pa tience, was not heard to utter one word complaint, and was fully resigned and longed to go home to Jesus. St at different limes said she was ready go (being conscious to the last), but d regret to leave her three little children hack. She was married December 13th 1891 and these nine years of married life were years of domestic felicity. She was as near without an enemy as it is possible for a true Christian to be. No one knew her but to love her. leaves a sorrowing husband, three little children, a mother, brothers and sisters early departure. The funeral services were conducted by L. J. and J. F. Heatwole. Buried at the Weaver burying-

ERNST,-August 27th, 1900, about 2.10 A. M., fell asleep in Jesus, Sister Elizabeth, wife of Bro. Samuei Ernst, of near Olathe, Johnson Co., Kansas, at the age of 79 years, 7 months and 5 days. In the evening of the 28th her days. In the evening of the 25th her remains were followed from the first M. church bouse in Olathe, where ap-pro riate services were conducted by Bro. —, J. H. Hershey and others, by a large concourse of friends and as quaintances to their family lot in the Olathe cemetery. She was born in Lan-caster Co., Pa., where she united with the Weaverland Mennonite congregation in the eighteenth year of her age. and remained steadfast in her faith— with only two of her hrothers, namely, Pre. Jacob and Martin Zimmerman surviving. She frequently expressed her desire to be relieved of the cares and

turmoils of earthly life. SNYDER-On the 24th of August. SNYDER.—On the 24th of August, 1900, at his residence near Woodbury, Bedford Co., Pa., of inflammation of the bowels, Bish. Hermon Snyder, aged 66 years, 3 months and 22 days. Funeral servlees were conducted by J. N. Durr and A. Metzler. Bro, Snyder was in the ministry probably about thirty five years, and a blahop for seventeen years. In his death the church lost a strong pillar, but we hope our loss is his eter-nal gain. He is survived by his wife, one son and one daughter.

WENGER.—Sept. 5, 1900, in Harrison Twp., Eikhart Co., Ind., of cholera in-fantum, George Rhemas Wenger, in-fant son of Michael and Salome Wenger, aged 7 months and 17 days. Was buried the 7th at the Yellow Creek church, on which occasion funeral dis-courses were held by Bish, John Martin in the German and Michael Sherk in the English language.

ACKER.-On the 16th of Sept., 1900 ACKER.—On the toth of Sept., 1800, in Foutz Valley, Perry Co., Pa., Sister Anna, wife of Bishop William Acker, aged 71 years, 4 months and 20 days. Her maiden name was Landis. She suffered from a stroke of paralysis for eight months, and bore her sufferings with Christian fortitude; she leaves a husbaud, two sons and six daughters to mourn ber death. Funeral services were conducted by William Graybill and Samuel Lider from Ps. 133:14 ried in the family graveya assembled to pay her the last tribute of respect.

LEVENIGHT.—On the 13th of Sept., 1900, near Marietta, Lancaster Co., Pa., Samuel F., son of John and Isahella Levenight, aged 11 months and 8 days. All that human hands could do, was needed another lamb for the heavenly fold, He took him home. His remains were laid to rest at Kraybill's meeting house on the 15th. Services were con-Text 2 Kings 4 : 26, last clause.

Hossiler.-On the 13th of Sept Hossiler.—On the 13th of Sept. 1990, near Donegal Springs, Lancaster Co., Pa, Sarah Amanda and Anna Elizabeth, daughters of Harry and Mary Hossiler, aged seven months. They hoth took sick at the same time and suffered only a few days, and were seven months old on the day they died. They leave parents and one little brother. Services at Krayhills Sept. 15, hy Martin Rutt and Eph. Nissiev from Ps. 16:6. Two buds on earth to bloom

ADVERTISEMENTS.

Books, 25 cents each .- The Dresm of Youth, by Hugh Black; Business, by greatly desired result. A very prac A. R. Wells; A Day's Time Table, by E. S. Elliott; Risen with Chrlst, by Rev. A. J. Gordon: For Christ and the Chnrch, by C. M. Sheldon; One of the Sweet Old Chapters, by Rose Porter; From Girlhood to Motherhood, by Mary mise with the world, but it cements Lowe Dickinson; Lend a Hand, by church members together. THAT'S ITS

C. M. Sheldon; Environment, by J. G. K. McClure; Love Made Perfect, by Rev And. Murray; Jesus Himself, by Rev. A. Murray: Young Men in History, by Rev. F. W. Gunsaulus; A Life for a Life and other addresses, by Henry Drummond.

Books, 30 cents each .- The Shep herd Psalm, by F. B. Meyer: Key Words to the Inner Life, by F. B Meyer; The Ministry of the Spirit, by A. J. Gordon: How Christ Came to Church, by A. J. Gordon; Christian Living, by F. B. Meyer; Calvary to Pentecost, by F. B. Meyer; Anecdotes. Incidents, and Illustrations, by D. L. Moody; Moody's Stories-to foster faith and fasten truth; According to I'rom ise, by C. H. Spurgeon; Select North field Sermous, by Andrew Murray, Robert Speer, A. J. Gordon, and others: Men of the Bible, by D. L. Moody; Se lect Poems; How shall I go to God, by Rev. H. Bonar.

The Simple Story

of the life and miracles of our Savior, as narrated in a captivating manner by a maid to her mistress, to assnage the terrible grief of a wronged wife of an Eastern prince, forms the contents of the new book entitled "The Prince Messiah," by Mrs. E. J. Richmond. "whose writings are all characterized by a high moral tone, and are especially directed against the vice of intemper ance and depicting its fearful conse quences," (Sydney, N. Y., Record.) It is extremely fascinating, ever bolding up the Savior's life as a faultless ideal and ranks with such books as "Titue" A Comrade of the Cross," "The Wrestier of I'hilippl," and others. It is bound attractively in strong paper cover, 25 cents; in fine cloth blnding, 50 cents and promises to have a large sale. For liberal terms to agents, address Menno nite Publishing Co., Eikhart, Ind.

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ABRAM B. KOLB, Editor

econd class mail matter.

Editorial Notes, Personal Mention, An Explanation. The Crop Outlook. The Progressive Ideas of When Non-conformity

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"Nothing to Do."
"Treating"—a Source of Drunkenness.
The Whole of Ma. ord Jesus,
The Culture of Children
Fear not, the Lord Reigns.
The Eleventh Hour Laborers,
Marriages and Deaths.
Financial Reports

EDITORIAL NOTES.

the next issue.

To our Correspondents.-In sending ln death notices, just please bear in mind that it has become a rule with the publishers not to admit poetry with death notices. This may seem a little hard for some, but we hope they will kindly bear with us, if their verses are

To those in Arrears.—The time is approaching when many of our kind patrons will renew their subscription, We hope all will renew, and thus invite the HERALD to repeat Its visit in their homes another year

Those who are in arrears for subamount they owe. We have large ex. part. penses in the publishing work, and the smail amount the many owe will help us out. We shall appreciate it very PRECIOUS. much if all those concerned in this re quest will reply early.

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We hope to see many of THINGS THE PUBLISHthe friends who come to ING HOUSE. attend the Conference at the Publishing House We were made glad to see many who visited Elkhart recently at the Publishing House, going through the several departments and interesting themselves in the various operations of printing and book-making, and we hope all our brethren and sisters and friends from Several articles which came too late abroad, who come to Elkhart, will not for this number had to be laid over for fail to visit the Publishing House. All

THE SUMMER Light frosts, chilly winds. and autumn hues on for-LAND. est trees tell us that the summer is past, and winter will soon be upon us again. Let us jearn a lesson from this and understand that the summer of life with many of us is past. not published, and all are treated alike the autumn winds are upon us, and the signs of the winter of death are before our eyes. But all who love the Lord Jeens in sincerity and truth may comfortthemselves with the biessed thought that beyond this vale of tears there is a summer land where the snows and frosts and chilly winds, and griefs and tears, sickness and pain never come, scription we ask kindly to send us the and where the "Lord's own" need never

We hope our dear brethren and sisters time the paper is issued.

The vile obscenity displayed

purposes, is one of the monstrous evils of our day. Great posters, covering whole sides of houses they will be able to look upon only a display the attractions of shows and modern city. The most of the improvetheaters, in scenes of debauchery and ments, however, at this time, are outside lewdness. Calendars advertising brew. of the old walls. In fact, the city has eries, cigars, etc., are distributed that greatly outgrown its walls, and is they may be hung up on the walls of spreading out over the hills in almost the homes. A favorite picture on these every direction, especially north and calendars is that of a woman of seductive appearance, and posing in an attitude gulte unbecoming. Indeed, if the father or son in a home where such pictures ornament the walls should find a lady member of the family, the wife, mother, sister or daughter assumlng such an attitude in public, he would decent in your mother or sister or purity and true art .- Review.

salem. It gives an account of the mod-This is for all the workers tion with the Zionlst congress. During and that the dry sands would soon be In the HERALD office a the present century the city has been swept by a rushing torrent. He had busy week, and each one somewhat modernized, and it is since barely time to escape before the flood can truthfully say every day, "This is that time that Christians have been was upon him. Ilaving gained a safe my busy day." This is conference given the right to acquire property; for, place on the bank of the stream, he week, and there are friends to entertain, until recently, even in official utter-Our Family Aimanac for 1901 is now there is business to attend to, there are ances Christiana were designated as awoke next morning he found that the ready for delivery. All orders will be articles to prepare, editorials to write, "dogs." Recently the city has pros whole scene had been transformed. promptly filled. It is one of the best and correspondence to attend to, and pered greatly, the population having The birds were singing in the trees almanacs published in this country. It we want time to attend conference, and increased from 23,000 in 1851 to about overhead, the people were rejoicing in contains besides the complete astro- also to spend a little time in visiting 60,000 in 1900. Pilgrims from all parts their huts and fields, and a broad river nomical calculations, several excellent with our brethren and sisters who are of the world go there, and there has twelve or fifteen feet deep was flowing

of reading matter, that is both interest- will please overlook the fact that our ness. Modern botels followed the coning and useful. Our almanac this editorial column has been somewhat struction of the railroad from Jaffa, neglected. For this number, too, we and during the last five years tele have not had so many original articles phones, telegraphs, and other modern from our correspondents so that we inventions have been installed in the had to fall back on selected matter. City of David. Some of the more conservative people, not only Mohamme will not forget to send us their best dans but others with a Ruskinian longthoughts for publication. We have six- lng for the discomforts of our ancestors teen pages to fill twice a month, and and a despising of modern things, reour readers look for that much every gard these changes as vandalism, but the improvements go on, and should they thus continue, the City of the Great King will inside of a decade in in pictures for advertising no manner resemble the city known to the ancients Those who would see the old city must visit it soon; otherwise west,-Gospel Mess.

VOL. XXXVII. No. 20,

The word tells us (Acts 3: i9) that "times of re-REFRESHING." freshing" shall come from the presence of the Lord. The following beautiful lilustration and application of the coming of such "times" be greatly shocked. If it would be in- is given by Bishop Thoburn: "When Sir Samuel Baker was making exploradaughter to appear thus, then it is an tions in the region of the Upper Nile Indecent picture you have on your wall. he chanced to pitch his tent one eve-Keep such pictures out of your home, ning upon the sands of a dry bed of a place there instead such pictures as large river. The heat was stifling, and contribute to the building up of piety, the surrounding hills and valleys looked as if no water had fallen for years. About midnight Sir Samuel was aroused Bote aus Zion is the title from sleep by his Arab guard cailing of a German missionary out in great slarm, 'The river! the journal published in Jeru- river!' He sprang from his cot, and, hearing the rush and rosr of an anernizing of the ancient Jewish capital, proaching flood, knew that the rains which is of special interest in connec- had suddenly burst upon the mountain. agsin lay down to sleep, and when he

quietly within its banks. The Arabpeasants began at once to take advantage of the coming of the river hy opening channels along which the water might flow into their little fleids. Not one among them seemed distressed by the thought that the river might not stay. It had come for the whole season. They trusted the ordinary course of pature without a moment's hesitation. They rejoiced in the presence of the river, and yet each one knew that, to make its waters available for his own little fleid, it would be necessary for field for which it was needed. I'entecost did for all believers what the midnight flood did for Sir Samuel Baker; it ushered the coming of the river of the water of life, which was to flow till the end of time. All believers become heirs to this life giving Spirit, and ali should think of Him and speak of Him as a living Presence in this world, the readers of the HERALD will conpledged to remain among God's people sider this phase of relief work in confor evermore "- Rel. Telescope.

PERSONAL MENTION.

BRO, DANIEL SHENK of Elida, Ohio, was ordained to the ministry on the 30th of September, at the Pike M. H. in Ailen Co., by Bish. John Shenk. He was ordained for the Warwick congregation in eastern Virginia, to which niace he will move shortly.

BRO, SAMUEL Y. SHANTZ of Berlin, On , recently deceased, bequeathed to have heretofore contributed, and hope his home congregation several hundred that as the Lord has blessed many, dollars, to be used in the hullding of a new church house.

Jonas Bingeman, of the same vicin- sion, Elkhart, Ind. ity, who died about two years ago, made a like bequest.

MISCELLANEOUS.

AN EXPLANATION.

It seems some HERALD readers have not quite the right idea as to the work of the Home and Foreign Relief Commission. It appears to he the opinion of some that its work should be confined within specific limits, but that is not the design of the organization, for its work is of a general nature. It is a charitable organization, receiving funds from whomsoever wishes to contribute for any charitable purpose and pays no salary to any of its officers. Its eginning dates back to 1896 when the great famine in India broke out, during which time thousands of dollars were received and iorwarded to India to purchase food for the perishing. A large quantity of corn was also bought and forwarded, and then distributed by competent men. Ever since then its work in India has been carried on, and thousands of dollars have been sent to come from Armenia, and money was collected and sent there. Recently at-

havoc and desolation, and so it can he seen that the work of the Home and Foreign Relief Commission is, as in its constitution, "to render relief wherever needed," both at home and abroad.

The report which appears in this number of the HERALD will give the readers a fair idea as to the various objects for which people forward money. Wherever there is great need, as above alluded to, the Home and Foreign Relief Commission stands ready to be of service, but it would be a good plan if a "General Fund" would be hegun to which people could conhim to open a channel in which the tribute so there would he available water might flow from the river to the money upon receipt of news of some great disaster where immediate help is needed. So far all money sent in was designated by the contributors for some specific purpose, and consequently was applied accordingly. If a General Fund were begun, im-

mediate help could he rendered in ex-

treme cases, instead of first having to appeal to the public, which always requires considerable time. It is hoped nection with that which has already been done and for which God alone can repay. It is hoped further that the present objects which are receiving support through the Home and Foreign Relief Commission will also continue to be remembered. Please bear in mind that all money is applied according to the wishes of the donors. If a contrihution is to he sent to some specific place, that is where it will go, and if any one wishes to contribute to the General Fund, to be used at a time when some extreme need may suddenly come up, it will be reserved for such a purpose. We wish to thank all who they may continue to give to those who are destitute.

Home and Foreign Relief Commis-

A. C. KOLB, Secv.

EVERY how must have his own bridie, and every girl must have hers; they must learn to check and govern themseives. Self-government is the most difficult and the most important government in the world. It becomes easier every day if you practice it with a steady and resolute will. It is the cutting and pruning which make the noand vigorous tree of character. "Keep thou the door of thy lips." "Watch and pray lest ve enter into temptation."-Selected.

> For the Herald of Truth. THE CROP OUTLOOK.

We have purposely avoided reporting what we thought would he the pros pects of a new crop of rice in India because our own impressions were so variable that it would have been very confusing to readers at home. One week the weather was favorable to a good crop and the next week would again shed gioom over many hearts. If Bro. Ressier this year. Appeals have our impressions each week had been circulated, very contradictory stories would have been afloat. The present tention was also directed to Texas condition of the standing crops, to-

it no longer a matter of doubt as to what prospects are. Those who are in the best position to know assure us that the least we need expect is a "16 anna"

crop. This is an idiom of the country meaning a full crop. There are 16 annas in a rupee, the standard of currency, and people use the anna to express fractional parts. A half crop would be called an "8 anna" crop.

There are yet three months till harvest, but now that the crop is reasonably assured persons can horrow money by mortgaging their standing crops, and we see the beginning of better times in this section. But the fruits of the famine have not all been reaped. It will take a long time for the people to fully recover from the effects of this sad time. Then there are the orphans to be cared for. We have over 140 children in our own orphanage and more are coming in almost every day. They are brought to us by the police officers, by famine officials, and by private parties. This result of the famine, the orphanage work, must continue for some years to come

Here is a field! These children must be taught, trained, developed. Our opportunities for medical work are limited only by the physical ability to at tend the calls for help. We heard wonderful stories about the seclusion of women in India. It is true that there are women who are kept secluded. But there are thousands of them that can be reached by Christian influence as easily as women in America. The other day the writer was entreated by a Brahmln to come to see his married daughter who was sick. Accompanied hy the hospital assistant we went to the home and were admitted to the sick room. The examination was conducted much as it would have been done in America It was a clear case of pneumonia with strong typhoid symptoms. in tears, "Take her hand or foot if need be. Leave her a cripple, but give me her life." We told him that life is alone in God's hands and that we could only help. She was prescribed

for and has now entirely recovered. There are about 60 in-patients in the ospital belonging to the mission and many persons are treated every day from the town and surrounding villages. In the writer's charge are 41 kitchens in which the poor are fed cooked food in return for a nominal amount of work. These kitchens will he gradually closed as the harvest time draws near.

But remember that this has reference only to our own vicinity. In other parts of India they are aimost sure to have another year of famine. Of this let others speak.

Yours for Christless India. J. A. RESSLER Dhamtari, C. P., Sept. 6, 1900.

For the Herald of Truth. THE PROGRESSIVE IDEAS OF THE AGE.

BY ABRAHAM HOLDEMAN

(Conclusion.) I will here give another lesson on this same subject from 1 Sam. 15. Saul was sent to utterly destroy

where the great storm wrought such gether with the beautiful rains we had. Every thing was to be destroyed have had during the past week, make and Saui numbered his people and went, but following his own progressive idea he saved Agag and the best of the live stock-all that was good, and contrary to God's command did not destroy

Samuel came to Saul, and Saul said: "Rlessed he thou of the Lord: I have performed the command of the Lord. And Samuel said. What then meaneth this bleating of the sheep and the low ing of the oxen which I hear?"

The children of Israel were com manded, when they did sacrifice, to sacrifice the best. The animal for sac rlfice was to be without spot or blemish and here Saul had reserved of the best of the cattle for sacrifice. Does this not look like a very excellent idea that Saul had? Dld he not manifest in this that he was looking to the religious in terests of his people, and to the giory of God? Would this not pass for a a wise measure to-day? Would it not pass as genuine progressiveness in the Lord's work at the present time?

But it was said, "Because thou hast rejected the word of the Lord, He has also rejected thee from being king." Here we can all see that it does not make any difference how good a progressive idea may appear, it will not pass as genuine, when contrary to the commandments of God.

Saul thought this improvement on God's command would pass and be acceptable to God, for he said, "I have performed the word of the Lord."

Allow me to say that all these pro gressive ideas which men add to the commandments or to the teachings of God's word, will not pass, because they all originate from the deceiver of souls, and we see the result of Saul's progressive idea. He was rejected of God and iost his kingdom. On account of disobedience we are told (1 Cor. 10:8) there fell in one day three and twenty thousand. "Ail these things," the apos When we left the room the father said tie tells us, "happened unto them for ensamples," and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10. Let us profit by these examples.

had intended to write something about false prophets, but I will direct the reader to things that occur among us now in these New Testament times.

We will turn to Acts 2. Here we have the first preaching ever done in the church of Christ or under the Gospel dispensation. This preaching was so powerful, though it was done by unlearned men, that the hearers began to cry out, "Men and brethren, what shall we do? Then Petersaid unto them, Repent and be haptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

According to this, some progressive ideas have it, that baptism is for the remission of sins, and for the new birth.

Let us first notice what the word savs (Acts 3: 19), "Repent ye therefore and he converted, that your sins may be blotted out." Peter said. "Repent." Then we must conclude that repentance is for conversion and the blotting out of sins. This then settles the fact that repentance is not baptism, and that haptism is not the new birth or regeneration, but that regeneration is the esult of repentance. The idea then, of course, that repentance is a baptism, Amalek - utterly to destroy all they must be wrong. After you have re-

pented and your sins are biotted out. you become a child of God, and you remain a child of God by yielding willing obedience to all the ordinances of the Church of Christ, and the first ordinance is baptism, then after you have repented, and your sins are blotted out, you can answer God with a good conscience in baptism. But if you have not that good conscience, you cannot answer God with a good conscience in haptism. But says one, "It says, 'baptized for the remission of sins." For an answer to this, see Luke 5:12-14. idea is correct. When Jesus was in a certain city. behold a man full of leprosy who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean." Jesus said, "I willi he thou clean," and immediately he was cleansed, but he was to go and show himself to the priest, and offer for hls cleansing according as Moses had commanded. Bear in mind that he

was cleansed, but was to offer for his cleansing what Moses had commanded. So in baptism, we must be cleansed before baptism, then offer baptism and says, "We have no such siavish according to the word, "And ye shall receive the gift of the Holy Ghost."

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The second work of grace is another when they asked, "Men and hrethren, what shall we do?" Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ve shall receive the gift of the Holy Ghost."

Bear in mind that this is what Peter told them to do. It is a full answer to the question, or did Peter give only a partial answer? If he gave a full answer, where is the second work of grace, in this answer. The progressive idea will tell us. Second work is necessary to get rid of the imbred sin. There are families in which man and wife being the case, and they should have children, the children would have no imbred sin. That being the case, those children would never need any Saviour. hecause they have no imbred sin. I asked the second workers to explain this to me at a camp meeting, several years ago. They said they would the next evening; but the next evening, they admitted they could not do it. So that, in my opinion, puts it all down as an invention of something new; but pretended holiness is something that

One of Dr. Dowie's progressive ideas (as well as that of many others), manifests itself in his work, and in his teachings. Dr. Dowie says, "My wife has a right to wear what she likes, and there is no passage in the Word of God that says she shall not." If both Old and New Testament scriptures do not forbid women dressing according to the vain and foolish fashions of the world, I do not know how strong the language should he, or what God could say that would forbid it. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

space. I would give more scripture

Now, how many unnecessary things can one do, contrary to God's word, and yet do it to the glory of God? Apply this to dress as well as to any.

I will yet make a quotation from a paper sent forth as they say, "By the days of the child could exercise influchurch of God," on the prayer head ences which no one else but a mother costly curtains, handsome furniture knowledge there are chasms of doubt

covering. It says, "Paul says, Long possesses. Realizing however that this and luxurious appointments, is their hair is a glory to a woman; and then mother should be a strict conformist. asks, are there not more women ruined spiritually than benefited? Do they not take pride in their hair ?" Is this not a flat contradiction of Paul ? Because, what Paul says is a glory, he says is a ruination. The fact that people use a certain thing for a wrong purpose, does not prove anything against its right use, or else there is nothing a giory to us. Even prayer is abused, and therefore no glory if this progressive

the words of Paul, "But if any man seem to he contentlous, we have no such customs neither the church of God," says, "So now Paul makes it plain that the church of God has no such slavish customs as he spoke of "

Is it not wonderfully strange that intelligent men will put Paul in the position that this man places him with his progressive idea? First Paul insisting strongly for such a custom, and because of contention turns right over custom as he has it." I would not like to picture Paul out as being so shallow as that. You see his progressive idea progressive idea. All such I will say, blinds him, if contention against any thing in the church does away with it because there is contention against it. then the church is in a bad condition. For there is scarcely anything in the church against which there is no contention. For instance, if one would say, that spiritual communion is all we need, (and there are pienty of such people) and we need no bread and wine communion; then that would do away with the ordinance: the church of God has no such custom If that would be the case. I am afraid the church would have but few, if any ordinances; but thank God that is not claim to have the second work. That the case. If any man is contentious, and will not be instructed, put away that contentious one out of the church

> If any man is a heretic, after the first and second admonition reject, because the church of God has no such custom as contention. Now I believe we can easily see that the scripture is being fuifilled when he says, "As it was in the days of Nosh so shall it also be in the days of the Son of man. Now heloved brethren and sisters.

and all God fearing souls, I have given a few ideas showing how people are the Martyrs wrote about. If I had deceived, and if the scriptures are true the deception is greater now than it over has been and it is therefore necessary for us to watch, or if it is possible, the very elect shall be deceived

Read, prove, and hold fast to the truth is my prayer.

> For the Herald of Truth WHEN NON-CONFORMITY SHOULD BE TAUGHT

> > BY MOLLIE SNYDER.

The Bible teaches us not to be conformed to this world and to have our minds set upon heaven and heavenly things. There is no better time to im plant this truth than in the morning of life, knowing that "as the twig is bent the tree's inclined."

The best teacher whom I could cite would be the mother who in the early The definition of this word meaning one who conforms herself fully to the established church of Jesus Christ. It is very evident that the average

homemaker fails not so much in mak-

ing the home beautiful and attractive

not in schemes of money-making, not in

the knowledge of how to till the soil to

the best advantage, nor the numberless other things that make for material prosperity, but, alas! too often in that never dying work, the culture of the Further on this writer, after quoting mind and soul of the little ones intrusted them. The aweetest gift of God to man (speaking of natural things) is the innocent, laughing, prattiing child. Innocent, and without the knowledge of wrong it comes like a benediction to this sin-stained earth, planting new hopes in the heart and scattering the clouds of doubt. Dark and dreary would be our world with all its beauty of landscape, its giory of sun and moon and stars, its magnificence of mountain and its splendor of valley. if the songs of childhood were stilled, and the sound of baby voices forever hushed. Yes earth would be cold and desoiate with the children gone, and heaven, methinks, would be less than heaven if there were no children among the redeemed. But the little babe in all its sweetness, resting on its mother's bosom, is but the man in embryo. Within that little soul lie hidden characteristics, which trained shall bud and blossom into a life of beauty that will leave its impress on the world, or neglected shall become a hitter curse to itself and a hight to humanity. I'laying side by side are the good and the bad. In the gilded palace of the 1 haraohs, on pillows of down, with fragrant zephyrs kissing his cheek, sleeps the heir of the throne, the future oppressor of Israel. Out yonder amid the flags on the river bank, in the pitch daubed basket of rushes. lies the Hebrew babe, who shall not only deliver his people from bondage, but shall leave the impress of his char acter on the ages to come. As his mother was called as a nurse for him he was taught the truths of Bible non conformity. I do helieve that this was one of the principal things of his training, for, he would rather suffer afflic tion with the people of God, than to enjoy the pleasures of sin for a season. The germs of power were in the babe who atterward wrote his name as Plato or Ceasar, Columbus. or Alexander. In the cradies of to day lie the future Luthers, and Knoxes, and Wesleys, and Menno Simons or the l'haraohs, and Herods, of the world. And to you, fathers and mothers, are given these little lives to guard and train and keep. Well then may you study what will go toward making the children true and noble men and women. And, first you will learn to make your home the sweetest spot on earth. It matters not whether it be pleasant for situation, beautiful in adornment, rich in iuxury and retinement, or whether it he the humbiest cottage in the land, to your child it will be the one place dear on earth, because it is not made of stone and marble but of loving hearts.

You want to give love and time and

dearer to you than rich carpets and

pleasure and happiness. Let love for them be greater than love for the house and its furnishings. Give time to your little ones. If that means a sacrifice to you mothers of dainty clothing fancy work and social calls make the sacrifice, for instead of baubles of time it may mean a giorious work for eternity. If to you fathers it means iess time for the one thing that absorbs your soul and body, then give up the struggle for fame and the race for wealth, that you may give some care to that hoy or girl, that you may train that son or daughter for God. And not only give time, but let your own, inner self flow out to the children Let soul meet soul, and heart touch heart. Enter into their plays, their troubles, and their thoughts.

Oh! how many griefs and sorrows we might wipe away and how many burdens we might lighten for the little ones If we only won their confidence and understood their motives. One of the saddest things in this world is childhood misunderstood. How carefully then we ought to study the children! Do you say it involves time and labor and trouble? Yes; hut lahor and trouble are not to be weighed when we are working on living stones. Implant in your children the desire to do right, not in the hope of reward, nor from the fear of punishment, but because it is right. Teach them non-conformity, that purity of soul is better than silver or fine gold, that honesty and sincerity are precious jewels to be worn with pridethat love for God and fellowmen is the supreme test of a manly soul, that kindness and truth are gems in the crown of life

For whatever men say in their blindness. And spite of the fancies of youth,

here is nothing so kingly as kindness. And nothing so loval as truth

Among the stones that go to make the foundation of character, let there be the clear cut diamond of truth, insert the pearl of love, put in the crystal stone of kindness, set the mar bie shaft of purity, use the granite houlder determination and self-reliance, employ the Iron base of firmness and the superstructure will rise strong and imposing and the waves of sin and stones of temptation will heat it in vain.

One word in regard to the spiritual nature of your child. Give him soul culture, or the day may come when you will count all gold dross, and fame as vanity, and life as nothing, if you could only bring back the look of the cradie's innocence on the face of the cottined reprobate. Time may find the idol of your heart on the thronged path that leads to destruction, and your heart rent and torn by the cords of love that bound you and your child together. If I can put one touch of rosy sunlight into any life I shall feel that I have worked with God

Will you so work with God in shaping that child's life that its setting sun may be all golden and glorious, or will you let it sink into the dark clouds of doubt and despair that end in everlasting night? Remember that some of the children that have been given you to train may one day be climbing the dizzy heights toward self to your children. Show them that which all science and philosophy con verge. But bordering the heights of

and guifs of despair, and only those may safely climb who have an unbroken faith and a loyal love for the Savior. But for this great work of training souls for life's mission and for eternity, who is sufficient? Where is the parent that will say, "This will I do"? It is told of the painter of that masterpiece, "The last supper," that ere his genius bad hurst into brilliancy, his old and famous master bade the young artist to finish a picture he had begun. The young man shrank from his task, but at last kneeling before the easel he prayed "It is for the sake of my beloved master I impiore skill and power for this work." As he painted his eye grew steady, his hand awoke with slumbering genius and bis picture was a triumph of art. And so pleading for the sake of the Master, skill and power will be given you to train the spiritual natures of your children that they may "Walk through the stream of earthly pollution and through the furnace of earthly temptation and come forth white as linen washed by the fuller and pure as the Golden wedge of Ophir refined in the refiner's fire "

Roaring Spring, Pa.

KINDNESS AT HOME.

Be kind to thy father, for when thou wert young, Who loved thee so fondly as he?

He caught the first accents that fell from thy tongue, And joined in thy innocent glee

Be kind to thy father, for now he is old, His locks intermingled with gray; His footsteps are feeble, once fearless and

Thy father is passing away.

Be kind to thy mother, for lo, on her brow May traces of sorrow be seen; Oh! well may'st thou cherish and comfort her

now, For loving and kind she hath heen. Remember thy mother, for thee will she pray.
As long as God givelli her breath; With accents of kindness, then cheer her lone

way, E'en to the dark valley of death.

Be kind to thy brother.-bls heart will have dearth:

if the applies of thy joy be withdrawn: The flowers of feeling will fade at their birth.

If the dew of affection be gone.

Be kind to thy brother,—wherever you are;

The love of a brother shall be An ornament purer and richer by far Than pearls in the depth of the sca.

Be kind to thy sister! not many may know The depth of true sisterly love; The wealth of the ocean fles fathoms below

The surface that sparkles above. Thy kindness shall bring to thee many sweet

hours,
And biessings thy pathway shall crown Affection shall weave thee a garland of

More precious than wealth or renown.

For the Herald of Truth.

LIGHT

BY NANNIE BARE

so Christ's followers should be the down, it becomes dark over the earth, Suppose the sun would cease to send the wicked who never think of cailing crack and crevice is suffused with the upon God, or even thanking Him for the blessed sunlight, would be down upon their knees crying for light.

Suppose the light of God's love would cease to shine into our souls, those of us who have tested of the joys which it brings can faintly imagine the darkness and gloom which would follow. Can we not then realize how dark the lives of the unconverted must be, but they themselves do not realize it.

Job (37:21) says, "And now men see not the bright light which is in the clouds, but a wind passetb and cleansetb them." Did you realize your dark condition while you were living in sin? Not fully until you heard the voice of God calling you from your sinfulness, then you realized your true condition. Then you looked about for a light to guide you into the right way. Jesus is the only true light, but His light shines forth through His followers. Did you find one? Was it some church mem ber who stood high in "society" and the church, but who you knew did such things which were not consistent for a true follower of Christ to do? Was it a church denomination where

some members were pulling one way

and some another, and then because you did not find the true light in there did you become discouraged and think there was no light for you, and that you were doomed to eternal darkness? This is too often the case. When one bscomes convinced of sin, and feels the need of forsaking his sins and living a better life, he will naturally look around for an example of Christlanity. and Satan always points out the hypocrite first. How necessary then that every professing Christian should let his light shine brightly. All that the world sees of Jesus is what it sees in His followers. If you have the light, and Jesus lightens your path, from day to day as you walk, why not let it shine for others that they may get some of its rays, and perhaps be led to accept Jesus the true light, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." What are we then to do as faithful stewards of the talent of usefulness entrusted to our care ? Are we of those who "from the fear of man" dare not censure and vet cannot openiy disapprove when questionable things are brought to our observation? Let us be careful that in these days of much profession and many notions about the things of God. we be not in any wise entangled with "valn talkers, understanding neither what they say nor whereof they affirm." Let nothing pass without examination. "Believe not every spirit," but try the spirits whether they be of God, because many false prophets are gone out into the world." So we see that Jesus is the only light upon which we can depend.

The wicked have no light. The moralist may think he has light, but has he the light without the love of God in his heart? A certain writer has said, "Morality is to love, what a candle is to the aun." For an illustration, a man wishes to explore a great house As the sun is the light for the earth, in the night. He lights a candle, and with this little flickering light, which ight for the world. When the sun goes is so feeble that his own movements almost put it out, he gropes about his dwelling, when he might as well wait its light over this darkened earth we until morning when the sun appears would feel lost and forsaken. Even and pours down its rays, so that every light of day, then he will need no can-

die and all will be revealed to bim.

tempt to live according to them is like a man trying to enlighten his way through his dwelling with a lamp. But for a man to live in the conscious presence of God and to look to Him for guidance is as if a man found bis way through his dwelling at midday, when it is illuminated in every part by the glorious light of the sun. Let us be sure that our lamps are burning so brightly and are so well filled with oil that every little breeze of worldliness that comes along will have no effect upon them. Let us have them trimmed with the divine teachings of God's word and filled with the oil of His love. and by His grace keep them burning.

Oronogo, Mo.

For the Heraid of Truth. HOPE

T. J. LEHMAN

"Hope that is seen is not hope."

Hope is popularly defined to be the expectation of future good, and it has been implanted in the heart of universai man, and is one of the chiefest displays of the loving kindness of God. Without it the world would be a sepulchre. There is hardly a condition of human adversity which it cannot soothe and sweeten. Hope is a gift of God: hence its counterfeits. The devil is always ready with an imitation of the real to pass off upon some unwary

soul, helping them believe all is well. We need to study the word closely for, "Whatsoever things were written aforetime, were written for our learning that we through patience, and comfort of the scripture might have hope." While hope is a gift, yet like many promises of God, it is hestowed upon conditions; and because of this fact, many who have hope, have no hope, or their hope becomes to them a fulse hope; the conditions having never been met, the enemy has taken advantage, thereby deceiving them. God wili never deceive anyone; for His one and only desire toward all men, is for their eternal welfare, for which He has made ahundant provision in His word: Paul in speaking of our condition says, "We were without Christ in the world, aliens from the common-wealth of Israei, strangers from the covenants of promise, having no hope, without God in the world.....But now are made nigh by the blood of Christ." Glorious privilegel "Christ in you the hope of glory" is that which satisfies the longing soul.

The Rible divides men into three classes, we read (as above) of those who have no hope, (the ainner without Christ), and of those having a false hope (the hypocrite), and those who have a blessed hope (the true children of God). Of this first class there are many who may be termed as "prisoners of hope," While as yet they are beld bound by the cords of their own sins; and are led, subject to the will of the devil, however there are also among this class those who are not "prisoners of hope," for they through maliciouaness have committed the unpardonable sin. Of all conditions of humanity this is the most deplorable; to be utterly re jected of God, in this life, in which condition God even forbids the inter-

and his own conscious virtues and at- not hear." Dear reader, do you realize your privilege ?

> Of the second class, God has said "The hypocrite's hope shall perish" Job 8:13. This also is a sad thought when we realize that there are those who all through this life, have been laboring under a false hope; and that it will only dawn upon them after it will be forever too late. Note Matt, 7:21-23, also the parable of the virgins. how they all rested in expectation but five of them were disappointed. We bave only to read the second epistle of Timothy, to find almost the exact photograph of the present day. There is a general profession of godliness without any power. A lamp but no light.

> Of the third class God says "The hope of the righteous shall be gisdness." To this bope should all men aspire; for it is that which becomes the "Anchor of the soul." What a blessed condition! raised from despondency to a new ilfe, and hope, in Christ Jesus.

> The hope which bolds is neither for the world without, nor for the glorified within, but for the Lord's people as they pass through this life. The poet taking up this thought exclaims:

"We have an anchor that keens the soul Steadfast and snew thile the billow roll; Fastened to the rock which cannot move, Grounded firm and deep in the Savior's love

When anchor has been cast into a good ground, the heavier the strain becomes the deeper and firmer grows the boid: thus with the trusting soul trials, temptations, disappointments. etc., instead of driving him away from his Savior, only draw him nearer, and ground his affections deeper in the hope of the gospel. One bas wisely said "cast in the anchor when the sea is calm, you will need it when the strain comes on.' Paul speaks of three Christian graces as distinguished from all other gifts which shall never pass away. Faith bope, charity, while the greatest of these is charity; yet ail of them must shide through eternity, however faith will not be the same as bere, still faith and hope will be employed, as they cannot be lost in certainty, simply be cause the things which God has pre pared for those that love Him, are not hare facts, but living unfathomabic truths, to exercise all man's renewed nowers to all eternity. No! No! hope does not end with this life; "For if in this life only we have hope, we are of all men most miserable." It is then the hope of a blessed immortality; that makes life (though fraught with dis appointments) sweet and cheerful, "Living hone" results in a purified life. "every man that hath this bope puri fieth himself, even as he is pure," how ever our hope rests not on the ground that we have purified ourselves, or the good deeds we have committed, but alone upon Christ; this atruggie against ain in our life, springs from a "lively hope" grounded on our faith in Christ And the blessed thought that "Now are we the sons of God, and shall be like him, and shall see him as be is." animates the soul once stifled by sin and quickens it into activity, working that which is well pleasing in the sight of the Lord.

I NEVER knew a man to escape fail ure either in body or mind who worked For a man to take his own reason cession of the righteous; saying "I will asven days in the week.-Robert Peel. YOUR MISSION.

If you cannot on the ocean Sail among the swiftest fleet Rocking on the swiftest hillow Langhing at the storms you mee You can stand among the sallors, Anchored yet within the bay You can jend a haud to help then As they launch their hoats away

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If you are too weak to journey, Up the mountains steep and high. You can stand within the valley While the multitudes go hy.
You can chant in happy measure.
As they slowly pass along; Though they may forget the singer. They will not forget the song If you have not gold and sliver Ever ready to command, If you cannot toward the needy

O'er the erring you can weep. You can be a true disciple Sitting at the Savior's feet. Do not then stand idly walting For some greater work to do Future is a lazy goddess, Go and toli in any vineyard Do not fear to do or dere If you went a fleid of labor

Reach an ever open hand.

You can visit the offlicted

You can find it anywhere. Sel, by Wm. S. Landis.

For the Heraid of Truth. AUTUMN LEAVES.

RV N M IDWIN

This beautiful Sabbath A. M., in autumn, I will endeavor to present to you a few of my thoughts on Autumn leaves.

In the forest, the garden, yard, and everywhere we go we see fallen leaves that only a few short months ago put

forth young and tender. Now they are lying faded and crimp to be carelessly trodden under foot. Since the leaves were first visible many days have passed, some sunshiny and bright (happy) and some cloudy and rainy (sad and dreary). One by one the leaves began to turn from bright green to red, yellow, brown and many other colors.

Biting frosts come and we know the cold blusterous winter will soon he here. The beautiful tinted forest, more beautiful than poet can describe, must lay off her summer closk of green and be left brown and bare. The leaves of all the different kinds of trees, all the leaves, large and small, high and low: the bright and dingy: those under whose shade we bave often sat; those unseen by us; and the leaves of the uncultivated as well as the cultivated must all fall to the earth together to decay and be no more. So people that are in the world, as all the leaves, of ail nationalities, as of all kinds of trees, rich and poor as the bigh and low, the wise and ignorant, as the bright and dingy. Those of our home circle as those under whose shade we so often aat, the strangers, as the unseen, those who have never heard of Cbrist, as the uncuitivated, and those who have been hiesaed with religious privileges, as the cultivated, must yield to death and together lie to await the judgment morning and coming of Cbrist, Some leaves fall wbile green, others fall during the middle of the season and others fall when they are faded and changed by many frosts, and the winter season forces them to every other place, and every other trust

life for many seasons, and whose hair has been turned white by the frost of time, who have lost the vigor and heauty of youth, like the faded leaves, are at last forced by the winter of age to yield to death.

Aithough we resemble the leaves in the ways mentioned we do not resemble them shiritually. The leaves are one. pended between earth and heaven, while we are suspended between heaven and the endless place of woe. The trees on which the leaves bang. resembles the earth on which we live. The leaves fall, decay and are no morewhile we die, are buried and will rise again when the Lord comes in all His glory to judge every one according to their deeds, to accept the righteous and condemn the unrighteous. May God grant, dear reader, that you will be one that can enjoy heavenly things, so you may not be one of the unrighteous.

THE VINE OF GOD'S PLANTING

BY ANDREW MURRAY Christ, in that remarkable parable of

the vine and the branches (in the opening verses of the fifteenth chanter of the Gospel of John) gives us the key of the abiding life-the great unalterable law of branch-life, on earth and in heaven. "Abide in Me," He says, "I am the vine, ye are the branches." Yes, study this holy mystery until you see Christ as the true vine, bearing, strengthening, supplying, inspiring all His branches, being and doing in each branch ail it needs and the abiding will come of itself Yes, gaze upon Him as the true vine, until you feel what a heavenly mystery it is and are compelled to ask the Father to reveal it to you by His Holy Spirit He to whom God reveals the glory of the true vine, he who sees what Jesus is and waits to do every moment he cannot but abide. The vision of Christ is an irresistible attraction; it draws and holds us like a magnet. Listen ever to the living Christ still speaking to you and waiting to show you the meaning

and power of His word: I am the vine. How much weary labor there has been in striving to understand what abiding is, how much fruitless effort in trying to attain it. Why was this? Because the attention was turned to the abiding, as a work we have to do. instead of the living Christ, in whom we were to be kept ahiding, who himself was to hold and keep us. We thought of abiding as a continual strain and effort-we forget that it means rest from effort to one who has found the place of his abode. Do notice how Christ said-abide in me: I am the vine that brings forth, and holds, and strengthens, and makes fruitful the branches Abide in me, rest in me, and let me do my work. I am the true vine; ail I am, and speak, and do, as divine truth, giving the actual reality of what is said. I am the vine, only consent and yield thine all to me, I will do all

Christ used the word "ablde" so often hecause it is the very key of the Christian life. But He would have us understand it in its true sense-Come out of yield. Our fellow beings, as the leaves, and occupation, come out of self, with

are failing (dying) some in the bloom its reasonings and efforts, come and rest anchor in the good ground, be feels of youth, some in middle life and in what I shall do. Live out of thyself: some who have fought the conflicts of abide in me. Know that thou art in me; thou needst no more: remain there in me

this mystery bidden from H's disciples. He revealed it first in words here then in power when the Holy Spirit came down. He will reveal it to us too, first in the thoughts and confessions and desires these words swaken; then in power of the Spirit, Do iet us wait on Him to show us all the heavenly meaning of the mystery. Let each day, in our quiet time, in the inner chamber with Him and His word, our chief thought and aim to be to get the heart fixed on Hlm, in the assurance; all that a vine ever can do for its branches, my Lord Jesus will do, is doing, for me. Give Him time, give Him your ear, that He may whisper and explain the divine secret: I am the vine. Above ail, remember, Christ is the

vine of God's planting, and you are a branch of God's grafting. Ever stand before God, in Christ: ever wait for all grace from God, in Christ; ever yield vourseif to hear the more fruit the husbandman asks, in Christ. And pray much for the revelation of the mystery that all the love and power of God that rested on Christ is working in you too. "I am God's vine." Jesus savs: all I am I have from him; all I am is for you: God will work it in you.

I am the vine. Blessed Lord sneak Thou that word into my soul. Then shall I know that all Thy fulness is for me. And that I can count upon Thee to stream it into me, and that my abiding is so easy and so sure when I forget myself in the adoring faith that the vine holds the branch and supplies Its

every need

For the Herald of Truth. READY TO GIVE AN ANSWER.

BY JENNIE WINGARD

The apostle says (i Peter 3:15), "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Many criticise the Christian hope on the ground that it is not practical. They say, Why talk so much about things spiritual, invisible and far away. The good you seek is in heaven, but we are on earth. We want something to help us in the daily struggle of life." This is a fair suggestion. All men need strength for the present time and for

present duties. The Christian hope furnishes the very aid we need for this life. If we have hope in Christ when all is dark and dreary, we can look up, and above all. see some rays of light. He that has this bope in bim, purifieth himself. The brightest worldly hope cannot purify the heart or the life. The hope of the inventor or of the student may accomplish wonders, but can baye no power to save the soul from the corruption of this world and of sin. But the Christian hope gives its possessor power. The apostie speaks of this hope and says: "In which hope we have an anchor for the soul both aure and steadfast " An anchor is used to hold

safe. He may be outside of the quiet barbor and the tempests may howl and currents sweep about the sbip; but the anchor holds. Hope performs a similar office for the soul. One may be far from the safe, quiet barbor and the storms of temptation may sweep over bim, but the evil which carries many down to ruin cannot move him because his soul is anchored in God. Hope in Christ maketh not ashemed but the hope which this world gives often makes asbamed. Satan and the world give many hopes. He makes tempting offers to men to entice them to worship bim. He causes them to expect large financial gains from crooked transactions and high honors from wicked schemes. For a time they may seem to succeed, but as they go on, their hope becomes dimmer and dimmer until at last it sinks into everiasting darkness Not so the Christian hope-the nearer be comes to the end of his journey, the higher his star of hope ascends and grows brighter and brighter to the end When Stephen was only a few minutes from the gates of glory, he saw the heavens open and Jesus standing on the right hand of God and he said "Lord Jesus, receive my spirit." What a bright hope at the end. The loftiest strain of hope that ever fell from the pen of the great Apostle Paul was "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kent the faith Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. 2 Tim -1 -6-8

Reader, where is the foundation of our hope in Christ? The perfect hope in Christ brings a crown of glory and a home eternal. Paul says, "not for me only," but for all that love His appear-

> For the Herald of Truth TAKE HEED

BY A. C. KOLB.

Every day of our lives we face new problems. Some are easy to solve, while others are not so easy. The HERALD has in the last few numbers presented several problems which have set a great many people to thinking, and no doubt a great many have done considerable taiking. What is needed at the present time is men and women who will take time to think. We bear enough talking on all sides of us, but much of it is of such a nature that indicates at once that it was given very little or no thought, and that is why there is so little to it oftentimes Much of it is comparatively meaningiess, while some which has meaning, has the wrong flavor, so that instead of being "gracious" like the words which proceeded out of the mouth of Christ when He taught in the synagogue at Nazareth (Luke 4:22), it seems ruther to be prompted by the same spirit that asserted itself in the prayer of the Pharisee in the temple (Luke 18

It is evident that we are at present in perilous times like those of which the ship. When the mariner can cast Paul warns Timothy in 2 Tim. 3:2-5,

"For men shall be lovers of their own their conduct and conversation which shing them for it. This was the thought phemers, disohedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers incontinent, flerce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God: having the form of godliness, but denying the power thereof," from whom the apostle gives the warning to turn away. No one enjoys thinking of being in such unholy surroundings, and yet why is it that the very social atmosphere in many places seems to be laden with spuriousness? Why are there so many spiritual dwarfs? Paul, recognizing similar conditions in his time, gives us the key to the situation and lays bare the sin

which is now stalking over this land,

and disconcerting so many of our con-

gregations, when he refers to "such as

do not serve the Lord Jesus Christ, but

their own belly; and by good words

and fair speeches deceive the hearts of

the simple." Rom, 16:18. In the pre-

ceding verse he says, "I beseech you,

brethren," appealing in the tenderest.

yet emphatic ianguage, "mark them and avoid them," but what seems to he the inclination of some of our people in some places? Can lt he possible that they are being lulled to sieep by men who pretend to be "contending for the faith which was once delivered unto the saints" (Jude 3), and who would have people think they "bear in their bodies the marks of the Lord Jesus" (Gal. 6:17), while in reality they bear the lashes of Satan who is urging them on in their deceptions? Will our people ever wake up in time to avert irreparable disaster, and put away from among them those wicked persons ere the whole church from east to west. and from north to south, is shaken to

Not everybody is responsible directly for this condition of things, hut it can be seen, and that without very close observation, that there is a partiy organized movement on foot, to force issues upon the church for which she is difficulties, the purpose seems to be "run risks, and if we get through alive and triumph, three cheers for us, while earnest vigilance. if a break occurs we'll just shift the blame on some one else,-anybody will do. just so we can wash our hands in before anyone wakes up to see that they had been soiled "

its very foundation?

in a previous issue of the HERALD I presented the fact that our young people, lay members and ministers,-do not show the respect to the older ones that they should. Some of them would criticise me, but when one of these very ministers who is so busy agitating wherever he goes, said himself, "we must simply wear out the oid ministers." is there not sufficient reason why one should ask the brotherhood to he on the lookout for such whom Paul describes in Rom. 16:17, 18? Especially is it necessary to note the latter part of the 18th verse, which seems at the present time to apply very properiy not to the ministers only, but to jay members as well.

We may have all charity toward those whose conduct betrays them in such a way, and hope and pray that while people move among us who show by their very manner of living and God in some way and that He is pun- in the light.

selves, covetous, boasters, proud, blas- gives people the right to think they are in the minds of the disciples, when they jealous, envious and contentious, and asked the Master for whose sin, his own who in some cases make one think of or his parents', a certain man had been 2 These 3:11 "For we hear that there are some which walk among you disorderly, working not at ail, but are busybodies," our people ought everywhere to be warned. It would be much more pleasant and surely more profitable, if things were otherwise, but as it is, these conditions must be faced squarely. Our church cannot afford to permit this state of affairs to continue without an attempt to correct it, and for that reason an earnest effort must be made to get people out of their letbargy, and put them to hard, serious, sober thinking. A united, real (not apparent) sympathy is one of the pillars of strength of the Mennonite Church to-day, but it is plain that some have been tampering with this pillar, and it is impossible for it to have been with a pure motive. It is therefore necessary for all to be on the alert, so as not to be misled any more by the "good words and fair speeches" of some who possess the gift of speech and who make it their business to use

it without proper discrimination. The Mennonite Church has a proper foundation. Her principles and doctrines are scriptural. Let those princlples and doctrines be maintained in every particular. It may cost some one some cherished plan, but not a righteous one. It may cost the friendship of some prominent worker who may have more zeal than knowledge. and for that reason has become tranged from true piety and falthful obedience. It may cost many things here, but let it he remembered that it cost our Lord and Savior a great deal more to establish Hls church than it will for as to preserve it. It is required of us to stand on the Eternal Rock, no matter how high the waves of persecution may roll, or how fiercely the winds of opposition may blow. Unless we realize that we are in a struggle, it is evident that we are not discharging our duty faithfully. Let us take heed not ready. Instead of trying to avert that we do not allow the doctrines of the word to be trampled under foot of though it may require most

WRAPPED UP BLESSINGS.

BY J. R. MILLER, D. D.

A man of acience, wandering about in South Africa, picked up a rough stone which iay at his feet and found that it enclosed a valuable diamond. So, hard and painful experiences in the Christian's life carry, folded up in their roughness, diamonds of God's gondness and love.

There is always a mystery in sorrow. We never can undorstand certainly why it comes to us. We cannot but ask questions when we find ourself in the midst of trouble. But many of our questions must remain unanswered, until earth's dim light becomes full and clear in heaven's glory. "What I do thou knowest not now," said the Master: "but thou shait understand hereafter."

Some good people make the mistake they may be ied to better things, but of supposing, when any trouble comes upon them, that they have displeased

born blind. Jesus answered that the earth's music is thrilling and we get bilindness had been sent for no one's sin but a note here and there of the boly but for an occasion of good and bless- strain that is set for us. Then the Mas ing. When we bave sorrow or suffering our question should not be, "What have I done that God is punishing me for?" but rather "What is the mission of this messeuger of God to me?"

HERALD OF TRUTH.

It is easy to find Illustrations of this truth. The world's greatest blessings have come out of its greatest sorrows. Sald Goethe, "I never had an affliction which did not turn into a poem." No doubt the best music and poetry in all literature had a like origin, if we could know its story. It is universally true that poets "learn in suffering what they teach in song."

Many of the beneficences which have

brought greatest good to the world have been the fruit of bitter sorrow or a losa which seemed overwhelming. When Dr. Moon of Brighton was at the very ripeness of his powers and the summit of his achievements, he became totally blind. It seemed a terrible calamity that a man so brilliant, fitted to be so helpfui to humanity, should have his career of usefulness thus ruthlessly ended. For a time his heart was full of rebeilious thought; he could not and would not submit. He could see no possible goodness, nothing but unallevlated misfortune, in the darkening of his eyes which had put an end to his career among men. But in his darkness, he began to think of others who were blind and to ponder the question whether there might be some way by which they could be enabled to read The outcome of his thought was the lnvention of the alphabet for the blind which is now used in nearly every country and every language, by means of which three or four million of blind in all parts of the world can read the Bible and other good books. Was it. not worth while for one man's eyes to be darkened that such a boon might he given to the biind or all landa?

In personal experience, too, countless sweetest blessings and joys are born of sorrows. For many a man the things of earth on which he has set his beart are blighted, that his affections may be lifted to things heavenly and eternal. There are many who never saw Christ until the light of some tender human beauty faded before their eyes, when, looking up in the darkness they beheld that blessed Face beaming its love upon them

"Through the clouded glass Of our own bitter tears we learn to look Undazzled on the kindness of God's face, Earth is too dark, and heaven sione shines through.

A writer tells of a little bird which would not learn to sing the song its master would have it sing while Its cage was full of light. It listened and learned a snatch of this a trill of that a polyglot of all the songs of the grove. but never a separate and entire melody of its own. Then the master covered its cage and made it dark: and then it our own souls but also of those around listened and listened to the one song it was to sing, and tried and tried and tried again until at last its heart was ready to hear His voice and to ohey it full of it. Then, when it had caught the melody, the cage was uncovered and it sang the song sweetly ever after

As it was with the bird, so it is with many of us, God's children. The Mas ter has a song He wishes to teach us, but we will not learn lt. Ail about us ter makes it dark about us, calling us aside to suffer, and then we give heed to the sweet song He would teach us until we can sing it through to the end And when we have once learned it in darkness, we go out into the light and sing it wherever we move.

When we think thus of troubles, as bearers of God's best blessings to us they begin to wear a benigner aspect to our thought. They come not to us lawlessly, breaking into our life with their loss, anguish and terror, without God's permission. They do not come laden with hurt and marring for us. They come as Gods servants, and they bear in their hands divine bleasings They come not as avenging messengers to inflict nunishment, but as angels of love to chasten us, mayhap to cure us of follies and sins, to lead us nearer to God, to bring out in us more of the beauty of Christ. No trouble of any kind ever comes to us but it brings us something that will be a blessing to us if only we will accept it.

But we must receive these divine measengers reverently, with hospitable welcome, as of old, men received and entertained angels who came to their doors. But often sorrow's gifts are not accepted, the messengers are not wel comed, and they can only turn and bear away again the blessings which they had brought but which we would not take.- Zion's Watchman

For the Herald of Truth.

SEEK FIRST THE KINGDOM OF GOD.

The question might appropriately be asked, Why abould I seek first the kingdom of God?

In the sermon on the Mount (Matt. 6: 33), we have the record of these words of our Saviour: "But seek ye first the kingdom of God and His right equanesa and all these things shall be added unto you." In considering the the 3ist verse of the same chapter, where Jesus says, "Therefore take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed," would we con clude that it is wrong to provide the necessary food and clothing for our natural bodies? Not at all. In 1 Tim. 5:8, the apostle teaches us that if any man provide not for his own, or for those of his own house, he hath denied the faith and is worse than an infidel.

God may bless us with the natural things of life, but we should remember. all that we have in this world is the Lord's, and we are only atewards over it, and for that reason it should be used to His glory.

The lesson that Christ wanted to teach la this, that we should first seek the salvation of our souls, and not only of us. This work should be uppermost in our hearts; and we should always be The commandments of God should, under all circumstances, be obeyed without counting the cost, and tempo ral things should be made secondary

matters. We should always seek for And "peace" that one cannot explain, those things which bring peace and happlness to the soul. We have a beauti ful lesson of our Saviour in the parable, "Again, the kingdom of heaven is like unto a treasure hid in a field; which when a man found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." "Again the kiugdom of heaven is like unto a merchantman seeking goodly pearls, and when be bad found one pearl of great price, went and sold all that he had and bought it."

1900.

When we sometimes see how anxious persons are for earthly gains, for gold and earthly possessions, denying themselves rest and many plea- ures for some treasure which they are striving for, we must conclude that they are striv ing and laboring only for the "meat that perisheth" and that they are not look lng to the things which are eternal; that they are not laving up for them selves treasures in heaven, where moth and rust do not corrupt nor thieves break through and ateal." We ought much more to seek the meat which endureth uuto everlasting life which the Son of man shall give unto us and unto all them that love Him.

When we have found the hidden treasure of Christ, we will have that which not only brings us joy and comfort in this present life, but which will bring us the blessings of eternal life.

Let us then think of the blessed words of our Saviour, and lay up for ourselves beavenly treasures while it is an accepted time and the day of grace. lest when our Saviour comes to make up His jewels, we will be found among the foolisb virgins, who, when at mid night when the cry was made. Behold the bride groom coming, they were not ready and afterwards when they came and desired to be admitted, it was too jate-the door was shut.

THE CALL OF CHRIST.

There is no element in human life so pregnant with tragedy as the power of the human will to resist the appeal of Christ. It is possible to be within reach of perfect good and not see it. It is possible to see it and not desire it, or so desire it as to secure it. We would need to be treated like sheen, and be driven to our pastures; we are treated as men so we miss our way, and lose our life. Christ will not over persuade any man. For the success of His anpeal He depends upon the conviction of the Individual.

We must for ourselves reach our own conclusions about Him. Our treatment of the call of Christ is the central determining act in our history, as the fact of such a call is its redeeming factor. Nothing lifts human life to lts true level but this call, It is this which glorifies and gladdens our sad, defeated stalped existence. How sad that any should fail to heed the call of Christ. and turn aside into forbidden paths which lead to sorrow and suffering, and unrepented of, to eternal loss, - Sel,

THE FRUIT OF THE SPIRIT.

The fruit of the Spirit is "love," descends from the throne above And "joy" that thrills the weary soul With longings for the promised goal; Keeping our minds in a quiet frame; And "long suffering" with a fallen kin Heiping them out the road of sin; And "gentleness" a power divine Shedding an influence that's sublime And "goodness" acting from a motive pure Under albeircumstances will endure; And "faith" believing God's holy word, Will obtain the great reward; And "meekness" one of the virtues grand Will give the promised land; mperance" the great capstor Means self control in every one This fruit of the Spirit Paul saw And against such there is no law

Possess ye the fruit of the Spirit. -Set L. M. J.

THE stripes of the Christian's persecutions are the marks of his promotion.

MISSIONS.

For the Herald of Truth,

DR. W. B. PAGE'S WORK IN INDIA.

The following testimonial of Dr. l'age's work in Indla shows the high appreciation of his aervices there by those whose experience enables them to judge, and we are glad for the excellent record voluntarily given him by the commissioner of the service,

It affords me the greatest pleasure to testify to the nobie work done by Dr. Page in connection with the famine during his residence in Dbamtari.

Dr. Page had charge of the government kitchen during the greater part of his stay here. He organized it out of chaos, and managed it so efficiently that, from a comparison of the incidence of expenditure with that at other kitchens. I calculated he was saving government R. 150 - per month. Not only was his good management apparent in economy of expenditure, but also in the condition of the children who seemed to thrive much better under the Doctor's care than in other kitchens.

Dr. Page also had charge of the government poorhouse. He supervised generally the work of the resident superintendent, and personally looked after the medical and sanitary arrangements. The poorhouse inmates are periodically drafted away to their villages, where they are relieved in their own homes, to avoid the poorhouses reaching un wieldly dimensions. Every pauper so drafted away had first to be pronounced fit by the Doctor.

When cholera broke out the Doctor undertook the construction of numerous wells in Dhamtari, and the sanita tion and repair of existing wells. He had at one time 17 well-works in operation. At the same time he attended to every call that came to him from those stricken with choiera.

During all this time Dr. Page had his dispensary and hospital going. He daily treated all outpatients who came to bim, in addition to attending to the poorhouse hospital patients, who averaged between 30 and 50 in number.

The Doctor has left no statistics of his medical work. The following synopsia however shows the amount of work he was getting through:-

1. He visited nearly every day all the weils in Dhamtari, seeing that the guards and water drawers were doing their work, disinfecting old wells, and pushing on the construction of new.

2. He saw to the feeding of 1500 men, women, and children on the kitchen, a work entalling more labor than appears on the surface,

3. He daily examined from 200 to 300 paupers lu the poorhouse. 4. He attended to the bospital

patients. 5. He treated all patients who came

to his dispensary. 6. He attended to all cholera calis.

and the people availed themselves readlly of his services.

In conclusion I may say I am proud to have worked with Dr. Page. I think it will be very difficult to replace him in Dhamtari. He and Mrs. Page know they have my fullest sympathy both in the trouble of bis Illness, and in the joy of his recovery, which to us bere seemed at one time doubtful. A word about Mrs. Page: to pass through an Iudian hotwesther living in the midst of the clamour of a relief work, without many of the ordinary comforts of civilization. is an ordeal that few ladies would face

Not the least of what I personally owed the Doctor was the moral support derived from his noble example of selfsacrifice and hard work, and the knowledge of being backed up by someone who really had bis heart in the work.

Allow me here to express my heart felt gratitude, on behalf of all us English officials in India, to the American people, who have assisted us so liber ally, not only with their worldly goods, but most of all by sending out such men as Mr. Ressler and Dr. Page to share with us the burden of the famine

C. H. PELHAM ROGERS, Assistant Commissioner, Indian Civil Service

Dated Dhamtari, Raipur, Central Provinces, Aug. 28, 1900.

LETTER FROM W. B. PAGE.

The following letter, as the reader will notice, was written on shipboard. on the voyage from Calcutta to London and we know our readers will be interested in learning of the welfare of Bro. Page and family as they return from the scenes of their labors on account of the health of Bro. l'age.

At Sea, Aug. 31, i0 P. M., 1900. Dear l'arents:-We are now out on the rolling deep. We left Calcutta on Tuesday morning the 28th and are to two younger sons assisted their widarrive at Madras to morrow morning owed mother in the care of the vege early; so that is why this letter is mailed from Madras. We are sailing on the steamship Goorkah, from Caicutta to London, aud from Londou to N. Y. We do not yet know what ship we will be able to get. Nor cau we say just when we will arrive in London, Our boat is not a very large one, nor are there very many passengers; but we are quite comfortable and have plenty to eat. The sea has been quite rough, but so far I have not missed a meal, nor have I been sick. The baby is also standing it very nicely, but Alice has been sick the greater part of the way, not so very bad bowever. She was able to eat a little supper this to all things needful in this life, those evening and to retain it. At the table there were only four persons this eveuing besides the otilcers of the ship.

We are all suffering from the heat; it is very warm even on the water in these parts and when we get farther on, about next week some time it will be still warmer, at least so we are told.

News at sea are very scarce, so I am afraid this will not be a very long letter. I am feeling much better since we are out at sea; the pains have about all left me and my bowels are nearly normal again.

We will try and write once or twice more, at least, but do not expect us too soon. It will be at least slx weeks and if we have to lay over, or stop often, it may be two months before we get to New York.

We will send a telegram as soon as we arrive in New York.

It is now late, so wishing you God's richest blessings.

We are yours, Alice, W. B. & W. T. Page, Good Night.

HEATHEN NEIGHBORS.

The men and women who so to for eign heathen countries bring great sacrifices, and everything that it is possible to do by those who stay at nome and enjoy the blessings of a country where Christian civilization prevails should be done to share a part of the burden which the missionaries assume. It is no small thing to leave home and native land, and precious associations to live among a people in some instances uncouth and in others where life and property rights are neither sacred nor safe.

A missionary living ln a heathen country, in giving an account of his neighbors and his surroundings generally, writes of a certain family:

"This family had three beautiful daughters whose ages ranged from five to ten years. These dark, bright eyed girls were fond of slipping through the gate of the mission compound for a romp on the lawn. But their mother one day came with a sad tale-the voungest of the three girls had disap peared and no traces of her could be ound; so far as the mother could recoliect, the child had gone on to the street to play, but when sought for later she could not be found-she had evidently been kidnapped.

There were also four sons in the family. The oldest had found employ ment in a magistrate's office, and had the appearance of respectability: the next younger was fond of the street and addicted to oppum smoking. The table garden and of the family. But oue of these two sons became reckless. and guilty of an evil which could only be settled by the payment of a con siderable sum of money, or by death at the hands of his family. As the family could not pay the price demanded for his freedom, the mother assisted by her son, strangled the lad, thus delivering themselves from fur ther persecution at the hands of the injured parties."

Who would like to live in a country where it is so unsafe, and where such cruel customs obtain. No matter if abundant provision is made in regard who go to labor in those countries are daily subject to sights and experiences of the most harrowing character. Let us pray for them, and do all we can to make their lot as pleasant as possible They are our representatives and we should share their hardships as far as we can.

heen granted.

lent Board.

Luke 15:10.

whether It will be possible to get re-

duced rates from the above points, but

those who expect to go to the General

Conference can find out by inquiring

from the local ticket agents at the

points named whether the rates have

As the ministers who attend the Gen

eral Conference are usually supplied

with half fare permits, and as the dele

gates usually are ministers we did not

think the number of lay members

going would warrant making appli-

cation for reduced rates. However to

accommodate the lay members who wish

to go we have made the application as

stated shove and in order to make the

same known to our people it will he

necessary to insert this notice in this

number of the HERALD OF TRUTH for

We have asked that the selling dates

Mennonite Evangelizing and Benevo-

SUNDAY SCHOOL LESSONS

LESSON III -- OCTOBER 21

THE LOST SHEEP AND THE

LOST COIN.

(Read Luke 14:25-35. Memory Va

4-7.]

the presence of the angels of God

over one sinner that repenteth .-

INTRODUCTION.

C. K. HOSTETLER, Secv.

he Oct. 25 to 30, tickets good till Nov.

the benefit of those who expect to go.

October 15, 1900.

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*Amish Mennonite.

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Quite a number of orders have recently been received for "India, the by Mrs. E. J. Richmond. The author Horror Stricken Empire." Indeed this of this handsome volume of 188 pages, book is a very valuable study of conditions in India in time of famine and should he read by all. Our greatly reduced prices as given on the last page enable everybody to procure a copy. Send for a copy. You will find it very interesting and highly instructive

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Our Family Almanac for 1901 is now ready for delivery, and we trust our patrons will send in their orders without delay. Prices are as follows

Single copy, postpaid 8 .06 12 copies, 45 25 .90 100 " 100 " by express, not prepaid, 2.50. 250 " 250 " " " 4.25.

12.50 The Aimanac contains several interesting illustrations and an excellent se-English or German almanacs are the leading all-the year around health

The Prince Messiah .- A new book which is just off our press, is well known as a writer of temperance and religious works. It is a synopsis of the life and miracles of Our Saylor, parrated in a captivating manner by a maid to her mistress, to assuage the terrible grief of a wronged wife of an Eastern prince. It is safe to say that this is the masterplece of this glfted writer, It is graphic, strong and convincing, and will hear close inspection hy our people. It is printed on fine book paper, and is bound in hoth cloth and paper, with appropriate cover designs. Price, in cloth, 50 cents: In paper, 25 cents. We the greatly reduced prices cannot fail want agents everywhere to sell this splendid hook, and will offer liheral inducements. Write us at once. Mennonite Publishing Co., Elkhart, Ind.

TIMELY TRAGTS.

Every earnest Christian worker likes to use good, soul stirring tracts. We send the following tracts free to any address, although stamps sent us with orders for same to pay for postage will he appreciated. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. Others will he published

No. 1. Modest Apparel. No. 2. A Solemn Appeal,

No. 3 Unscriptural Marriage No. 4. Concerning Missions.

No. 5. Against Secretism. No. 6. The House of Darkness (Against secret societies.)

No. 7. Dying Without Hope, No. 8. A "Name to Live" Rebuked. a little short in song books. No. 9. Repentance.

No. 10, Which Heaven Do You Prefer? No. 11. Which Route?

No. 12. "U. S." or "S. S."

No. 13. The Sculptor's Perplexity, No. 14. The Gold Necklace.

No. 15. A Worker's Dream. No. 16. The Minimum Christlan No. 17. Fearful Results of Gamb-

ling. No. 18. The Demon of Vanity.

No. 19. Is Ornamental Dress Harmless?

No. 20. Although Unworthy, Come to Jesus. No. 2i. Eternity! Eternity!

No. 22. The Infidel and the Tract. No. 23. Profanity-Don't Swear

No. 24. A Collection for a Sleeping Girl.

No. 25. Signs of Spiritual Decline. No. 26. Too Late! No. 27. Special Responsibility and

Influence of the Christian

No. 28. Eminent Witnesses. No. 29. Who is my brother? No. 30. Idle Words.

No. 3i. The Warning. No. 33. Satan, Llquor Dealers & Co. Address all orders to

MENNONITE PUBLISHING CO. Elkhart, Ind.

A HEALTH RESORT.

Excelsior Springs, Mo., on the Kansas City line of Chicago, Milwaukee States. The use of its waters has henefited a great many sufferers.

The Chicago, Milwaukee & St. Paul Rallway has just issued a finely illustrated hooklet, describing the resort and telling of its advantages, which will he sent free on application to Geo H Heafford General Passenger Agent. Chicago, with two-cent stamp enclosed

October 15,

CONFERENCES.

The General Conference of the Mennonite Church will be held near Sterling, Ill., Oct. 31 and Nov. 1, 1900, All interested are invited.

JOHN BLOSSER | Committee. D. D. MILLER

GENERAL CONFERENCE.

Since the place and date for holding our next Mennonite General Confer ence heing fixed according to notice given hy the committee, in behalf of the Sterling, Ill., congregation we hereby extend a cordial invitation to all delegates, ministers and workers, who may he pleased to meet with us on this

A Bible conference will also be held at the same place immediately following the adjournment of the General Conference. All visiting workers are cordially invited to remain with us during all these conference sessions. We shall he pleased to have the sympathies, prayers and help of all workers in the cause of Christ for the building up of His kingdom on earth. All that have Gospel Hymns No. 5 and 6 should hring them along when they come to attend the conference as we are

will be held in the Bruderthaler meet-

ing house (Aaron Wall's congregation),

near Mountain Lake, Minn., on Thurs-

day and Friday October 18 and 19, 1900.

The following Monday and Tuesday

they will hold a private conference

where only the members of the denom-

The annual meeting of the Menno-

nite Evangelizing Board will be held at

the meeting house at Sterling, Ill., on

Tuesday, October 30th. As this is the

place and date of meeting of the Gen-

eral Conference it is hoped that the

attendance will be large, especially by

our hishops and ministers as well as by

all others who are interested in this

INFORMATION REGARDING

RATES TO THE GENERAL CON-

PEDENCE

We have received a number of ln-

quirles from lay members regarding

reduced rates to the General Confer

ence which meets at Sterling, Ill., Oct.

to Sterling, Ill., from the following

We have made application for rates

Omaha and Hastings, Neh., Mcl'her-

son, Kans., Kansas City, Mo., Chicago,

Ill., Minonk, Ill., Elkhart, Ind., Detroit,

Mich., Toledo, Ohio, Pittshurg, Pa., and

branch of our church work.

31 and Nov. i.

noints:

ination will be admitted.

PHILIP NICE.

Time.-Probably January A. D. 30. ANNITAL. Soon after the last lesson. The annual conference of the Aaron Wall and Isaac Peters congregations

PLACE .- In Perea, beyond Jordan. PERSONS,-Jesus, the people, Pharlsees, scribes.

INTRODUCTORY THOUGHTS .- While the principal object of the parables here given by our Lord was to show His attitude toward the publicans and sinners, and thus silence the murmuring scribes and Pharisees, yet our Lord at the same time brings out and emphasizes the true gospel principles and what they teach: 1. The real value of a soul. 2. God's love and compassion for the jost. 3. His great effort to save men from their lost condition. That heaven is interested in the saivation of souls. The parable of the

lost sheep portrays in heautiful language the great love Jesus had for lost souls, leaving the mansions of giory He comes down into this wilderness of sin, to seek and to save the lost. He earnestly and tenderly seeks the lost by various means, 1. By His Spirit. The Holy Spirit is in the world reproving ns of sin and judgment to come, thus constraining us to forsake our sinful ways, 2. By Hls providences. Sometimes they seem severe, yet we need them to make us humble and bring us to the feet of our Lord in humble sub mission. 3. Through prayer It has pleased the Lord to bring many home from their sinful wandering through the earnest prayers of God's faithful children. 4. Through His written word. The Bible is the means by which the Spirit leads multitudes from 22. M.—The prodigal son. the ways of unrighteousness into the

We are unable to say at present way of holiness. 5. By His faithful 23. T.-Lost and found. ministers. It has pleased the Lord to hring many souls into His kingdom 24. W.—The world unsatisfying. through the faithful work of the minlstry. It is the duty of all God's minlsters to go after the wanderers and use every possible means to bring them 26. F.—Learning by adversity. into the fold.

HOME READINGS.

Lu. 15:1-10 T-Seeking the lost, Ezk, 34:11-16 17. W .- Sinners sought, Mark 2:13-17

18. Th.-Lost and saved. Titus 3:1-8 19. F .- The dead quickened. Enh 2 · 1-10

20. S.—Joy of the saved. 1 Tim. 1:12-17 21. S.—Joy in heaven, Rev. 7:9-17

LESSON IV.-OCTOBER 28.

THE PRODIGAL SON .- Luke 15: 11...24

[Read Luke 15. Memory Verses 20-24.] GOLDEN TEXT.-I will arise and go to my father.-Luke 15:18.

INTRODUCTION

TIME .- Probably January A. D. 30. PLACE. - Somewhere in Perea, not

far from Jericho.

Persons.-Jesus, Pharisees, scribes. the people.

THE PARABLE AND ITS APPLICA-TION .- "In this parable the main interest centers in the restoration. The son GOLDEN TEXT,-There is joy in

does not stray as did the sheep in the former parable, neither is he accidentally lost as was the coin; but he delib erately decides to leave his home, and wilfully casts aside paternal government. His return was also a voluntary matter. Thus we see that God allows man the greatest freedom in choosing the course of action he pursues."-Arnold. The parable of our lesson represents God as a common Father to all mankind. By creation He is the father of the publicans and sinners as well as of the Pharisees and scribes; of the Gentiles as well as of the Jews. Our Savior here intimates to those proud and self-righteous Pharisees that the publicans and sinners, whom they thus despised and hated, were their brethren, partakers of the same nature, only more profligate, and unfortunate in their career. Therefore they should rejoice and be glad to see them return from their ways of sin to the Father's house. Nevertheless the l'harisees, iike the elder son, murmured and found fault when the publicans and sinners (prodigais) came to Jesus. The Father (God) lovingly entreats the elder sons (the scribes and Pharisees) to come in and partake of the great gospel feast with the prodigals, but they would not, choosing rather to wrap their robes of self-righteousness about them as did the elder son. What a picture this lesson is of the wretched condition of a soul that is estranged from God through the mirage of a sinful life. In the background of this dark picture of sin we have a glorious vision of God's wonderful, unwavering love going out toward poor, jost and helpiess souls; "it is a stream that never freezes, a fonntain that never faile a sun that never sets "

Oct. HOME READINGS. Luke 15:11-24 Lnke 15:25-32

Eccl. 2:8-11

25. Th.-The way of the transgressor. Prov. 13:1-15

2 Ch. 33: 1-13 27. S .- Returning and weeping.

28. S -Return Hoses 14 15. M .- The lost sheep and lost coin.

LESSON V .- NOVEMBER 4.

THE UNJUST STEWARD .- Luke i6 ; i-13,

[Read Luke 16: 1-18. Memory Vs. 10-121.

GOLDEN TEXT .- Ye cannot serve God and mammon.-Luke 16:13,

INTRODUCTION.

TIME.-December A. D. 29, or Januarv A. D. 30.

PLACE.-Perea. In the house of a Pharisee.

Persons.-Jesus, the disciples, the Pharlsees.

THE PARABLE AND ITS SIGNIFICA-TION .- It is evident that the Lord in this parable is teaching the disciples the necessity of improving every opportunity to enhance their spirltual Interests, hy using their talents, and especlally their time and money, for the extension of Christ's cause and kingdom. We are all stewards placed in charge of our Lord's work here on earth, and except we faithfully discharge our duty, and perform the work assigned unto us, we, too, shall be accused of having wasted our Lord's goods. We should all he impressed with the hroad assertion made by our Lord when He said that "the children of this world are wiser in their generation than the children of light." The children of light are those who have come from the darkness of sin to the light, hy accepting by faith the Gospel of light. The children of this world, on the other hand, are those who, like Galilo, "care for none of those things" which pertain to the kingdom of heaven. Now, of these two, the worldling is the wiser in his generation, that is, in his time. The child of this world is thorough going, active, persevering, shrewd. When he sets his mind upon an object, he calls into exercise all his energies to obtain it, if possible. He has chosen mammon as his god, and serves him as a god ought to be served, with all his heart soul mind and strength. Do we see the same marks of wisdom in those who profess to be the children of light? Alas, for the indifference, the lukewarmness, and work done by haives on the part of professed Christians! "The Lord He is the God." Let us therefore be as active, as earnesst, and as determined to please our God, as the worldling is to please himself.

Oct. HOME READINGS. 29. M.-The unjust steward.

30. T .- Prudence of Jacob.

31. W.-Firm standing.

1. Th.-Faithful service.

2. F .- Better than sacrifice.

Prov. 21:1-12 3. S .- As to the Lord. Col. 3: 16-25 4. S .- Reward of falthfulness. Matt. 25:14-30

REPORT

Jer. 50; 1-7 of the annual Mennonite Church con ference of Missourl held at the Berea meeting house near Birch Tree, Mo.

> Conference convened Thursday, Sent. 27, 1900; was opened by Bro. Andrew

> In organization Bro. D. J. Johns was chosen moderator, Dan'l Kauffman assistant moderator: L. J. Lehman, secretary: Ahram Unruh, assistant Sec'y.

The conference address was delivered by Bro. D. J. Johns from i Cor. 3:11-In substance Paul admonishes us to take great care how we build, all of us are builders and it becomes necessary to exercise great care in selecting ma terial for our building and then use care in huilding. In the apostolic church there arose questions which they did not feel like taking the respon sibility of decision upon themselves therefore they called together the elders to counsel together concerning those matters that affected the church In order to live pleasing to God there are some conditions which must be met "Except a man become converted he cannot enter the kingdom of God? "Except a man he horn again he cannot see the kingdom of God." That which is horn assumes the nature of that which gave it birth, therefore it he comes necessary for us that we he horn of water and of the Spirit, and unless we have that new birth we are still un fit for the kingdom even though we have forms and ceremonies as did the scribes and Pharlsees. Now brethren God has called us who are ministers to a responsible position and it becomes necessary for us to see that those who are under our care have within them this nature of Christ. It also becomes us as ministers, hishops and deacons to look into our lives to see whether or not that new life may be seen in us. God placed in man a desire to aspire more and more into the likeness of God; hut Satan taking advantage of this impulse slays man by deceiving him and now fear enters their hearts and their impulse was to get away from God, and they find themselves utterly sinfui; and now, dear brethren, unless we are begotten again in Christ and receive newness of life we cannot be like Him. We want to keep this in view that the Christian life emanates from within, that of the worldling from without. There are those in there are some forms of worldliness manifesting themselves. Now let us remember that we cannot live in any form of worldliness very long when the life of Christ has been implanted in the

The l'saimist says "the entrance of thy word giveth light." We want to accept the word as it has been given to us and lead lives in accordance with it that its light may reflect out of our Luke 16: 1-13 walk, conduct and conversation. There are ordinances which are given, some Gen. 32:6-20 of which make us seem odd in the eyes l's, 15 of the world and a great part of the Christian world stands against us and some say these things are not binding Dan. 6:1-10 upon us, hut what need have we of

1900

anxiety, but he soon explained that one

of the assistants, being deceased, he had

selected Bonner for the honor of heing

his successor, and kissing and embrace

ing him, said, "You are now one of us."

After taking the oath of secrecy, a book

called the Directory, containing rules

for the conduct of the inquisitions, was

given him. Bonner was much pleased

with his supposed good fortune, soon

set himself to peruse his book, desiring

to become acquainted with the nature

of his new employment. But what was

his concern and astonishment to find it

consist of rules more harbarous and in-

human than could be conceived-rules.

however, which he thought could not be

carried out in practice; but he soon

found out to his horror that they were

carried out to the letter and in them he

was obliged to take part. Soon after

his admission, a poor man was brought

to the office, whose case was thus:

His only daughter was ill and he had

prayed to the Virgin. "Holy mother

of God, command thy Son that my

daughter may recover!" The daughter

died consequently the Virgin had not

heard | im, and, being grieved to the

heart, he threw away a medal of here he

was used to wearing. In the tortures

consequent upon this flagrant act of

disrespect, Bonner was obliged to take

part. It is not possible to express what

he felt on this occasion and continued

It helng his turn to sit by and take

down any confession the victim might

make he chanced to look upon the suf-

ferer's countenance, and, thinking he

saw death in its distortions, he fainted

away and was carried to his chair at the

council hoard. When he recovered

the inquisitor general excialmed "Now,

Bonner, take your place. You do not

reflect that what is done to the body is

the council hoard, "Mr. Bonner, you al

which fixed his wavering resolutions.

as well marry and do as we do," etc.

to feel while he enforced attendance

stronger language than this: "you ought to wash one another's feet," or "you should do unto others as I have done unto you." The prayer head-covering is also another ordinance in which we stand alone. Brethren, we should come out from among the world and be separate from them that we may be transformed to newness of life by the renewing of our mind.

Now when we have the renewing of the mind can we run to picules, fairs, shows. Sunday excursions, kissing parties, etc., etc. O brethren, let us hold ourselves aloof from the world. The words of the anostle are clear and distinct, that we love not the world, neither the things of the world. If any man love the world the love of the Father is not in him

At the close of the address all the to decide. ministers and laity expressed themselves in perfect harmony with the doctrines of the church.

From the reports of the different congregations the church is in prosperous condition, working order is good, and peace aimost unanimously expressed

The following questions were next discussed and acted upon as follows: ()nestion I .- What is the relation be-

tween the S. S. conference and church conference? Answer - Whereas the S. S. conference has become a necessary aid in S. S work it should not exercise any degree of authority in matters relating to the work of the church; but should be

subordinate to it. The S. S. conference is a body devoted to the promotion of the cause of S. S. work and all questions which cluster around it. The church conference is a hody devoted to all the departments of church work, being a monitor over the S. S. conference and over other religious institutions under the care of the church.

Ques. II.-What is the attitude of this conference on the question of education?

Ans.-In our conference of 1895 we adopted a resolution favoring a church achool. We now readlirm our position on the question. We would advise those of our people seeking a higher education to attend a school conducted by our people. We favor church schools ouly so long as their methods and in structions do not conflict with the truth of God's word.

Ones, III .- Is it consistent for sisters to superintend Sunday schools, lead Bibie readings, etc.?

Ans.-In accordance with the teaching of God's word she may as the helpmeet of man and when in order of the shareh (1 Cor. 11 : 1-15) help to carry on such work as is needed to spread the gospel.

Ques. IV. Is it edifying to profess perfect holiness publicly?

Ans.- Holiness is both a command and an essential Christian quality (1 Pet. 1:13-16; 2 Cor. 7:1; Heb. 12:14) and no person should profess to be a Christian without it. It is the duty of all Christians to seek and to walk in ali the light that is possible to do just as well as they know in every respect. (Matt. 5:16; Rom. 12:2; Titus 2: 14: Jas. 4:17; 1 Jno. 1:7). We do not consider it uphuilding however to prociairc our own goodness and holiness. or in any way sound a trumpet before us, believing that our life rather than that our profession should show what work are increasing we therefore deem interested.

we are (1 Pet. 2:11, 12). We cannot lav down any rule as to what people should say in their testimony. We can only sound a word of warning against hoasting on the one hand and low ideals of a holy life on the other.

Ones V -Shall the receiving of pen sions he made a test of church fellowshin?

Ans.-We still adhere to our decision of last year on the question of the advisability of receiving pensions.

In the light of the attitude of others of our conferences and in deference to many of our brethren who cannot see that the receiving of pensions for heing dischied is uncerintural we favor mak ing the question of receiving pensions for disability, and not for service, a matter for every individual conscience

Ques. VI.-What is the sense of this conference with regard to Sunday excuralone?

Ans.-In accordance to the command of God's word to "remember the Sahhath and keep It holy" and "whatsoever ye do, do all to the giory of God," we therefore consider them to be Sabbath breaking institutions and should not be

Ques. VII.-Does this conference sanction the holding of hirthday or surprise parties?

Ans .- In accordance with the nonconformity teaching of the scriptures, Rom. 12:2; 2 Cor. 6:17; 2 Thes. 5:22, we consider such gatherings unscripturai. We sanction any gathering which is morally and spiritually uplifting; but oppose all gatherings where carnal pleasure is the chief and sought

Ques. VIII .- Shali a hishop or congregation have the right to take circumstances into consideration in adjusting a difficulty or in dealing with trans gressions?

Ans.-They not only have the right hut cannot deal intelligently with transgressors without taking circumstances into consideration. The surrounding influence, the intellectual standing and the spiritual enlightenment of the transgressor and his attitude toward, the of fence, and the church, when he is called to account for his sin, should all he considered in the light of God's word while dealing with the offender

But sin should be recognized as sin and the church has a right to expect "fruits meet for repentance" no matter who the offender may be.

Ones IV -If a minister la overtaken in a fault and is either expelled or withdraws from the church in order to make things satisfactory to the brotherhood, and is then taken up again, has he lost his ministerial office?

Ans .- When expelled from the church in accordance with the gospel a minister or any other expelled member has the same relation to the church that any other outsider has (Matt. 18:17). It seems reasonable therefore that should he afterward make application to unite again with the church that he should be received as a sinner and not as an expelled minister.

This does not apply to cases where ministers for some cause are temporarally set back with the hope of future reclamation.

Ones X -- Does this conference consider it advisable to ordain more bishops In this conference district?

Ans -As the needs along this line of

It advisable for ordaining more bishops conference

HERALD OF TRUTH.

FRIDAY AFTERNOON

Session opened with singing and

Motion was made that this confer ence elect three delegates to attend General Conference. Carried. Result of vote C. S. Hauder, J. M. Krelder, Joe C Driver

A motion was made to confirm the action of the Palmyra congregation with reference to relieving their deacon from his office Carried

The report of the local mission board Mo. was read and accepted.

Moved that next conference be held in Mt Zion church Morgan Co. Mo. Carried

Moved that Bro A I Yoder be elected as district evangelist. Carried. Closing remarks and prayer by mod erstor

Conference adjourned.

RISHOPS PRESENT Andrew Shenk, Oronogo, Mo. Dan'l Kauffman, Versaliles, Mo. D. I. Johns Goshen Ind. MINISTERS PRESENT

D. F. Driver Versailles Mo. J. M. Kreider, Palmyra, Mo. C. S. Hander Garden Clty. Mo. L. J. Lehman, Culiom, Ili. Joe C. Driver Versailles Mo. J. J. Rutt, Sterling, Ill. J. L. Brubaker, Birch Tree, Mo Ahram Unruh, Birch Tree, Mo.

SECRETARIES.

REDUCED RATES TO THE GEN. ERAL CONFERENCE.

Notice has been received just as the HERALD was going to press that the Western Passenger Association has granted reduced rates to the General Conference, Annual Meeting of the M. E. & B. B., and the Bible Conference, which meetings are to he held at Sterling, Ili., beginning October 30th.

These rates will be good from all points in Illinols, Iowa, Missouri, Kansas and Nebraska, on condition that 100 or more attend these meetings who will go by rail.

Parties desiring the advantage of these rates will be obliged to pay fuil fare going to the meeting, and will receive from the agent at point of purchase a certificate which must be signed by the secretary of the meeting at Sterling. This certificate will entitle the holder to purchase a return ticket at one third fare

It is important that each purchaser should ask for a certificate, and where it is impossible to procure a ticket for the whole journey a certificate will be given with each separate ticket purchased

The dates of purchasing tickets must he from October 26th to November 1st, inclusive, and must be presented for the purchase of return tickets not later than November 12th.

Applications have also been made for rates from points in Ohio and Indiana, and more than likely they will he granted. If they are granted the Secretary of the Evangelizing Board will notify by mall the different localitles in Ohio and Indiana that may be

We take it for granted that more where the work is needed, with consent than 100 will attend the meetings from of the congregation concerned and the all directions and on those grounds we have made applications for reduced

Those who wish to attend only the Bible Conference should purchase their tickets not later than Nov 1st. We feel grateful to the ilnes in the west that have kindly granted this con-

cession and would urge all those whare interested to see that their districts well represented. Mennonite Evangelizing and Benevo ient Board.

C. K. HOSTETLER, Sec'y.

ADRIFT

BY RACHEL G. STEER.

Out on the shoels of life Braving the tempest's wrath, As it sweeps on, before The gloom in its stormy path.

Is the wreck of a noble barone That was launched on the sunny tide With buoyant sails at the castern gate Of manhood's joy and pride.

Out on the dark cold rocks Shivered each mast and spar Of the ship that salled thus gladly, With the light of hope's bright star.

That soul, as clear as the light In an honr of temptation fell No tongue or pen can tell

Others may sit in their homes And ignore drink's terrible crime to rise from this grip of death

'Tis a wife whose bitter tears Have withered before her iset, The joy of a fair young life That was beautiful and sweet.

Ah. yes. you may sil in your home And ignore this pitiful shame But if you were that drunkard's wife You would long for a tongue of flat

Out on the shoels of life Crushed by the tempest's wrath As it sweeps on before The death in its gloomy pathi

ESCADE OF ADCHIBALD RONNED FROM THE INQUISITION

Being much interested when a lad in this account, I feel like reproducing it in substance Archibald Bonner author of "The Lives of the Popes," was of Scotch parentage, but, being left an orphan at five years of age, was adopted by an uncie residing in Italy. a Roman Catholic by profession. He displayed such aptitude in learning as to become eventually a professor in a college at Marurita. In this city there is an office of the Inquisition, consisting of an inquisitor general, with twelve assistants, each of whom has a salary of about £200 sterling. Much honor and many great privileges are accorded them, besides certainty of preferments. When any one is accused-offences against the falth and practices of the church alone claiming their share-the matter is brought before these, and any one has a right to object to the evidence. and if as many as four refuse to sanc tion the proceedings, the case must be relegated to the high court at Rome

A detailed account was here given of the methods of procedure, as well as of the different tortures inflicted, which is too long, as well as too horrible to he rehearsed. While professor in the college the inquisitor general contracted a great intimacy with him, and one day while in familiar conversation, said, "Mr. Bonner, I have a design upon you" Such a speech, notwithstanding his professed friendship, caused some ner's compassion was excited when the For a few days he could travel openly, case came up, for he knew it would be considered a serious offence against the church. But how great was his distress when the name was given as that of his dearest, his only friend and how much more when It was said "And you Mr. Bonner, I order you to arrest him and hring him here between two and three this morning" He faltered out "My lord, you know the connection." "What, talk of connection when the holy faith

is concerned!" What should he do? To refuse going would be fatal to himself without in the least benefiting his friend. To give him notice was impossible, for the guards were waiting without What passed in his breast during the timeabout an hour-ere he was required to set out or how he felt on approaching that house, which he had so often entered in endearing friendship, cannot he conveyed by any language. Proceeding to the chamber where he was so peacefully sleeping, on being awak ened he lifted his hands in astonish ment. "Mr. Bonner," he said and that No wonder the latter was obliged to turn his face from hlm ln de livering his message lest the feelings of his mind should hetray him to his assoclates, nor during the dreadful scenes in the torture chamber did he dare once

to look toward him. Upon delivering the key to the inquisitor and announcing the arrest it was said, "This is done like one who is at least desirous to overcome the weak ness of nature," The nobleman under went what is called the "queen of tortures," and was released by death three days after the infliction. Oh, that it had heen possible for Bonner to have communicated his feelings! Let us hore they were understood in another state of evistence

for the good of the soul, or you would It may well be believed that Ronner not faint thus!" Bonner replied that it was now fully determined on an advenwas the weakness of nature, and he ture, "the most desperate that man ever could not help it. "Nature! you must undertook." The manner of executing conquer nature by grace." Ronner only remained for consideration. answered that he would endeavor to do Four hundred miles from the northern so. It is extraordinary that the violent horder of Italy. How should be get emotions which, notwithstanding his there? There is a noted shrine, that of utmost efforts to suppress, would mani-"Our Lady of Loretto," and it occurred fest themselves, did not give his companions cause to suspect his lack of visit this he could gain a few days' absympathy with them, especially as one sence unauspected, and several times he day, a case heing debated, the inquisiwaited upon his superior to ask leave, tor said with some warmth, striking but, fearing his emotions might betray him, he could not bring blmself to the ways object." Bonner now projected point. At length, being in familiar his escape and revolved in his mind every possible method of affecting it, say, "My lord, it is long sluce I was at but when he reflected upon the aimost Loretto; will your holiness give me bsuperable difficulties attending and leave to go there?" This was at once fatal consequences if he falled, the assented to and preparation immedipainful circumstances in which he was ately made. Ilis valuable papers, inplaced seemed scarcely supportable. cluding his directory, were concealed At length a circumstance occurred, in the lining of his coat and a horse hired for the excursion, but as it was A person was accused for remarking no part of his design to ride it back, he to a companion on meeting some Carasked, and pald its price, remarking to thusian friars, "What fools are these to the livery man he was but a poor horsethink they shall gain heaven by going man and might not be able to manage hare foot and dressing so! They might him. After riding some ten miles, he came to where the roads forked, one This individual was a nohieman, the leading to Loretto and the other towards Switzerland, and here the dangers most intimate friend he had; he was recently married, and, walking in his garwhich heset the country, to him utterly den with his wife, had expressed his unknown, so overcame him that he was surprise that any one should be so ineven now haif inclined to ahandon the fatuated as to suppose that a particular attempt, but the thought of the horrors dress would be meritorious, etc. Unin which he must otherwise continue to happlly he was overheard by the friars, take part decided him, and he pushed into the road leading towards the north. Who reported him. All Archibald Bon-

but soon he knew that night and the most unfrequented ways could alone inspresafety. For the moment it was suspected that he would not return, every possible effort would be made to capture him. After seventeen days of wandering and more than half famished. he concluded to risk the public road and procure a good meal and feed for his poor horse. Accordingly he approached a tavern, and, entering holdly, the first thing he saw was an exact description of himself posted on the wall with a large reward offered for his arrest. He endeavored to avoid detection by blowing his nose and looking out at a win dow, till one of several persons in the room, remarking, "This gentleman doesn't care to be known.' that to brave it out was the best way, so he said to the speaker "Look at me you scoundrel, what have I done to he afraid of 2"

The men nodded to one another and

went out. He felt that was no place

for him, and so, ordering a dinner, he

remarked, "I will go and see how my

horse is doing." Hastening to the stable

It was evident they had recognized him by the description given, but, fortunately, they wanted resolution to atfully resolved not to be taken alive, knowing only too well the horrible fate that would involve. Mounting, he immediately set forward, and now he must depend again upon night wandering. At length he had reason to judge that he must be clear of Italy, and ventur, ing in the day-time on to an eminence he saw a considerable city in the distance, and, finding a peasant, inquired what place it was. "Lucerne." This is a Catholic canton and the seat of the pope's legate. This not sulting his views, he soon again left the highway. Struggling along thus one night, he saw a light proceeding from the hut of a peasant, and, approaching, aroused the inmates. demanded. "I am a stranger and have lost my way." "Why! how can that he when there is no way here to lose " "Can you tell me where I am?" to him that hy asking permission to the Canton of Berne." "Thank God that I am in the Canton of Berne" "Thank God you are," "Have you heard anything of a Mr. Bonner who escaped from the Inquisition?" "Heard of him! We have all heard of him, after so many were sent after bim. God conversation, he one day ventured to grant that he may escape their cruel hands!" Bonner now felt that he was among friends, and said, "I am the man." The peasant was overloyed, came down and received him, called his wife, who dressed herself in her best, and proceeded to furnish her guest with a humble but most welcome repast, for, perhaps, the first time in their lives regretting It was no better, and in this humble but safe retreat he enjoyed a comfortable rest. In the morning he secured directions to the residence of the pastor, but, hefore going, the peas ant insisted on his returning some distance over the path he had traversed in the night. This, Bonner in haste to get on, was quite indisposed to do, but it was explained that he only wished to strengthen his faith in an overruling providence by showing hlm what a most dangerous path he had been pre served in passing over in the dark. On parting, the peasant, notwithstanding

his extreme poverty utterly refused to accept any remuneration for his hospitaiity, accounting himself amply repaid hy having opportunity to aid. At the pastor's he received an equaliv warm welcome, with the addition of more sumptuous entertainment.

Bonner was advised to leave Switzer land at once for though secure from public arrest, he was not from secret assassination. He now went forward to Basle, which, being on the Rhine, he was advised to disguise himself as a peasant, and take passage on a hoat. which carried a miscellaneous collection of passengers. Something yet weighed upon the mind of our friend, the part ing from the faithful horse, who had shared so many hardships and dangers. Desirous he should have a good home he was given to the preacher at Basic who promised it should never be ridden by any one save himself, and, when old he comfortably cared for So Insenar able are tenderness and humanity from true greatness of soul that Ronner shee tears at parting from the companion of so many dangers and hardships.

Disgusting as was the company or he saw these men consulting together. the hoat it was with regret that on the second day he was obliged to leave it (on account of an accident) at Strasburgh. Here leaving his shabby dress tack. He was fully armed and as under the hed of his room, he took passage in a stage coach for Cajals, and as during the last day or two he had heard nothing of himself, was in hopes the news of his escape had not reached France. But in this be was disappointed, as on nearing the city, it was In every one's mouth. (In arriving he hastened to the quay to inquire for a packet for Dover but found to his dis may that none sailed for two days. Upon this he turned to a fisherman and asked to be taken in an open hoat, but was refused, the boatman being as tonished at the rashness of the design This he soon found was a false move and caused people to inquire who and what kind of person he could be, evi "What do you want?" was dently a great criminal or one bearing extraordinary dispatches. He must leave the shore quickly, but where should be go? By water be could not escape, and to get through the gates he must pass the guards, doubtless prepared to intercept him. He feared be ing able even to reach the hotel where the stage had stopped, imagining every one he met would selze him, and it seemed so hard to perish now after so many dangers were passed. Reaching the tavern, he heard voices in a tongue foreign to him. Concluding, therefore that the party were English, and recollecting the face of Lord Baltimore, whom he had seen at Rome, he desired a few words with him in private. The surprise occasioned by his sudden appearance, a pistol in one hand and another protruding from his coat sleeve. with the desperation pictured on his countenance, was increased by his request. Now the English are not cow ardly, but this was an extreme case However, Lord B. sald that It he would lay aside his weapons, he would go with him. This he instantly did, apologizing for his unthoughtfulness. On being informed who he was. Lord Baltimore exclaimed: "Mr. Bonner, you are un done, and I cannot protect you: they are above, searching your room." But a happy thought occurring he instantly returned to his company and proposed that they should rise up and taking him

in their midst, try to cover him till they got to his lordship's boat, which happily was not far off. The plan succeeded, for they got to it unharmed, and all jumping ln, they rowed with four pair of oars to his yacht, which lay not far off, and from which the party had come to drink a hottle of French wine. And here under the broad ensign of England the power and hates of the inquisition were of no avail. Thus happily terminated a most dangerous undertaking, presenting a comforting assurance that a protecting Providence will aid those who truly seek for it.

This is but a sketch, but I believe it conveys the main substance of the account as I have read it. It just occurs that if this Lord Baitlmore was either of the Calverts of that name who were engaged in the settlement of Maryland, he must have been himself a Catholic; and yet I suppose that if he were so, an Englishman could scarcely fail to respond warmly to an appeal made under such circumstances.

"NOTHING TO DO."

Nothing to do!" in this world of ours Where weeds grow up with the fairest flowers Where smiles have only a fiful play, Where hearts are breaking every day.

'Nothing to do!" thou Christian soul, Wrapping thee round in thy selfish stole Off with the garments of sloth and sin Christ, thy Lord, bath a kingdom to win.

"Nothing to do!" There are prayers to lay On the altar of incense, day by day; There are foes to meet within and without, There is error to conquer, strong and stont

"Nothing to do!" There are minds to teach The simplest form of Christian speech; There are hearts to lure with loving wile, From the grimest haunts of sin's defile.

"Nothing to do!" There are lambs to feed, lous hopes of the church's need; rough to be borne to the weak and faint Vigils to keep with the doubting saint.

"Nothing to do!" and thy Saviour said, Follow thou me lu the path I tread." ord lend Thy help the lourney through, Lest, falot, we cry, "So much to do!"

"TREATING"-A SOURCE OF DRUNKENNESS.

Several years ago a gentleman of my acquaintance fell into the habit of using intoxicants until he seldom passed a day without some symptoms of drunkenness. He sometimes came home to his family in a state of beastly intoxication Under their piteous ap peals he consented to go to an inebriate asylum, and after a few months of treatment he came back apparently entirely reformed. Sunshine again filled the house that had long been shadowed with shame and sorrow He continued soher for several months, but one day an old friend met him in New York. greeted him cordially, and invited him to go into a down town restaurant and take a social glass with him. Under a sudden impulse he yielded, and that one glass aroused the latent appetite: the chained tiger was loosed again, and my poor friend went home that night pitiably and disgracefully drunk. During the brief remainder of his life he was a wreck.

That whole wretched tragedy of a ruined life was the result of a single act which goes under the deceitful name of "treating." That friend whe be thousands of better furnished offered the ensnaring glass proved to homes, better clad wives and hetter fed he a deadly enemy!, Grant that he had children?

no intention to work a fatal mischief; grant that he had no thought of doing a serlous hamm. He did it, however, as surely as if he had been actuated by a fiendlsh malice.

"For evil is wrought by want of thought, As well as by want of beart."

The pernicious and abominable custom of "treating" a friend to a glass of intoxlcating liquor is one of the most prolific causes of intemperance. It often engenders the habit of drinking; it often confirms the awful propensity; and sometimes, as in the case of that gentieman mentioned in the heginning of this article, it sends a reformed inebriate back into the mire. The danger of this treating custom is that it wears the guise of friendship and appeals to the weak side of human nature. "Come and take a drink with me," says the politician who hopes to win a vote. "Won't you take a social glass with me?" is the subtle invitation of a faise friendship that is too often vielded to. It is not every one that has the nerve of a Brooklyn neighbor of mine who, having once heen an inebriate, used to say to any one who invited him to take a drink, "If you ask me to do that again, I'll knock you down !"

This perilous custom of treating has spread very widely. When a customer has made a good purchase he is often invited by the merchant to go off to a restaurant or a bar-room for a hottle of wine to "close up the bargain." The drummers for commercial houses seek very often to win customers by polite invitations to a drinking resort, or to a theatre, or sometimes to haunts too vile to be mentioned. I know of a very affahle salesman in a wholesale dry goods establishment who became a dissipated man from having to invite customers to lunch with him over a bottle of wine! His employers set that bright young man to tempt other people, and he did it at the cost of his own character. The various athletic contests and inter-collegiate hall games are attended with an enormous amount of hard drinking; much of it takes the form of "treating" by those who have won their games or their hets. It is not too much to say that a vast amount of intemper ance, with its terrible results to purse, character and immortal souls can he traced directly to that cunning device of the devil which puts poison into a man's brain under the pretense of put ting a kindness into his heart.

In these days a very large amount of moral artillery is very properly aimed at the traffic in intoxicants. Righteous denunciations are hurled at the saloons But the destructive drink traffic really is fed by and depends upon the drink custom. Intemperance is bred in the club, in the home and in the social circle as well as in the bar-room. The purchaser of liquor is a partner with the liquor seiler. Every one who buys an intoxicant, or offers an intoxicant to another, does his or her part toward maintaining the drink customs which underlie the waste and the woe and wretchedness of intemperance. The question of wages and of justice to the laboring man absorbs a wide attention; but who will dispute that if ail the money that is spent by the working classes in "treating" each other to alcoholic heverages were saved there would

There is another very weighty thought to be faced by every man's conscience. It is this. The person who offers an intoxicating glass to another from whatever motive-is responsible for the results of that glass! The false friend who in obedience to a foolish and abominable custom "treated" there formed inebriate of whom I spoke to a treacherous drink of liquor was responsible, to a certain extent for that man's relapse and ruin. Certainly, if he had not asked and urged that gentleman to drink with him, he would not have touched the fatal drop. "Woe unto him that giveth his neighbor drink." He is accountable for what comes out of that neighbor's lips-yes, and for what that brain may do under the influence of the Inflaming draught. Whenever you, my reader, from a false kindness, are guilty of "treating" another to a glass of intoxicating beverage, I wish that you might see these solemn words cut in with a diamond on that glass.

Within this glass desiruotion rides And in its depths does rule swim; Around its foam perdition glides, And death is dancing on the brim

-Theodore L. Cuyler, D D.

THE WHOLE OF MAN

Who has not been impressed with the closing words of the Book of Ecclesiastes? "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man," or the whole man. This is the full ideal man as originally contempiated by God. The definite design of Scripture is to show men how they may attain to this ideal. It is shown in Christ Jesus. Broad principles to govern and guide us are laid down in the Scriptures, also detalled counsel. Take the Book of Proverbs-a perfect storehouse of sound advice for business men and indeed for all classes. Consider the Sermon on the Mount. Some precepts no doubt are difficult of application in a society in the constitution of which essential selfishness is the ruling principle. But who can doubt that the personal life, the community, the nation governed by its spirit and principles would realize the highest happiness? What vast accumulation of most valuable counsel for practical life is found in the epistles of Paul and Peter and James!

Yes, true religion, vital godliness is man's deepest need. The man who bas it not is a failure no matter what else he possesses. He may he the idol of an empire for services rendered .- but in the sight of heaven and in the light of eternity he ls a stupendous failure, as a man, if he be not one who fears God and keeps His commandments. This is the whole of man. He may do this without hindering himself from doing all other lawful duties for every duty may come under the twin principles indicated-a humble, loyal, reverential attitude of the soul towards God: and the inflexible purpose of obedience

dominating the whole life. Man needs divine help to enable him to live such a life. That belp is freely offered us in Jesus Christ. With Him are freely given us all things pertaining to life and godliness. We are complete, filled full, in Him. To all His word is "Take hold of my strength." It is the privilege of every believer in Him to

say, "I can do all things in Christ who strengtheneth me." We emphasize this point. The God-man is an absolute necessity to us. We may be religious, we may be moral; but if we are to have true religion, that is salvation, in our souls. Christ must dwell in us by faith. He is the soul's life, the perfect pattern. the unique example for all ages. We rejoice in Him as the Model Man who came down from heaven, bnt especially do we delight in Him as the life-giving Redeemer of the world, And what shall it profit a man were he to gain the whole world and come at last to the indgment to find that his name is not written in the Lamb's Book of Life?-India Witness.

THE MARKS OF THE LORD JESUS. No one who is at all famillar with

the story of Paul's bardships, sacrifices, and sufferings endured for the sake of his divine Lord will accuse him of boasting or of self-glorification when he declares in his epistle to the Galations, "I bear in my body the marks of the Lord Jesus." His devotion to the cause of Jesus, whose disciples he had bitterly persecuted, was complete, intense, and aggressive, and one of Its natural results was that the former persecutor should be numbered among the persecuted. But persecution was only one of the many things. This left its mark upon him; but if it were indelible so were the marks made by the afflictions, necessities, distresses, stripes, imprisonments, tumults, labors, watchings, fastings, evil reports, dis honors, chastenings, sorrows, shipwrecks, journeyings, perils, and weari ness of which he writes-a dreary but glorious cat gory-and to which he appends this note of exultation: "I take pleasure in infirmities, in reproaches, in necessities, in persecu tions, in distresses for Christ's sake."

"For Christ's sake"-this is the holy principle that governs the lives of the true disciples of Jesus. It was so among those whom He called to be His close comrades and apostles, I has been so through the intervening centuries. It is so to day among the multiplied thousands who, having ac cepted His marvellous salvation, have become new creatures in Him.

Could we know the self-sacrifices self denials, and sufferings made for Christ's sake and borne for others with sweet patience by those who love Him, we should behold many a humble follower giorified into sainthood, and beholding, we should understand the peculiar significance of Paul's expression. "I bear in my body the marks of the Lord Jesus," for then every line in the care wrinkled face, and every hair whitened by sorrow would recognized as a "mark of the Lord

This thought is beautifully wrought out in a book recently published in which a wise and sympathetic teacher, with a keen spiritual insight, says to a friend whose whole life had heen devoted to caring for her sick mother and her deformed brother, and who because the natural ambitions of her life had been thwarted, was sometimes inclined to complain at the hardness of Lord was dealing a bit bard with you; but never you fret yourself: He'll explain it all and make it all up to you in His own good time." "I only hope He may, Mr. Bateson," My lass, do you remember how Paul sald, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus? Now, it seems to me that all the gray hairs and the wrinkles and the roughness that come to us when we are working for others and doing onr duty, are nothing more or less than the marks of the Lord Jesus." "That's a comfortin' view of the "There are lots o' men in the world.

matter, I don't deny."

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lass, and still more women, who grow old before their time, working for other people: and I take it that when folks talk o' their wrinkles the Lord says. 'My name shall be in their foreheads. and when folks talk of their gray hairs He says, 'They shall walk with me in white; for they are worthy' And why do we mark the things that belong to us? Why, so as we can know 'em again and can claim 'em as our own afore the whole world. And that's just why the Lord marks us; so as all the world shall know we are His, and so as no man shall ever pluck us out of His

In his homely way the sympathetic and spiritually-minded teacher has unfolded a profound and comforting truth, the full scope and meaning of which will be made known "in His own good time," to those who bear uncomplainingly the burdens He imposes.

O child of God, wearied of the burden, fainting in the struggle, impatient of the increasing sacrifice, keep heart! In your own strength you can do notbling, but "for Christ's sake." for Him who endured and sacrificed so much for you, you can do anything He asks. The world knows nothing of what you are enduring for others, nor of your shattered bopes and ambitions. nor of the anxieties that tear at your beart, nor of your midnight vigils, nor of your frequent petitions for divine belp when your nature is on the point of rebelling against being held any longer as a prisoner of duty-the world does not know, and it is well that it does not. But God knows, and He who is always mindful of His own bas all these, and many other things concerning your heroism and devotion. ln remembrance. Keep heart. In a few days or years it will all be over and the high and holy day of your life's coronation will come; and with it will come to you also a satisfaction super nal and a reward rich and eternal, for

"Rest comes at length, though life be long and dreary; The day must dawn, and darksome night

be past;
All journeys end in welcome to the weary.

And heaven, the heart's true hone, will come at last." -The Christian Advocate

THE CULTURE OF CHILDREN.

It is difficult to get the world regulated precisely to one's fancy, the tastes of people are so different and unacconntable. And, perhaps, if it were thus regulated, it might prove a dreadfully tiresome place to live in. But we

"It seems now, my lass, as if the believe that it would be a much pleasanter place just now were not so much attention paid to the amusement and culture of children. Everybody who contains; and yet the absorbing occupation of parents and of uncles and aunts ls to provide for an increase of their number by cultivating a whole generation of little prigs. For the model child which they aim to produce by all their elaborate inventions for its culture, is nothing else than a little prig. and never will be anything else until sharp contact with the world has worn off the edges of its self-sufficiency and conceit. The race of "Infant phenomenons," and of the clans of the Crummles type who worship them and insist that their friends shall do so too, is constantly increasing. There are infant musicians and infant story-writers and reciters and infant prodictes who lisp in numbers. Boy preachers call

the aged to repentance, and we learn

the wisdom of the sages from the

All this is, of course, the inevitable

mouths of hahes and sucklings.

effect of the growing culture of children, and of the profligate expenditure of energy and ingenuity on their amuse ment and instruction. It is one of the flagrant evils of the time, and ought to be severely frowned upon. It is true that there are dull people with an un limited capacity for astonishment who find pleasure in the exhibition of the lnfant phenomenon, and a certain self gratification in comparing it with the infants trained by other people. There are, too, misguided relatives and par ents prepared to give a child anything it wants, or that they may think it wants, on the plea of stimulating its physical or intellectual growth, or of the pleasure which they personally de rive from the sight of its happiness. But it is precisely this kind of thing that is seriously injuring the children of our day. Just look at the literary and mechanical output necessary to meet the demand for children's enter tainment-the papers, the magazines the hooks the toys and what not Some of the very hest writers of this generation give a part or all of their time to the production of children's lit. erature, and it is lavishly illustrated by the very hest artists. There is literally no end to the flow of stories, of sketche of science and history and geography made easy, of humorous verse and merry lingle, presented in magazine and books often far more attractive and of hetter quality than those intended for adults .- Martyn.

FEAR NOT, THE LORD REIGNS.

These are times of wars and commo tions, but let no Christian despair, Our Father is at the helm, therefore the storms will heat in vain. Our Elder Brother is on the throne of the universe, therefore let "the heathen rage.

More than twenty-six centuries ago the Prophet Isaiah declared, "The gov ernment shall be upon his shoulders and "of the increase of his government and peace there shall he no end," and "the zeal of the Lord of hosts will per form this,"

How very blind must they be who looking back over the history of the

world through those centuries, cannot see that the prediction of the prophet is being fulfilled to the letter, and never more rapidly than just now. Amid goes much into society knows what an tempest and storm, through commetion undue proportion of grown-up prigs it and political upheaval, despite wars and rumors of wars, the kingdom of our Lord is marching on, "Evil men and seducers" may and do "wax worse and worse," but there are ever the more than seven thousand in the world who do not bow the knee to Baal.

Should these tempestuous times discourage us? Not by any means. The more terrific the struggle, the more rapidly approaches the final complete vic tory of the kingdom of righteousness.

Should we relax our efforts to give the gospel to the whole world because missionaries in China and Africa have heen slain? Did the disciples cease to pray and preach because Herod killed James and imprisoned Peter? The fiery persecutions that followed so soon the spiritual baptism of Pentecost, only caused them to be scattered abroad, going everywhere preaching Christ and Him crucified.

Shall we, having before us the centuries of history demonstrating the fulfillment of prophecy, and the power of the gospel to take the world and to happify and ennoble human life, be less zeaious, less courageous than they? God forbid

Whether the second coming of Christ person be near at band or far off, one thing is certain, namely this, the time is near at hand when the gospel of the kingdom shall have been preached in all the world and to all peoples for a testlmony unto them. This being so, does it not, just now, especially become those who profess to be Christians to heed the words of Christ in Luke 12: 35, 36: "Let your joins be girded about, and your lights hurning; and ye you selves like unto men that wait for their Lord"? Surely if ever there was a time when Christians should be much on their knees in their closets, earnestly and diligently at work in the church, and right up to the fuil meas ure of a faithful discharge of duty, it is just now. The Word tells us that "the government shall be upon his shoulders," that "he must reign till be hath put all things under his feet," that "there shall be wars and rumors of wars," that "this gospel of the kingdom shall he preached in all the world for a witness," that "so likewise, when ye shall see all these things, know that it the coming of the Son of manl is near even at the door," that "what I say unto you I say unto all, Watch," and "blessed is that servant, whom his lord, when he cometh, shall find so doing."

Shall not all these things taken together cause all believers in the Bible to turn aside from worldly pleasures, mammon greed, and thoughtless indif ference, and give themselves to sobriety of life, serious reflection, and diligence in the discharge of Christian duty? Read Matt. 24:37-41, and Luke 17:26-30.-Rel. Telescope.

THE ELEVENTH HOUR LABOR ERS.

Few portions of the Scripture have heen so ahused by mis interpretation as this parable of the laborers in the vineyard. By many it is construed to mean that men are called at various succes

sive periods of life, provided only that we get to work before the day is gone.

This loose and careless teaching has wrought much mischief, for the delusion has taken fast hold of very many minds that, however long continued one's rebellion may be against (lod and however many calls he may bave had, and reject, if at last, just before his sun goes down, he turn to God and devote the wortbless remnant of life to Him it is just as well on every hand as if he bad given his earlier years to the Saviour, and served Him all his life long. .

We do not doubt that the grace of God can reach and save an aged sinner. near to death: though facts declare that the probability of a man's ever afterward being converted diminishes rapidly if he attain his majority with out a saving change. But does the parable of the laborers in the vineyard teach any such notions? We think not. What then does it teach?

It is noteworthy that the last words uttered by Jesus just before this parable were, "But many that are first shall be last, and the last shall be first:" and baving put forth a parable, He repeats the statement, "So the last shall be first and the first last;" showing that the parable itself is an amplification of the germinal truth contained in that state ment. The statement itself was frequently made by the Saviour; and He seems to mean by it in general, many that now seem most exalted shall in the end be most abased; many that seem specially favored shall in the end be reincted

Now take the parable as an illustration of the truth, that at whatever period God calls a man if the call be obeyed as soon as it is received then each party, so called and so obeying, is equally acceptable to God, without regard to the question whether he was earliest or latest cailed. With this as the key, how simple, natural, heautiful and forcible does the parable appear. A man wants laborers, and he goes where men in quest of work always take their stand-to the market place He finds a group early in the morning. and sets them to work. At 9 A. M , he goes again, and finding others, offers them such fraction of a day's wages as should be due to labor performed in the remaining hours. These go, with equal alacrity, and toll nine hours. At noon and 3 I'. M., he repeats his visit to the market place, and each time with like result. At 5 P. M., he goes again, and finds a group of men whom he accosts in the language of reproof: "Why stand ye here all the day idle?" Their reply "Because no nian has blred us. To these he offers the equitable fraction for an hour's work. Without another word, they hurry to the field and work their hour in the hope of receiving one twelfth part of a Roman penny.

At evening, the men last employed were first paid, and they were paid the price of a full day's work, though they had wrought but an hour. Then came they that had wrought three, and six, and nine, and twelve hours respectfully. and all received the like sum -none

more, none less. ilow is this conduct of the proprieter to be justified? On the legal principle of quid pro quo it cannot be justified at all: hut God does not propose to deal with men on the principle of value for value, but to receive, with equal favor,

1900

Jacob Eigsti and wife, J. H. Eigsti, Andrew Nafziger.

Amos Litwiller, 50 Menn. S. S., Shickley, Neb., 600 Am. Menn. S. S., Wright Co., 1a., 1240

Paid to M. E. & B. B., for Chi-cago Mission.
Forwarded to Old People's Home,
Forwarded to Philadelphia Mis-

ionsly acknowledged, Grand Total,

5.00

DISBURSEMENTS.

men were all alike They all wished to do a fuil day's work. They ail did as many hours' work as they could. The proprietor, therefore, who in the mother hushed the clies with, "There, parahie, represents God, deals with there, Henry! Be a good hoy and don't these men as God deals with us allcounting intentions for deeds, and honoring and rewarding men alike, who alike had lilled with useful toil the fuil measure of opportunity. Zion's Watch-

IF I KNEW.

If sitting with his little worn-out about And scarict stocking lying on my knee, I knew the little feet had pattered through The pearl-set gates that lie 'twixt heaven and me.

1 could be reconciled and happy too And look with glad eyes toward the Jasper

If, in the morning, when the song of birds Remind me of music far more sweet, I listen for bis pretty broken words
And for the music of bis dimpled feet,
1 could be almost bappy, though 1 heard
No answer and but saw his vacant seat

I could be glad if, when the day is done s cares and heart aches laid away,

And with a heart full of sweet yearning say,
"To night i'm nearer to my little one By just the travel of a single day." If i could know those little feet were shod

In sandals wrought of light in better lands.
And that the foot prints of a tender God Ran side by side with his in golden sands, I could bow cheerfully and kiss the rod.

Since Charlie was in wiser, safer hands. If he were dead I would not sit to-day And stain with tears the wee sock on my knee:

1 would not kiss the tiny shoe and say,

"Bring back my little boy to me;"

would be patient knowing 'twas God's way
And that He'd lead me to him o'er death's

But up to know the feet once pure and white The hands of vice have boildly ventured in,
The hands that should have battled for the right Have been wrung crimson in the clasp of

And should be knock at heaven's gate lo-

night
i fear my boy could hardly enter in.

-Sel. L. M. J.

FAMILY DISCIPLINE A CENTURY AGO.

Little Johnnie was an only son and the pet of his older sisters, as well as the joy and the pride of his parents, and indeed of the whole parish, iie was almost invariably remembered in the generous gifts brought to the parsonage, and a cake or a hig red apple or a sau er pumpkin pie was aimost sure to be brought for "Master John-

When he was about four years old he was invited with his father and mother to spend the day with some wealthy parishioners, who had also an only son about Johnnie's age.

It was a grand dinner and other disting ished guests were there. But Henry, unlike his little visitor, was accustomed to rule his household. The pudding was very nice and according to the prevalent custom was placed upon the table at the beginning of the

"I want my pudden," vociferated young Henry. He was hushed for a time with iumps of sugar and a good deal of cajoiing. But the family could pay hut little attention to their guests. also on the things of others.' 'Let

every man who does the best his cir- it soon became, "I will have my pudcumstances allow. in this regard these den." With cries and kicks he soon let himself down from his high chair and lay upon the floor and screamed.

This could not be horne and the cry any more and you shall have your pudding." His plate was filled and quiet was restored.

Little Johnnie looked on with wonder and evident admiration. Here was a hero and a conqueror his thoughtfui face seemed to say, though he did not put it in those words. The next morning at breakfast Johnnie didn't want his usual porringer of nice bread and milk. He wanted something which he knew he had not been allowed to have. With a little fear and trembling he declared, "I will have it." His parents looked their astonishment, but remembering the episode of the day before wisely said nothing, hut watched the game. Presently he, too, kicked and screamed, and then scrambled down from his high chair and lay upon the floor, in the most approved fashion.

His mother rose caimly from the table, took Master Johanie by his head and his heeis, carried him to an adjoining room and laying him upon the floor said, "I thought we brought our little boy home with us last night. If we made a mistake and brought Henry we will leave him here till they send for him." She went out and shut the door. Johnnie pounded on the door and kicked and cried for a few minutes. Then all was still. After a time there was a tiny, timid knock. "Who ls there?" asked the mother. "it is

your dear little hoy, come back again." Johnnie was in his mother's arms, sobbing his sorrow and asking to be forgiven, and as he told us himself in his old age, "It was the first and the only time that I ever tried to manage my mother."-Sarah French Abbott,

NOTORIETY SEEKERS

The man who strays from the orthodox path nowadays is sure to find the news gatherer upon his track to write him up and give him a "good send off." This tickles the heterodox mind and vanity, and contributes to newspaper sensationalism. True, popular interest in the latest pervert soon wanes, yet the temptation for notoriety is too great for some persons to resist. Ten of very mediocre taients thus figure quite conspicuously, but after a brief strut hefore the public, they vanish into obscurity, while the Church, which they assailed, grows stronger under this sloughing off process. She is all the hetter for the departure of those who are not really of her and for her. Besides, she multiplies loyal ministers annually at a rapid rate, and scarcely feels the loss of the occasional notori ety seekers who attack her doctrine or polity.-The Presbyterian.

ALTRUISM.

The following definition and just criticism of aitruism by the Sunday School Times merits a wide circula tion: "Aitruism means other ism, 'Do unto others as you would that men should do unto you." 'Look not every man on his own things, but every man

every man seek not his own welfare, but the welfare of another.' 'Bear ye one another's burdens, and so fultill the law of Christ.' Aitrulsm announces Itself to day as though it were an independent system, a new discovery. It is but a cutting from the Christian plant. There is no hope for any abiding life apart from its Christian root. Altru ism without Christ is a Christian afterglow, a spent Christian bullet. It is to say, 'Cut down the tree; all we want is the shadow,' or 'I do not need the sun; the twilight is sufficient.' Christ alone is the power of God, and the power of a goodness which can realize and sustain itself in service or sacrifice for others." -Rel. Telescope.

MARRIAGES.

WENGER-LEHMAN.—On Thursday afternoon, Sept. 27, 1900, by Bish, Abra-ham D. Herr, at the residence of the bride's father, Fre. Dan. Lehman, Fre. Amos D. Wenger and Sis. er Anna May Lehman, both of Millersville, Lancaster

Wyse-Miller.-In Henry County, WYSE-MILLER.-IN Henry County, Lowa, on the 25th of September, 1900, at the residence of the bride's mother, by Bish. Seba-tian Gerig, Bro Christian R. Wyse and Sister Mary Miller hoth of Henry Co., Iowa.

ORENDORF-GERIG.-On the 26th of Sept., 1900, at the residence of the bride's parents, near Wayland, Iowa, hy Bish. Sehastian Gerig, Bro. Danie. Orendorf of Flanagan, Ill., a Moilie Gerig of Henry county, lowa. and

DEATHS.

BUCKWALTER -Sister Mary, wife of Pre. David Buckwalter, died on the 18th of Sept., 1900, Leacock, Lancaster Co., Pa., aged 78 years and 12 days. She was in feeble health for a year, and dur ing her last sickness was confined to her bed nine weeks, gradually growing weaker in body but at the same time we believe growing still strenger in faith believing that her Saviour would elieve her in His own good time from all earthly ills, as her last words she spoke were, that her desire was to go home and he with Jesus. She leaves a sorrowing husband, two daughters, one sorrowing husband, two daughters, one daughter having preceded her to the spirit world, eight grandchildren and seven great grandchildren, to mourn her departure. On Friday 2ist a large concourse of friends and neighbors concourse of friends and neighbors gathered to pay the last tribute of re-spect that they can ever show. Preach-ing at the house by Pre. Sanford Lan-dis. Text by Pre. John Landis. Pas. 4:8. interment at Mellinger's. Preachlng hy Pre. John Lefever and Bishop Isaac Eby. Text, 2 Tim. 4:6, 7, 8.

Harnishi.—On the 27th of Sept., 1900, in Willow Street, Lancaster County, Pa, Barbara Harnich, age 71 years, 7 months and 22 days. Funeral was held at the Stone meeting, house, near New Danville, where services were conducted by John B. Harnish from Rev. 14: 12, 13, and Ahm. B. Herr from Ps. 4: 8.

CAUFFIELD.—On the 23rd of Aug., in Somerset Co., Pa., Marry, wife of Daniel Caufield, deceased, sged 64 years, 5 months and 22 days. She was a member of the U. E. Church. The funeral services were conducted at the Jenner Bap, church hy G. G. Shetler on the 26th from Ps. 13:3.

BRACKDILL .- On the 20th of Aug., 1900, near Lancaster City, Pa, Fannie, daughter of J. Eden and Lizzie Brackdaugnter of J. Fuch and Hizze Black-dill, aged 6 months and 19 days. She was buried at the Brick meeting house, near Willow street, where services were conducted by Benj. Hertzler from Rom. 8 . 17. She was huried in the adjoining 5:17. She was nursed in the adjoining burying ground. The little brother and sister felt very sad when they saw the little coffin lowered into the grave. The bereaved parents have the sympatby of

many friends and relatives who were present to witness the sad services. We hope they will he able to comfort neelves with the blessed words of Jesus when He said, "Suffer the little children, and forhid them not, to come unto me, for of such is the kingdom of

October 15.

Funk.—On the 3rd of October, 1900, In Clay county, Indiana, Sarah Jane Pitman, wife of Abraham Funk, aged 4 years, 8 months and 3 days. She was horn on the 1st of Jan. 1826 in the state of Virginia. She was a member of the of Virginia. She was a member of the Mennonite Church for nearly nineteen years, and never failed to attend the Courch services when health permitted. Services were conducted by D. E. Klnsport from Rev. 16:13. Peace to her

CASSEL .- On the 20th of Sept., 1900 CASSEL.—On the 20th of Sept., 1500, at New Hamburg, Ontario, Bro. Henry B. Cassel, as we trust, fell asleep in Jesus, at the advanced age of 65 years, 4 months and 12 days. He suffered 4 months and 12 days. He salleted with Bright's disease for a little over eight months, and had a desire to go home and be with Christ which is far better. He was horn in Montgomery Co Ps and leaves a widow, two son and one daughter to mourn his death, and one daughter to mouth in the Blen-funeral services were held at the Blen-heim M. H. on the 23rd, were largely attended, and conducted at the house by Jos. Nargang and Isalah Rosenberger, and at the M. H. by Nosh Stauffer, from Isa. 38: 1, and by Amos S. Cressman from Heb. 2: 6.

STEMEN.—Jane Stemen (maiden name Sakemilier) was born May 20th, 18-7; died in Allen Co., O., Sept. 10th, 1900, aged 73 years, 3 months and 20 days. She was married to Andrew Stemen, January 23rd, 1848. To this union were horn twelve-chidren. Three sons and one daughter preceded her to sons and one daughter preceded ner to the spirit world. Four sons and four daughters survive her. Her grandchil-dren number forty-six, of whom forty-one are living. Ahout fourteen years ago she had a stroke of paralysis and was confined to her bed for some time-tul regained her health so that she was able to go abroad visiting her children and others, and also to attend church. occasionally which was her greatest de-light. But for a number of years her health has been gradually failing and for the last two years she has been un-able to go from home and spent most of her time in her chair. A few day of her time in her chair. A few days hefore she died she had another stroke of paralysis and nine hours hefore she passed away she hecame unconscious and calmly fell asleep, as we believe, in Jesus. Besides children and grandchil. Jesus. Desides children and gradden, the also has left a bereaved husband, two brothers and two sisters, and many relatives and friends who sadly mourn the loss of one whom they dearly loved, but we have reason to believe loved, but we have reason to believe that our loss is her eternal gain. Her desire was to go home and he at rest. She united with the Mennonite Church ahout forty years ago and remained faithful until death. In the death of faithful until death. In the death of Mother Stemen the church has lost a faithful memher, the husband a kind companion, and the children and grand-children a dear, loving mother and grandmother. Now that she is gone and we can hehold her smiling face no and we can nenotd her smining face ho more, may all prepare to meet her in heaven. We feel sure that she had a strong desire that all herchildren might he saved and no doubt she offered ne saved and no doubt she ordered many prayers in their hehalf. Buried at Salem Sept. 12th. Her funeral was largely attended and many tears were shed. Funeral services by the brethren I. M. Shenk, C. B. Brenneman and George Ross, from 1 Cor. 15:51.

BURKHOLDER.—On Aug. 7, 1900, near Newville, Cumberland Co., Pa., Sister Hannah Burkholder, wife of Pre. Ahraham Burkholder, aged 50 years, months and 7 days. She was sorely afflicted for about seven years. Her sufferings were intense. She bore her afflictions patiently until she passed away unexpectedly. She leaves a hushand and six children to mourn her d parture. They have the sympathy of many friends in this sad bereavement. She was buried on the 10th. A large concourse of friends and neighbors as-sembled to pay the last tribute of respect. Buried at the Diller Mennonite burying ground. The following breth-ren officiated: Bish. Ben. Zimmerman, Shiremanstown; Samuel Hess, J. M. Hess, Henry Weaver, I'eter Wadle, and Geo Ernst.

FINANCIAL DEPORT OF THE HOME AND FOREIGN RELIEF COMMISSION.

COMMISSION.		Forwarded to Philadelphia Mis-	5 00
-			2 00 194 69
FROM JULY 24TH TO OC	т. 9, 1900.	Forwarded to Texas Sufferers, Forwarded to Geo. S. Hickok,	60 90
Received for Famine Suf	-	for Armenia,	60 90
Received for Famine Si(j)		Balance on hand	8 272 89 1. 9221 82
A Sister, Reedsville, Pa., A Sister, Allensville, Pa., A. Wenger, Lovina Ernst, E. S. H., Berlin, Ont., Sister M. Weaver, Pa., Mrs. Holdeman, Kaus., A Sister, Roy.	\$ 1 00 25	Total, Balance on hand We withhold forwarding mo this time, pending instructions A. Ressier.	ney to India
A. Wenger,	5 00 1 00	A. Ressier.	пош ыю. э.
E. S. H., Berlin, Ont.,	1 00	Home & Foreign Relief Con	nmission,
Sister M. Weaver, Pa.,	1 30	C. C. SHOEMA	KER, Treas.
A Slater, Rox.	8 00		
Dan'l. G. Jntzi, J. R. Hildebrand, Jennie Wingard,	2 00		
J. R. Hildebrand, Jennie Wingard.	50	DEBODE	
Jennie Wingard, Swamp Menn. Cong., Sonderton Pa., Friends, Reedsville, Pa., Warren & Raymond Seitz, Cbarlotte J. Mycrs,		REPORT	
Pa., Friends Reedsville Pa	25 00 80 00	OF FREEWILL OFFERINGS	RECEIVED
Warren & Raymond Seitz,	40	AND PAID BY THE MEN.	NONITE
Charlotte J. Myers,	50	EVANGELIZING AND	BE.
er's Cong., Freeman, S. Dak	., 65 20	NEVOLENT BOARD	
Cong. at Wellesley, Ont.,	87 00 5 00	NET OLENT BORK	,
Coariotte J. Myers, F. F. Sobartner's and Peter Beck er's Cong., Freeman, S. Dak Cong. at Wellesiey, Ont., Sister M., Bank S. S., Hinton, Va., Job Schmeder	3 56	DD 014 - 115	* ****
		FROM AUG. 15 TO OCT.	1, 1900.
Maple Leaf S. S., Okotoks, Al-	14 00	-	
berta, Can.	10 00 28 00	RECEIVED.	
Friends, Maple Leaf S. S., Okotoks, Al- berta, Can., Menn. S. S., Carlock, Ili., Mrs. D. M. Brubaker, J. V. Fortner, Gnilford & Bethel Congs., Medin Co.	- 3 00	Evangelizing,	
J. V. Fortner,	2 00 1 00	Holdeman Cong., Ind.	\$ 11 30
Gniford & Bethei Congs., Media	8	Freeport Corg., 1-1.,	52 40
Co., O.,	85 00 3 00	Morrison Cong., Mo.,	2 50 19 25
Newbern S. S. Acme. Kans.	2 86	Holdeman Cong., 1nd., Freeport Corg., 14., Paimyra Cong., Mo., Morrison Cong., Ill., Salem & Pike Congs., O.,	43 00
Silverdale Soc'y , Terryton, Ks.,	8 10 10	A Bro., Lancaster, Pa.,	1 00
Gallford & Bethel Congs., Medla Co., O., Frank A. Rose, Newbern S. S., Acme, Kans., Silverdate Soc'y, Terryton, Ks., Mabel Stringfield, Theo, Schertz & Bros., Lizzle Ann Miller, August B. Baer. Walm H. Baer.	10 00	Total,	\$128.45
Lizzle Ann Miller,	5 00	Chicago Mission.	
Adam H. Baer, Walnut Grove S. S. Logan Co.,	1 00		
Ohio, I. F. Brunk & wife, Peter P. Votb, Fwo Friends, Virgii City, Mo., S. J. K., Belleville, Pa., A. Friend, Montpeller, Calif.,	3 05	A. R. Milier, Young People's Meeting Cong., Ill.,	\$ 1 00
J. F. Brnnk & wlfe, Peter P. Voth	100 00 3 00	A Sister, Culiom, III.,	12 45 4 00
Iwo Friends, Virgil City, Mo.,	3 00	Rents.	34 00
S. J. K., Belleville, Pa.,	5 00	A Sister, Mo.,	2 50
	20 00	Total.	\$53.95
Mrs. A. J. Meck,	2 00 5 00		0.000
Holdeman Cong., Mission S. S., Wakarusa, Ind.,		India Mission.	
Wakarusa. Ind., Sist∘r Leatherman,	10 00	Sontbwestern Pa., S. S. Conf., Zion Cong., Goodland, Ind., A Bro, Lancaster, Pa., Lewis Shank,	8 45 67
-		A Bro , Lancast r. Pa	5 65
Totai,	8473 82	Lewis Shank,	2 50
Received for Specified Org	ohans,	From Osborne, Oblo, Zion Cong., Alien Co., Oblo.	3 00
Kate Boller.	15 00	Zion Cong., Allen Co., Ohio, Wainnt Grove Cong., Ohio, Betbel Cong., Ohio, Oak Grove Cong., Champaign	28 26
David Zook, Dan'i Orendorf,	15 00 15 00	Oak Grove Cong., Champaign	14 38
Mrs. Peter Lehman.	15 00	Co., Ohlo, Uak Grove Cong., Wayue Co., O.,	10 95
Mrs. Peter Lehman, S. C. Brunk, D. S. Brunk,	15 00 15 00	Oak Grove Cong., Wayne Co., O., Friends,	30 00 35 21
D. S. Brunk,		Chippewa Cong., Ohlo,	7.05
Total,	\$90.00	Friends, Colippewa Cong., Ohlo, Scottdale Cong., Pa., Weaver Cong., Pa., Stahi Cong., Pa., Stahi Cong., Pa., Allensville Cong., Pa., Allensville Cong., Pa., Belleville Cong., Pa., Collected by dadpin Mission, Collected by Isaa Khip, Friends.	22 (0
Received for Chicago Mis	sion.	Stahl Cong., Pa.,	4 70 7 77 13 72
	2 00	Blongb Cong., Ps.,	7 77
Slater M., Frank A. Ros»,	2 00	Belleville Cong., Pa.,	8 02
Harvest Meeting, Olive Cong.,	6.30	Friends, Philadelphia Mission,	50 00 8 00
Elkhart Co., Ind.,		Friends,	26 66
Total,	\$10.30	Total,	\$330.60
Received for Old People's	Home.		p3xJ 00
S. K. J., Belleville, Pa.,	5 00	India Orphans.	2 (0)
Total.	85.00	Henry Hackman, Esther Lee and S. S. boy,	1 00
	40.00	Total	83 (0)
Received for Philadelphia 1		Total,	83 00
lister M.,	2 00	. India Famine.	
Total,	\$3 00	East Vincent & East Coventry	
Received for Texas Suffer	rers.	East vincent & Fast Coventry Congs., Chester Co., Pa., H. J. K., Barr, Pa., Roseland Cong., Neb., Johnnie Hamiiton, Cong. Middle District, Rocking- ham Co., Va.,	110 00 5 00
Collection at V M C A Meeting		Roseland Cong., Neb.,	25 30
Collection at Y. M. C. A. Meeting Elkhart, Ind., Pheo. Pletcher,	35 66	Johnnie Hamilton,	55
A Friend	2 00 2 00	ham Co., Va.,	7 25
W. B. Pratt (Sec'y, Elkhart Car-		L. H. Martin, Lewis Shank,	5 00 2 50
Geo. A. Coss	50 00 1 00	Weaver's Cong., Rockingham	
d. 1. Loewen,	1.00	Weaver's Cong., Rockingham Co., Va., A Sister, Farmersville, Pa.,	13 00 3 00
Doo, Pletcher, A Frieud, W. B. Pratt (Sec'y, Elkhart Car- riage & Harness Mfg. Co.,) Geo. A. Coss, H. I. Loewen, John Frieson, Abr. Duerksen, Sr., Jacob Friesen,	1 00 2 00	Sent direct to India. (June	
Jacob Friesen,	1 00	Sent attent to Inata, (3 tipe	and July

reports).

10 69

\$194.69

n. Cong., Elkbart, Ind., leman S. S., Elkbart Co. nonite Pubg. Co., (Books and S. S. snpplies), Reimer, Harri

Two Sisters, Souderton, Pa., A Brother, Milford, Neb.,

Total

Received for Armenia Sufferers

Amos A. Ressier, Sngar Creek Budget, Geo. Smith., Friends, Lancasier Co. Sugar Creek Budget, Paulel Shenk, Goycrnment of India,

ment of India

Total.

Government,
Government,
Government,
Millers' Cong.,
Reill's Cong.,
Paradise S. S.,
A. A. Ressler,
J. S. Shoemaker,
Isaac L. Kulp, Pt.
E. Zook, Pa.,
K. Zook, Mo.,
A. Ressler,
Overnment

PAID. Evangelizing. Henry Weldy, work in Mich. & \$ 695 Postage, Daniel Shenk, for workers in O., 2000 R. R. Posses, Samuel Yoder, work in Mich. & Ind., 860 C. K. Hosietler, 6 months salary, 100 00 Total.

Chicago Mission, Angust. Bed Slats,
Gas bill
Writing Naierial,
Express,
Carfare,
Sundries, Llving, Domestic, Dispensary, Repairing roof, Gas, Printing, Printing, Poslage, Plumbing, Carfare, Sundries, On Building, Insurance, Attorney's fees, Revenue, Recording, India Famine India Government, Sent Direct,

India Mission Jacob Burkhard & wife, travel \$70.11 SUMMARY RECEIVED. Total. 86534 27 PAID. Total. 86770 93 Gratefully acknowledged

G. L. BENDER, Treas

FREEWILL OFFERINGS RECEIVED FOR MENNONITE ORPHANS'

HOME FOR SEPT 1900 A brother, West Liberty, Ohio, Hannah Osterslock, Akron, O., C. M. Hostetler, Trousdale, Kas.,

Mrs. Daniel Good, Concord, Tenn., 1 quilt.
Brother Yoder, West Liberty, O., incions, tomatoes, and corn.
Blater, West Liberty, O., 1 bonnet.
Brother Hartler, Konnard, O., beans.
Brother Stutzman, West Liberty, O., grapes.
Sister Samsberr, West Liberty, O., grapes and cucumbers, Bro. Algyer, West Liberty, O., tomatoes and water melons.
A slater, Huntville, O., J., doz., chairs,
A slater, East Lewistown, O., 10 yds. callco,
A strotber, Columbiana, O., meat.
Slater Ling, Bellefontaine, O., one week's work.
Name work.
Name of the children.
Name of the children.
Str. Byter, West Liberty, O., watermelor a
Sister Knable, West Liberty, O., hen with 16 State Reference were Liberty, O., and with its state Refer, West Liberty, O., grapes, Rister King, Bellefonlaine, O., basket pinms. Bro, Yoder, West Liberty, O., squasites, Brother Bontrager, West Liberty, O., basket

grapes. Gratefully acknowledged, West Liberty, Ohio.

ADVERTISEMENTS.

Books, 25 cents each .- The Dream of Youth, by Hugh Black; Business, by A. R. Welis; A Dav's Time Table, by E. S. Elliott; Risen with Christ, hy Rev. A. J. Gordon: For Christ and the Church, by C. M. Sheidon: One of the Sweet Old Chapters, by Rose Porter; From Girihood to Motherhood, hy Mary Lowe Dickinson; Lend a Hand, by

C. M. Sheldon; Environment, by J. G. K. McClure; Love Made Perfect, by Rev. And, Murray: Jesus Himself, by Rev. A. Murray; Young Men in History, by Rev. F. W. Gunsaulus; A Life for a Life and other addresses, by Henry Drummond.

Books, 30 cents each.-The Shepherd Psalm, by F. B. Meyer; Key Words to the Inner Llfe, by F. B. Meyer; The Ministry of the Spirit, by A. J. Gordon; How Christ Came to Church, by A. J. Gordon; Christian Living, by F. B. Meyer; Calvary to Pentecost, by F. B. Meyer: Anecdotes Incidents, and Illustrations, by D. L. Moody; Moody's Storles-to foster faith and fasten truth: According to Prom lse, by C. H. Spurgeon: Select North field Sermons, by Andrew Murray, Robert Speer, A. J. Gordon, and others; Men of the Bible, by D. L. Moody: Se lect Poems; How shall I go to God, hy Rev. H. Bonar.

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of the life and miracles of our Savior. as parrated in a captivating manner by a maid to her mistress, to assuage the terrible grief of a wronged wife of an Eastern prince, forms the contents of the new book entitled "The Prince Messiah," by Mrs. E. J. Richmond, "whose writings are all characterized by a high moral tone, and are especially directed against the vice of Intemperance and depicting its fearful conse quences." (Sydney, N. Y., Record.) It is extremely fascinating, ever holding up the Savior's life as a faultless ideal and ranks with such hooks as "Titus A Comrade of the Cross," "The Wrest, ler of l'hilippi," and others. It is bound attractively in strong paper cover, 25 cents; in fine cloth binding, 50 cents and promises to have a large sale. For liheral terms to agents, address Mennonite Publishing Co., Elkhart, Ind.

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"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is iaid, which is Jesus Christ."

Semi-Monthly

ABRAM B. KOLB. Editor

se Entered at the Post Office at Elkhart as

Editorial Notes. The Positive and Negative. The General Conference, One Way of Helping, The Hidden Life

Deliverance of Chinese Christians, Hinderance to Religion.

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Report of Mo. 5 S. Conference.
A Word to the Young.
A Bright Fromise for a Dark Day.
Marriage and Deaths.
Condensed Report of the Famine Work
of the American Mennonite Mis-

EDITORIAL NOTES.

"Be perfect."

"Be of good comfort."

"Be of one mind."

"Be not conformed to this world."

"He strong in the Lord and in the power of his might."

"Be not conformed to this world: but be ye transformed by the renewing of and most sincere thanks if you will your minds,"-Rom. 12:2,

"Be not unequally yoked together with unbelievers, for what fellowship hatb righteousness with unrighteousness, and what communion bath light with darkness?"-1 Cor. 6:14,

The first fruits of a Christian life is obedience to God's will. If we are not ready to obey, to submit ourselves to His directions, we show tack of love, of faith, of trust.

the deadly eigarette "the boys' coffin spikes." The cigarette is directly responsible for a fearful amount of menity and youthful mortality.

ELKHART, IND., NOVEMBER 1, 1900.

A gash in the conscience may disfig-

ure a soul forever. Suppress a moment of anger and

to decay.

prevent a day of sorrow. A Gospel that does not sult every-

body does not suit anybody. Words break no bones, they can do

A Faith-Look at Jesus breaks the beart both for sin and from sin.

worse,-they may break hearts.

Additions and subtractions are weeds which it is hard to keep out of the garden of conversation.

Conscience is not that element or congregation by haptism. characteristic which accepts and drifts with the popular current of thought, although this is the stream on which board the Royal Mail S. S. "China" many mental and moral weaklings are found. Conscience is the power or faculty of the human mind to distinguish right from wrong in conduct and character and which commands the individual to do right and to abstain from

To Those in Arrears.-Now that the summer and fall crops are gathered and marketed you will find it a good time to remember the printer who has iabored so faithfully to fill each issue of the paper with the best he could ing the Mennonite Publishing Company at Elkhart, you will have our hest send an early remittance. Please send your remittance as early as possible.

MENNONITE PUBL. Co.

The spirit of greed is the seed of war and oppression. Some one has significantly said that a man, no matter what his profession may be, who lives in and for such things as can be defended by the sword which he declines to use, is certainly sinking below the soldier's he was already in Sodom, and his fam- 'swearing in' these people makes no im-

The soldier who is willing to sacrifice Some one has very properly called far nobler than he who robs the widow and orphan for selfish purposes, or who openly denounces war and secretly congratulates himself on the increase of all our achievements and attainments their toes when they hear our national tal and physical debility, moral depray his profits for which the war is directly only serve to bind us more firmly to a sirs." Jehovah says, "Thou shalt have

What grows not Godward grows but Adversity has less power to harm smoke, and leave us in the midst of than prosperity.

> A Grain of practice is worth more than a bushel of mere resolutions.

poor daily bread.

away the consciousness or at least the val printing concerns, the well-known enormity of It.

Bro, D. D. Miller is at present engaged in evangelistic work at Freeport and other places in Illinois.

On the 7th of October 26 persons were added to the Zorra, Ont. Amish

A letter from Bro. Burkhard on written Oct. 4th in the Mediterranean Sea off the coast of Spain, states that their voyage thus far bad been a pleasant one. They have probably reached "India's golden strand" by this time and we await a letter from them teiling of their safe arrival at their distant field of labor. God bless them.

Books .- This is a season of the year when the people are thinking of getting new books to read during the winter. To all such we want to say: Write for tion at hand, 7 legitimate to one filegitsecure. If you know that you are ow information to the MENNONITE PUBL. imate in the province of Brabant. In Co., ELKHART, IND., and they will send the other eight provinces the difference you one of their new Catalogues. If is greater, the proportion in Luxemyou do find what you want in the Cata bourg being 37 to one, and a general logue, write us, and we will give you average throughout the country of 13 the desired information. We have a to 1 fine assortment of good books. Our line of Bibies is very complete and for prices we meet competition with any legitimate house

Lot pitched his tent toward Sodom. It was his choice. But by the time the angels came to visit and to warn him ily was greatly attached to and influ- pression on them. I shall procure an enced by, Sodom. Lot was progressive, American flag and every male candihis life for the sake of his country is hut he progressed Sodomward. Unless date for citizenship will have to kneel our progress is toward the everlasting and kiss its folds. I want to make it hills from whence cometh all our help, one of the most important acts of their all apparent success, ail our progress, lives. I want them to tingle down to delusion that is liable to go up in no other gods before me." Jesus says,

VOL. XXXVII. No. 21. spiritual desolation and destitution.

Within the last eighty-four years the American Bible Society of New York has issued 67,396,306 copies of the Bible. A Cake made of memories will do The society owns 135 sets of stereotyped for a bite now and then, but it makes plates of the Holy Scriptures, and has had it translated and printed in 95 dif ferent languages and dialects. Owing The habit of sinning often takes to the strong competition offered by ri-"Bible House" built by the Society in 1852 at a cost of \$304,000 is to be sold and the future printing of the Society is to be done by contract. The receipts of the Society bave fallen off so much in recent years owing to competition that it has been a struggle for the Society to continue the work and make ex-

> A subscriber asks which country consumes the greatest amount of liquor per capita. We are unable to give exact data, but it is probable that Belglum, a small European kingdom of less than eight million acres supporting a population of about six million souls, take; the lead. There is no license law there. Almost the entire population of Belgium is Roman Catbolics, There are about 150000 dramshops in the kingdom, or one for about every 40 of the population old and young. Of the births there were, in the last enumera-

Judge Ferris of Cincinnati, Ohio, Is reported to have said recently as he converted a number of foreigners into citizens of the United States by naturallzatlon:

"I'm going to make this ceremony more impressive. The mere act of Caesar's and unto God the things that are God's. Paul says, "We ought to ohey God rather than men."

A telegram from Bro. Wm, Page on the evening of the 23d ult. makes the welcome announcement that he and family arrived safely at New York. We hope to see him soon and will no doubt be able to give our readers something from his own pen for the next feene

Later. Bro. and sister Page and little son arrived at Elkhart on the 25th at one P. M. They were unable to secure passage from England owing to the heavy traffic on all ocean liners, and had to wait some time, sailing from Glasgow, Scotland. Bro. Page was greatly henefitted by the ocean voyage, but is still far from being robust. Sister Page and baby are well,

The editor of "The Review" "wonders who is meant by those spoken of as in an 'estranged relation'" in an article by "A. B. K" in a recent issue of the HERALD. "A. B. K" gives the answer when he says, "Those who within the past century and less after severing themselves from the parent body, are now.....talking union as a Mennonite denomination." The parent hody "talks" and "seeks union as a Mennonite denomination" on the same principle and basis as it invites any one to unite with the Mennonite Church. The door of the Mennonite Church everywhere stands open, and there is ample accommodation for all who want to come in and the most cordial invitation is extended to all who want to nnite with the church family by coming in. But It is the Christian duty of the church to guard against any and all irresponsible freehooters who hang around on the outside, and while they slyly ridicule that which is going on within are calling to the members within to come out and unite with them in a place and under conditions where there is "more room," "more liberty" to "go where you please, and do as you please." Those who look for and see the possibility of union in that direction only, are likely to think that "A. B. K" is discourageing union.

One of the promi-GOD GIVETH THE nent features of INCREASE. teachings of the word of God, is, that in all our purposes, as well as in all the practical duties of this present life, we are dependent, for success and prosperity, upon God. The apostle teaches us that of ourselves we can do nothing. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh in vain." Whether, therefore, we tion, he at the same time looks forundertake to cultivate a farm, oversee

Render unto Caesar the things that are a school, preach the gospel, or whatever the time of my departure is at hand. we do we need the help of God, and I have fought a good fight, I bave in this way only can live as we ought to live and glorify Him who created and

> The Lancaster THE LANCASTER PA. Conference, at Its recent session, on

> the 5th of October 1900, passed an Important resolution, which they wish ail other conferences especially to notice, and they take this method to inform the ministering brethren of other dis-

The decision is as follows: That of all ministers who come into the limits of the Lancaster Conference to labor in the gospel work there, a certificate will be required, showing their standing in their respective bome conferences.

To meet this requirement the Indiana and Michigan Conference held on the 11th and 12th of October passed a resolution as will be seen in the report of said conference that the secretary of the conference be authorized to issue certificates of good standing to the ministers of this conference district, with the concurrence of a majority of the members of their respective home congregations.

The above was a wise step and should have been done hefore this. We have often felt that many difficulties might have been avoided in the past years if this provision had been made by the different conferences long ago.

The poet calls this world a "wilderness of woe," The Savior says, "In the world ye shall have tribulation," and the apostle tells us that all they that would live godly in Christ Jesus shall suffer persecution. If we had nothing more than this we might sink into utter despair while the trials, hurdens, and afflictions of this life are upon us, hut, bless the Lord, we are not left to grope our way in darkness; while one sees a wilderness of woe, another says: "O the transporting rapturous scene

That rises to my sight; weet fields arrayed in living green,

And rivers of delight." And when Jesus says, "In the world ve shall have tribulation," He immediately adds, "But be of good cheer, I have overcome the world." He tells us, too, Jn. 16:1-3, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you, I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am ye may he also." And if the apostle points us to the fact to live a devoted Christian life we needs must suffer persecuward with joy to the things above and

"My kingdom is not of this world." a workshop, conduct a business, teach says, "I am now ready to be offered and finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only but unto all them that love bis appearing." In view of these things, brethren and sisters, let us set our affections upon beavenly things, seek after them, and up for ourselves treasures in heaven where moth and rust does not corrupt and where thieves do not break through or steal.

There is a land of pure delight. Where saints immortal reign; Infinite day excludes the night, And pleasures banish pain,

There everlasting spring ahides And never-withering flowers; Death like a narrow sea divides This heavenly land from ours."

The United Mennonite MENNONITE churches of Germany have as we learn from an exchange, offered a prize of 500 marks to the person who shall write a satisfactory history of the Mennonltes.

The offering of prizes is certainly not a gospel method for the attainment of an object of this kind, and whether the author of such a work, can really say, after be has written his work, that he wrote it to the glory of God, is, to say the least, very questionable. There is, however, something about this that is worthy of our earnest and prayerful consideration. Our Mennonite people have always figured quite conspicuously in the history of the church, and they are to-day making history fast.

There are however several reasons why there are not more and better histories of the Mennonites before the public and why our people are so poor n religious literature in general. During the days of the persecutions their history was left unwritten, because, it was well nigh impossible under existing circumstances to write or preserve anything, and what little they dld have, was often hurned with their authors, at the stake, and what was written and preserved, is, to us to-day, almost wholly in foreign languages, which few of the present generation are able to read, and it would be a work for some one now (if he could do it to the glory of God) to bring up from their biding places, in antiquarian libraries, private hook-shelves, old chests, etc., these treasures, containing the story of the sufferings, trials, temptations, conflicts, and ultimate triumphs of that branch of God's people who were known as "the quiet people of the Land," and present them in a way that the people, and especially the young people of today, might he interested in them and read them, and by the blessed and

faithful example of the noble, faithful fathers be impelled to become "worthy sons of worthy fathers" in the church of Christ

We have in the late years noted with pleasure and gratitude to God, that a few books on the doctrines and also on practical Christian life, bave been written in Modern English and published, among which we are glad to mention are, "History of the Mennonites; their faith and practice," "Manual of Bible Doctrines," "Plain Teachings," "One Hundred Lessons in Bible Study," "Pitfalls and Safeguards," etc., all of which bave had quite a large sale. Besides these the Mennonite Publishing Co., has made an outlay of not less than \$20,000.00 in translating from the original Holland language in which they were originally written (and also some from the German) and representing works like the "Book of Martyre," "Menno Simons' Complete Works," "Detrich Philips Enchiridion," and others, all of which are invaluable to every true follower of the Lord Jesus, who is desirous of knowing what the fathers believed and practiced, and how devoted they were to the teachings of the blessed word of God. Then we might speak also of "The Herald of Truth," the "Words of Cheer," "The Lesson Quarterly," and a number of other periodicals and books that have been published from time to time to aid in this cause.

But with all this we have not done enough; we should bave done more in the past; we should he doing more now. Our people should read more Mennoliterature, and be better acnite quainted with the Mennonite doctrines.

There is also a wide field of lahor open for earnest, thoughtful hrethren who have the welfare of the church at

We may here add that it is encouraging for us also to know that men of learning and ability, who are not Mennonites, have put us under the highest obligations, for their valuable contributions to our Mennonite literature. Among these may be named the well known Dr. Ludwig Keller of Europe and Judge Samuel W. Pennypacker of Philadelphia and others.

Brethren, think on these things.

MISCELLANEOUS.

For the Herald of Truth.

THE POSITIVE AND NEGATIVE.

BY JOHN F. FUNK

In regard to many things which present themselves to our consideration, there is a positive and a negative side, and we may deal with them either in a positive or in a negative way.

It may sometimes he hest, sometimes even necessary, to deal with certain

things negatively; but generally, I believe, it is best in all cases where this course is possible, to take the positive

In order to show more distinctly what we mean by our caption, let us Illustrate

The teacher in his school makes, for his own convenience, a number of rules. He says, "The pupils of this school shall not whisper during the hours of study.

The pupils of this school shall not use profane language.

The pupils of this school shall not mar or cut the desks and seats of the school room or deface any part of the

The pupils of this school shall not do this or that or the other thing " The reader will notice that in all its

regulations the rule says, "you shall

Now, rules of this kind are called negative rules, because they say "you shall not "

Now suppose this same teacher or some other teacher would say to his pupils, "My dear pupils, we are now here in school. This school is maintained for the purpose of affording you an opportunity to learn the things you need to know in order to fit you for the duties of life. I am here to instruct you and you are here to learn. You will take your books and apply yourselves diligently to your studies, and make the best use of your time. You shall make every effort to store your minds with useful knowledge: you shall try to gain all the information you can; you shall be faltbful, honest, dilligent and good children, etc.

He then gives them their lessons and, from day to day, keeps them so closely to their studies that they have no tim to wbisper, no time to do anything aside from their studies. Besides this the teacher tries to make their lessons pleasant and interesting, so that it is a pleasure for them to study, and they enjoy it; they are so interested in their school work that they cannot neglect it and never think of doing anything that might he disrespectful, or unkind to their teacher, or unkind or ungenerous to their fellow pupils. They indeed have no time to do anything of this kind. Even in time of recreation and play, the teacher helps them in such a way that it brings gladness and enjoyment, and their whole work is one of joy and happiness. Their school life is ndeed a pleasant and happy one hecause they are so interested and so engaged in their work that they have no inclination to do anything but that which is right and useful and good.

There are no reproofs, no corrections. no punishments, because all work is the purpose and desire to bring enjoyment and respect to the teacher and benefit and happiness to all that are in the school.

There is no rule or command not to do this or that, no need of any command or rule in the negative form. You never hear the teacher say, not;" he always says, "do."

This is what we mean by positive and Degative

The Mosaic Law said, "Thou shalt not have any other Gods before me."

Thou shalt not make any graven image. Thou shalt not bow down be fore them and worship them.

HERALD OF TRUTH.

Thou shalt not take the name of the and leads to that which is good. The Lord, thy God, in vain. Thou shalt not do any work on the

Sahbath day. Thou shalt not kill.

Thou shalt not commit adultery, Thou shalt not steal

Thou shalt not hear false witness Thou shalt not covet.

Only in the fifth commandment which is the first with a promise we do not have this negative form; all the others are given in the negative form. Now take the commandments of Je. sus. "A new commandment I give unto you that we love one another.

When ye pray, pray after this man ner "Our Father which art in heaven "

Come unto me all ye that labor and are heavy laden. Learn of me, for I am meek and lowly in heart, so shall ve find rest unto

VOUT SOUIS. Repent and believe the goanel for the kingdom of heaven is at hand.

Love your enemies; bless them that curse you. do good unto them that hate you; pray for them that despitefully use you and persecute you."

To the rich young ruler, Jesus said. referring him to a number of negative declarations of the law, "Now, if you want to be perfect, then accept the gos pel. Go sell what thou hast and give to the poor, and come and follow me. Here we see no not, or Thou shalt not,

only do do do! The former, where we find the nots. are negative: the latter, where we are told to do, the positive commands.

The law, or the Mosaic teachings, are then negative; and to all these negative commands there is a penalty, a nunlsh ment for him who disobevs.

Hear the gospel in the teachings of Jesus the Spiritual Moses, the teach ings have no not; they are positive and, instead of a penalty, they have a promise.

This is one prominent difference be tween the law and the gospel

The wise man speaks of the ant that in the summer time gathers her meat and puts it in store for the winter. She has no time to waste. Her life is a pos itive life. The ant, the locust, the spider birds and beasts, all fill the places which God gave them; the trees the flowers, the plains, the brooks, all do just what God designed that they should do: they have no time, no will and no power to do anything else They need no law to prohibit them, no penalty to make them fear: they have no negative command to restrain them.

While the church of God was directly under these negative commands, while the Mosaic law was in force, now that the positive law of Christ, the gospe, done and everything carried on with law, the law of love, the more perfect law, has superseded the negative law and the church of to day is a Christian church Christ's Church, Jeans Christ Himself heing the just corner stone, the law of the church, the law of God's people is a positive law. Their work is positive throughout; and there should no necessity for a single command.

The apostle says, "Perfect love cast eth out fear." In other words, when the force of the law is spent and love hecomes the directing power, then love so draws so cheers so fascinates and charms that every action is controlled hy the power of love and all probibitions are useless, because love draws power of love or the love of the good and pure holds us so close to God that we have no desire to get away.

Now, let us look at a converted child of God. Brought to a consciousness of sin, brought under power of the law of condemnation the law of ain and be holding the gaping pit, the horror of eternal damnation, the fiery billows of the second death, the smoke of their torments ascending forever from that horrible place, where their worm dieth not and the fire is not quenched and then, from this dark gloom of eternal despair, looking up to Calvary, be bolding there a suffering, dving Redeemer, speaking peace even in that hour of deep suffering to the dving, penitent thief, and hearing the comforting words of this dear friend, who came to seek and to save the lost proclaiming ln a voice of tender pity and ompassion, "Come unto me all ve that labor and are heavy laden and I will give you rest," and realizing that here he, too, may find rest and comfort, he casts his burden down at the foot of the cross and trusting in Jesus for his redemption and the forgiveness of his sins, he awakens to a new life in Jesus: his own life filled with love, joy and peace, has found a treasure more pre cious than gold, and much fine gold, sweeter also than honey and the honey

comb It is no longer the service of a slave laboring under the law of penalties and punishments: it is now a service prompted by love, that gives promise of a happy reward. He loves God. loves Jesus, loves the Bible, loves God's people, loves the church, loves all that is right and good and pure; loves the services of God's house, loves the brethren, loves to engage in religious services, loves to exercise himself in all Christian graces, and Christian virtues and engages himself readily, and without compulsion, in works of charity and in everything that tends to promote the glory of God, the influence of the church and the peace and purity of God's peo-

So interested is he in this, so devoted to the cause, so zealous for the promotion of the cause of Christ, that he no longer needs these negative laws, these commands to do not. The laws that govern him are all positive; he is too much in earnest, too husy for the glory of God, to do anything that God does not want him to do; in fact he has so much to do in this line that he gets not half done what he knows and sees he ought to do.

For a real devoted child of God we

need not continually make laws and tell him that he must not go to the saloon, billiard hall, gaming table, horse races, theaters, circus shows, falrs, fourth of July celebrations, soldier's grave decorations, political rallies, pole raisings, dances, balls and other like vain and time killing amusements You need not make them a law that they shall not lie, or steal, kill, fight, or be stingy and cross and mean, nor associate with vile, unclean men and women; that they shall not follow the fashions nor be conformed to the world, nor engage in foolish talk and jesting. You need not tell the truly converted child of God, that he should not malign or backlite his brother or neighbor. The Spirit teaches him this, and his love for God and the church will hold him so

far away from these thlngs that they will not once occur to him.

The true Christian will be a living witness for God, for Christ and for His church, and his whole life will overflow with praise to God and pity for his fellow men.

For the Herald of Truth

THE GENERAL CONFERENCE.

BY P S TIATINAN

Two years ago, after our trip through Pennsylvania, Ohio, Indiana and the General Conference, and after arriving home, a letter was awaiting me, from a bishop in Pennsylvania, asking me what my views were concerning the General Conference.

By way of explanation, I referred to this clause. "It shall consider such advisory measures as may be brought before it. It shall not interfere with any of our district conferences, nor legislate on local questions, except when requested by the district conferences." By way of illustration I referred him to the fall conference of Lancaster Co., held in the fall of 1898, where I was present

There seemed to be such a unity among the bishops, who by turn gave us such good admonitions, and all (if I mistake not) expressed their pleasure f being there, and meeting each other Peace and harmony prevailed through the entire session. There were hishops present from Indiana, Canada, Bucks Co., Montgomery Co., Cumberland Co. and Lancaster Co. and the thoughts of the Psalmst would be very fittingly expressed, "Behold, how good and how pleasant it is for brethren to dwell together in unity." If we are blest in visiting district conferences, why may we not be blessed as representatives from district conferences meeting together.

I must now relate my experience Before we went to Pennsylvania it had invariably been represented to me as heing a very conservative state, with lack of spirituality. From "what heard," "the reports," etc., I had the shove sentiment impressed upon my mind. But, dear brethren and sisters. we found things different to a very large extent. Our "reports," etc., soon vanished into oblivion. How often rejoice when I think back of the recollections of blessings I enjoyed among our dear brethren and sisters in the faith. The wails of differences collapsed. We were one. We are one. Now dear brethren, I wish we would guard ourselves against evil reports from our sister churches. Such reports hecome imaginary and very suspicious. Please notice the words of Bro. A. B K .- "The talk of estrangement is very largely imaginary. Of course the imagination may be fostered and worked upon until it seems to assume tangible shape and actual force, and men act upon imagination rather than upon fact." We cannot he governed hy reports.

I feet obliged to give another instance to prove that our church is more united than some make it appear. The same fall I heard a hishop make this declaration publicly, "I have now visited the West, having traveled through several states and Canada. I have found things different from what I had expected, as "I have heard" of things to a large extent which I did not find. I have met devoted members of our church all along the line, and I must tell you brethren that in some things I have not found so much difference as it is seventy miles from home." Right here my sentiments are expressed by Bro. D. K. "There is nothing that hrings us into closer sympathy than personal contact." Brethren, from the North, South, East and West, we want per sonal contact. To sum it up we will conclude. That the General Conference will be a strong factor to unite us. When we meet, our petty differences, reports, misunderstandings will vanish. The call to those who have the weifare of the church at heart is, "Come and see." Oh the tide of worldiness, fashion, pride and other mighty giants, which to day encircle our beloved church, for which martyrs have died to defend the faith, and Christ has died to redeem. This behooves us to arise unitedly wherein lies strength to suppress the enticements of the devil, by the grace of God.

In detail Bro. J. F. says, "That the General Conference will not be a fegislative hody until two thirds of the district conferences make it so." By this it will not become legislative until we help to make it so. Let us then not look upon it any more as a mighty tyrant, or a legislative body of a select few to enforce laws upon us, but in the broad sense it is a place where we can meet one another, and become acquainted with one another, also where we can discuss subjects and doctrines which are, as all ministers know, of vitai importance. Wholesome thoughts are presented at these sessions, and while the business part of a conference may to some, who do not take part, become monotonous and find no relish; therein, may we be reminded that the dear brethren of Sterling, have met these requirements in the form ot a Bibie conference. Let us be prayerful, go praying that our God may shower upon us waves of spiritual biessings, that when we return home to our respective fields of labor we may be valiant for the truth, and better able to wield the sword of the Spirit in the name of Jehovah. Let us be teachable in the doctrines of the church and be more earnest in the work of the saiva-

Brethren, i also call to your remembrance the duty and respect we owe to the aged. Who would turn away from the advice and counsel of an earthly parent, remembering the words of the apostie, "Children, obey your parents in the Lord: for this is right." This also applies to "fathers in Israel." On the other hand experiences have proven that some young members of the church are more teachable than some older members who have set their stakes and are unmovable.

I would yet like to add the situation of the Canada conference in relation to the General Conference by the follow ing resolutions, passed last spring at our annual conference, which need no comments:

Resolution 14.-"That this conference send dejegates to the next General Conference."

Resolution 15 .- "That the Bishops appoint the remaining delegates (from this district) to the General Conference." Accordingly five were appointed.

from the various states, and oh the whom Christ has left in our care. thought of meeting them face to face, gives me reasons already to rejoice. Berlin, Ont.

For the Herald of Trulb

ONE WAY OF HELPING

Some how it seems more and more real that "the most successful life is the heipful one." God has created us all so that we are more or less dependent upon each other for happiness and well

Doubly happy then is he who cheer fully shoulders his part of the work and goes on helping wherever God gives opportunity as he goes along.

Most of the readers of the HERALD have heard of, and are interesed in the Old l'eople's Home, situated on the farm of our dear brother Amstutz.

We enjoyed to day the pleasure of seeing the huilding practically almost finished, a large, substantial, beautiful building, for which of course we were giad, but what we came to teil you especially now was that there was still much to he done and we liked the way the helping to-day was done.

You know many hands make quick work and to-day as we neared the building we noticed a large number of busy hands cleaning windows, the great amount of work to-day was cleaning and the windows and floors all over the house were needing it.

Most of the workers to day were from the Oak Grove and Pleasant Hill churches and as a special offering for the Home they brought over one hundred yards of good new home made carpet.

All of the second floor of the Home was cleaned ready for the furnishing, while three rooms on the first floor were also cleaned and the floors carpeted.

One stairway too was carpeted, but evening came before, with ali the good intentions, the busy workers could finsh the work so giadly done.

Sometimes when we hear some one speak eloquently, or sing well we hear those who wish they too could do so, and we believe it is ail right to "covet earnestly the best gifts," but to day we could realize that some of those who work well in public, can with as good grace and cheerfully sew and stretch carpets or tack them down. As we thought of these different ways of helping we thought perhaps some of the friends of the Home would be glad to know of this day's work and the help

The carpet that was brought was made by each family donating a smail quantity of carpet rags and enough money to weave their portion. In this way the expense for each one was trifling and yet the carpet for a part of the Home was furnished.

Are there not others who would be glad to help in some such way? Sometimes we wish we could help more, or regret that we have not more to give.

If each one does what he can willingly and cheerfully as unto Christ this Home which to some people seems like such a great undertaking will not be a burden to any one, but on the contrary will be a great blessing to many an aged poor one as well as to many a one who will be happier and whose life will be richer and sweeter because he has

I look forward to meet my co-laborers given to God's poor,-to the "little ones" ONE OF THE SISTERS.

> VIEWING the divine dealings with us through the medium of ill heaith is like looking at nature through blue glass. Even the sunshine seems dreary. It takes more religion to make a dyspeptic smile than a perfectly healthy person to rejoice in Pisgah glorles .-Peloubet.

> > For the Herald of Truth

CHRISTIAN SINGING.

BY A BROTHER

Singing is an essential to Christian worship. A joyful heart and a praising tongue will not keep silence in

Whenever the heart is filled with love and the Holy Spirit, the lips will help to reveal it. "Out of the abundance of the heart the mouth speaketh."

Well hath David said: "Sing unto the Lord a new song and his praise in the congregation of saints."

Singing unto the Lord means more than simply running over the words and thinking of the music that is contained in it.

Again, it is not the loud screeching that rises no higher than the tallest trees. It is not the fine music and polished tunes. But it is the thankfulless and joy and gratitude, the love we feel towards Him, the spirit within us is warmed up and we have a desire to praise Him for His abundant bless-

If you have no spirit to praise God, read David's Psalms and surely you will sing a new song and His praise in the congregation of saints.

What does Paul say in regard to singing: "Sing with the Spirit and the understanding also." If the spirit bursts forth the understanding will sing. How often do we see the lay members sit in the church and do not open their mouths while the rest are singing. And why is it so? Is it because they have no reason to sing, they have no joy in the heart, they have no tongues to praise Him? If the heart is not touched singing is vain.

I do not mean to contradict the musical part, not in the least, but to show as our Christian duty when we sing these sacred songs which our de voted forefathers sang and authorized under severe persecution and how could they sing them with thankfulness because they had made the Lord their trust.

Few people realize the power there is in singing. For instance, take Paul and Silas in the Philippian dungeon, with their feet fast in the stocks, (which was a terrible punishment), yet at midnight they sang praises, which caused the foundations to shake, and the doors flew open, Paul and Silas were loosed, every one's bands fell off.

Now then, if we sing with the right spirit. God is willing to accept it and will reward us in His own good way.

Every hymn that we sing is an anthem of praise or an effectual fervent prayer.

My dear reader! what is your song? How do you sing?

"Whatsoever ye do, do all to the glory of God." 1 Cor. 11:31. Do you give God the glory with your song? Out of the abundance of the heart the mouth speaketh.

Let us now be honest and respect God with our song. If you have a good strong voice give it unto the Lord, use it to His glory, and surely He will the more bless you in this line. Good singing is a strong element in the church. Go where you will if the singing is poor the spiritual life is at a very low ebb.

Good singing, Christian worship de mands it. Christlans love to sing.

Many a devoted worker in the vine vard of the Lord, will point you to a sweet song through the influence of which he was led to repentance. "Sing unto the Lord."

Bowmansville S. S., Lancaster Co.,

For the Herald of Truth.

THE HIDDEN LIFE. "For ye are dead, and your life is hid with Christ in God.'

We all understand what death is so far as it affects the human body or any animai or vegetable life.

It destroys all the power of growth, increase or development in every form. It brings about a condition or a process of decay, corruption or passing away.

A tree or plant that dies, withers; the or life is dried up, the leaves fall, the bark becomes black, hard and brittle; the timber becomes soft and decays, and by and by the stately tree falls to the ground, and is mingied with the soil.

An animal or a human body falling under the power of death, begins at once to decay. Its power to grow, de velop and manifest action is destroyed.

It soon becomes offensive, and must he buried in the earth to hide its offensiveness, and apparently passes out of existence.

Now there is, as the apostle says, 'A natural body and a spiritual body.' other words, there is, in this natural body a mentai or a spiritual life, something that thinks, desires and moves the body to action.

While this present human life is prompted by the powers of darkness, while the corrupt human nature, the spirlt of the prince of the power of the air rules in the heart of a man, ail the imaginations of his heart are evil continually, and in this condition, he is said to be dead in trespasses and sins, because he is dead to the life of God. The Spirit of God has no influence over him, and he does not grow or develop in that direction; he grows and de velops in the life of sin.

When a man repents and consecrates himself to the service of God, it is because he has seen his dead and lost condition, and turns away from that ife to the life that is in God.

When a man's eyes are opened to see his lost conidtion on one side, and the blessedness of the God-life on the other, he is transferred from the kingdom of Satan to the kingdom of Christ This is what is meant by being brought from darkness into light, and converted from the power of Satan unto God; or it is like the apostle expresses it in his admonition to the sinner: "A wake thou that sleepest and arise from the dead, the essentials to lead us on higher to for Him, and we would feel that we but sufficiently trying to people young

1000

and Christ shall give thee light." Now when this is accomplished, then the old life of sin is brought under the control of the life of righteousness and as the darkness vanishes before the light when the sun comes up, so this life of sin is taken away, vanishes ls destroyed, brought into death; it ceases to grow or to develop or to exert its powers by the superior power of the Spirit of God controlling it. Just as the devils had to fiee before the apperior power of Jesus when He cast them out while here in the flesh, so these powers of darkness are now controlled, and held in subjection by the apperior power which the child of God receives through the Spirit from God. The apostle says, Rom. 6:12, "Let not sin reign in your mortal hody," and this is accomplished when we arise with Christ from the dead and seek heav enly things; "our life is hid with Christ in God" Col 3

As a selfevident conclusion, now that the power of sin is overcome, the life of righteousness and truth, which before lay dormant and could not manifest itself, rises in its power and the converted soul grows and develops until it comes to the full stature of a man in Christ Jesus.

Now our text says, "Ye are dead," meaning dead unto the oid sinful life. The old sinful life is destroyed, or at least conquered, and brought under subjection, and the new life has come into being. "Oid things have passed away, behold all things have become

This is proved by the words of the preceding verses, "If ye then have risen with Christ, seek those things which are above," etc.

This explains also the much contro verted text Rom 6.1-6 "How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us are haptized into Jesus Christ, are baptized into his death. Therefore we are buried with Him by baptism into death, that like as Christ was raised up by the giory of the Father, even so we also should walk ln newness of life. The old dead man is buried through the consecration of the new man to God, through his acceptance of Jesus Christ as the Savior, who gave His life on the cross as a ransom for our sins and not for ours only but for the sins of the whole

For the Herald of Truth. TRUST.

BY WILLIAM S. LANDIS

To trust God at His word is what many souls have not yet learned. We must learn our calling in life, be sure that we are right, then go ahead. characters whose trust was in the Lord. The poet says,

"Simply trusting every day, Trusting through a stormy way, Even when my faith is small,

Trusting Jesus, that is all,' Sometimes the way seems lonely, and we think that we are rejected and cast aside, but remember that the triais we pass through, and the temptations we overcome, characterize us as men and women of God. Webster defines HERALD OF TRUTH.

that life which is beyond the grave. Many a man can trust God when all goes well, but when obstacles rise up before us, then all seems dark and dreary; bnt like the poet let us sing:

"Singing, If my way is clear, Praying, if the path is drear; if in danger, for Him call;

rusting Jesus, that is all." Let us trust Him that He can make the vilest sinner whole that will come unto Him. When we trust Him, nothing will be impossible for us to do by God's help. Paul says "Which hope we have as an anchor of the soul both sure and steadfast." No matter what your vocation in life may be, whether you are rich or poor, well thought of or not, simply trust God at His word and all will be well. We sometimes sing the good old song:

Come, every sonl by sin oppressed, There's mercy with the Lord. And He will surely give you rest. By trusting in His word."

Let us ever be about our duty: for "the night cometh when no man can work." Let us have the unlifting of humanity at heart, and by our daily life show that we are in earnest in helping the erring one retrace his steps to the path of obedience, and then we can truthfully say,

"Brightly doth His Solrit shine Trusting Jesus, that is all."

For the Hevald of Truth

HOW LONG

All day I have been thinking of our Saviour's beautiful prayer found in John 17, where He so earnestly prays the Father that His disciples may be one in Him, as He and the Father are

In the 20th yerse He says "Neither pray I for these aione, but for them also which shall believe on me through their words."

Blessed thought indeed that hundreds of years ago Christ plead with the Father for that which He knew would be the greatest biessing of our lives.

Here our minds are troubled and we cry out, how iong, our Father in heaven, must we wait, till our Saviour's prayer shail be answered?

The answer comes back in unmis takable language:-So soon as ye see fit to cease contending and striving. and cease your bickerings and backbit ing, and watching for something to stumble over, so soon will your Saviour's prayer be answered.

Let us pray earnestiy that such a time may come and soon, when brethren and sisters will no more look at one another, for something to talk about, but will each one jook to himself and remember that when the disciples of Jesus came and told Him they had seen one casting out devils in His name and they forbade him because he followed not with them, Jesus said, "Forbid them not. For he that is not against us is for us"

If we could only realize this, how quickly would many a trouble come to an end.

We would no more be so worried just how and when and where and in what position our brethren and sisters are found speaking and praying, we could then believe that since they were not trust as faith, and hope. It is one of against our Savionr they were surely ing Press, Leominister, England.

were one in Him.

Since we all have the privilege to say "our Father in Heaven," let us pray that God onr Father may so lead us that we may be one in Him who gave His life for us and who is still waiting for us to be one in Him as He and the Father are one.

WHY BE A CHRISTIAN?

Paradise, Pa

1. Because only hy such a life can we, even in the smallest degree, pay back to God the great "debt of love we owe.

Because it pays to live an upright, honest, moral and God fearing life.

3. Because to be a Christian is to be a follower of Christ and He will not lead ns wrong, bnt His strong arm will protect and guide us all along through the fiery trials of life, and He will be with us in the hour and shadow of

4. Because Jesus Christ, the only perfect being this world ever saw, built Himself into a religion which we call Christian.

5. Because God demands it. He asks me to glorify Him: to yield my soul, my life, my all, to Him now, and forevermore.

6. Because of all the religions in the world the Christian religion is the only one worthy of investigation.

7. It reveals a God who created me. knows me, pities me, loves me, protects me, guides me; one who gives wisdom, hears my prayers, and imparts His life to me, so that I shail live, now live by the faith of the Son of God, who loved and gave Himself for me.

It enables me to love God with all my powers, and my neighbor as myself .- Selected by M. B. H.

CHRISTIANS. *

Palmura, Mo. DELIVERANCE OF CHINESE

Wu-Shih-ping is a pretty little village nestling among the footbills of a mountain range which runs through Central Chehkiang, one of the sea coast provinces of China. Some fifty mud. straw-roofed cottages, with a few of better quality, are scattered about the more pretentious idol house, divided from each other by the family threshing floors, strawricks, gardens and pigstyes. A fringe of fine woods-pine, cedar, oak and chestnut-covers the hamiet from distant view, while heyond the trees there stretch miles of designs of their enemies. So they came plain, carved into queerly shaped rice-

fields, green with the growing harvest.

To the westward, a wide, blue lake irri-

gating the pisins, and beyond, high

mountain peaks, range after range.

Snreiy a beautiful and peaceful scene!

As the village was about equally divided between heathen and Christian, it was far from being as peaceful as it looked. The viliagers fiercely resented the instruction of the new doctrine, connected wrongly enough in their minds with opium, war, rebeilion and the hateful foreigner! l'ersecution set in, mild enough compared with history,

* A Tract published by the Orphans' Print-

in the faith. As injuries were forgiven and no revengeful spirit shown, persecutlon grew bolder and flercer. The younger Christians began to chafe under the restraint:-

"Why should we submit to have the water drained off our fields, and the crops lost? Why should a straying animal be immediately slain, or worse still, hopelessly maimed? Why are we refused the use of the public roads, the public wells, the firewood from the hills? Why beaten and reviled in the market-places? We do not fear them: let us defend ourselves." Calmer counsels prevailed. They waited for God to defend them. He strengthened their faith and mightily encouraged them by leading one and another of their persecutors to accept Christ.

Three miles from Wu Shih-ping there is a smail town called "Stone Gates," where a market is held for the sur rounding hamlets. Here the brethren found a mission-field, and often preached Christ, sold books, and tried to lead men unto the Truth. It was a very unpromising place, being fuil of opium dens, and the attendant gamblers, bad women, loafers, thieves, and like sinfui debris of human life scattered over the path of the opium fiend.

All attempts at renting or bnying a building for a mission station at "Stone Gates" had failed owing to the strong opposition, not only of the "opium interest," but of the gentry and people generaliy.

Finding petty persecution of no avail. and that the Christians grew stronger upon their daily diet of abuse and in jury, the idoiaters met at "Stone Gates" in an opium-den, and decided upon a boid stroke which should rid them of this religious nuisance once and for all.

In China, few things of importance can be undertaken without the assistance of a fortune telier who selects a "lucky day." On being consulted by the conspirators, Mr. Fortune teller fixed a date ten days ahead for this important event - the extermination of the Wu-Shih-ping Christians. If undertaken on any other day, the project would fail. Night time was the best part of the twenty four hours for the purpose. Mr. Fortune telier quietly received his fee, and slipped over to Wu Shih-ping to tell the Christians what was planned, in hope of getting a second.

It was with much concern the Christians heard that their homes were to be burned, their cattle stolen, themselves driven from the district on pain of death. Being disciples of Christ, they would not consent to use methods. diplomatic and crafty, to overthrow the and consuited the missionary and asked his counsel, which was -"I'ut God to the test, trust and obey Him. Satan cannot reach those whom, God bides: 'lle is able to save to the uttermost '

" We felt it our duty to call on the Governor of Kinhwa and inform him of the projected riot, not only as claiming the rights of peaceable people, but also as showing the Natives that the Christians held the magistrate's office in re-pect. Moreover, if anything came of the riot, he could not be held respon

sible if he knew nothing of the matter. He received us in great state in a gaily furnished guest-room, foreign clocks ticking merrily on the walls

The Governor listened with politeness to our story, with many noddings of the head, and smiles which suggested mirth rather than friendship. Wagging his shaven head to and fro, he explained that these were good people who aiways paid their taxes, and he could not believe they would be guilly of lawless conduct. He had no right to think evil of them. Anyway, he could not prevent crime, but, if committed, we might rest assured he would punish it. He refused to issue a proclamation protecting the Christians, His idea evidently was that, if a riot came off, he would have some good pickings out of the families concerned, as some were well connected.

While we in the city were vainly seeking the protection of the law, the little assemblies of believers scattered over the country were daily praying for their persecuted brethren. The appeal to Jehovah was more effectual than the cry to the temporal power.

The time came for the attack; messengers had been sent along the route from "Stone Gates" to Wu Shib ping; the men from the intervening farms and hamlets were to join the main party as it came. They made the night hideous with their gongs. The glare of torches revealed the half naked forms of men-pigtails tightly bound round their heads in "fighting trim," faces inflamed with passion-with horrible yells pushing forward to the attack. Armed with swords and tridents knives and spears, they were expecting the Christians to make a hold stand at last for the defence of their families and their poor homes. Coming to the first house they found it empty and the inmates gone! Soon they found all the brethren gathered in the strongest bouse, with the doors shut "for fear of the Gentiles," while the cattle had been secretly conveyed into the hills

They paused for a few moments, not knowing but this might he some amhuscade, or trap, for them. They heard the voice of a man calling upon One whom he called "Jehovah" to show His power, and save the people who trusted in Him.

The crowd paused but for a few mo ments, then the awful prolonged yell arose, which, once heard, can never be forgotten. The sound was swallowed up in a sudden crash of thunder; quick flashes of lightning followed, and a sudden, mighty wind which crashed down the trees; again the roar of thun der, echolng over their heads and among the mountains-and down came the rain in torrents!

The surging angry mob did not wait after that first thunder clap; the glare of their torches had prevented their seeing the gathering storm, as it came anddeniy with a mighty uproar. They thought the "Lie Shen"-the heathen god who strikes criminals dead that have escaped human law-was after them. They fled for home as fast as their legs would carry them in the dark down went the torches away went spears and swords! Some fell among rocks and stumps of trees, others tum-

lost their way and wandered about till daylight-terrified lest some lightning flash should reveal their whereabouts to the angry god who was after them. What thanksgiving and praise to Jehovah Jesus ascended from those bumble cottagers who had put Him to the test and found Him able to supply all

When the rioters of "Stone Gates" collected together again, they were much iaughed at for their failure. They blamed the fortune teller for his "unincky day." He defended himseif by saying that he could not he expected to know what gods and foreigners were going to do. He bad learned that the missionary had a box full of lightning, and he made it carry letters on a wire quicker than a horse. "No doubt the foreigner knew all about electricity, and had hottled up a storm and let it loose on them, and a pretty had one it must have been."

This explanation exonerated the fortune-teller. Not a few felt, if the disciples were going to fight with such weapons, they had better be left in neace.

Two brothers, ringleaders in mischief, did not approve of this idea. Their main purpose was undoubtedly plunder, and they made the religious point a mere pretext. In a few weeks' time, these two worked up another riot in much the same way as hefore, but they decided to go by daylight, take only a few desperate spirits, and shares of the spoil would he all the greater. Hearing of the trouble, we went out to "Stone Gates" and tried to pacify the the people. We were assured by the small local official that there would be no trouble. He was warned that he would be responsible for what should happen, hut it is well understood that the higher officials protect their underlings; so probably the warning had no effect

Another fruitless appeal was made to the Governor at Kinhwa. Such cases are practically heard in public, a crowd secretaries, soldiers and servants looking on. The magistrate referred to our last visit, saving bow evidently we were all needlessly alarmed. "Why do you come to me with these idie rumors?" "Because you are the ruler, and we are taught by our doctrine to respect authority. You are also re-aponsible to the Viceroy for the peace of the district," "There will be no trouble; these are hut words blown of wind. You said there was a riot hrewing hefore; nothing came of it." 'True, nothing came of it, because our God helped us when your Excellency refused!" "Well! well! Yes! yes Perhaps your God will help you again." Certainly He will but that will be no credit to your Excellency." "Oh, yes! Oh, yes! Don't fear! Don't fear. Let me invite you to drink some tea. This is from my native province of Kiang si. I believe tea will not grow in your honorable country."

This meant that the interview was at an end. Before His Excellency's tea was cold, messengers were off to "Stone Gate" full speed. "The magistrate will not belp the eaters of foreign religion; let us go up, beat and cast them out."

The second attack was regarded by the Christians as more serious than the first; although their enemies were not so numerous, they were all had charac-

bled into muddy paddy fields; a few ters, whose object was doubtlesss plunder. The brethren encouraged themselves in God, remembering past help and the many promises in His word. Messages were sent to outlying groups of believers, asking their belp in

The day came; the attacking party met in an opium shop to discuss plans. The two brothers, ringleaders in sin, arranged to rendezvous under the spreading branches of a great camphor tree, a short distance from Wu Shihping. The people were to gather there by mid-day in little groups, so as not to attract too much attention and invite other eagles to the spoil. The business concluded with wine, a feast, and oplum-they felt that they needed more than their usual stock of courage for the work they had to do.

The brethren waited the coming foe with closed doors, calling upon God. The day was hot, the way was long. The half drunken crowd meeting under the great camphor tree was tired, quarrelsome and not at all comfortable in the husiness they had undertaken. After much noisy talk, the ringleaders commenced to draw lots for the division of the spoil. Beyond cattle, grain and farming implements there was hut little to steal.

Still the believers waited and prayed. A lad ran and reported the rioters gathered under the camphor tree as gambling for their goods, and then they are coming to "sbah!" (kill!) "Now they are coming!" A dull roar reached the Christlans' ears, a sound of blows and smashing of wood-what did mean? They rushed out and saw down the valley a confused, struggling, fighting crowd of men driven bitber and thither! Surely the old camphor tree bad never witnessed so strange a sight! It meant that Jebovah was again answering prayer. "Surely the the wratb of men shall praise thee, and the remainder of wrath shalt thou restrain.

The leaders had quarrelled over the livision of the spoil not yet theirs. Angry words led to blows, and strife raged up and down the little valley, hut the wave of war never reached the Christians. The defeated party fled, chased by the victors as far as "Stone Gates" - hieeding, bruised, wounded, hair torn out-to he received with howle of derision by their friends When the Christians reached the apot it was to help their wounded enemies. One of them was iving hevond human belp; a heavy hiow had crusbed his skull. It was one of the ring leaders.

This unexpected end of the expedition astonished every one and made a great sensation. The Christians again praised God who had, by terrible things in judgment, again answered their prayers. The heathen said, "We must let these Jesua men alone; their God is too strong for ua."

The Governor sent and arrested a number of the rioters. They were heaten, imprisoned and fined, until nothing more could be got out of them. The local official was dismissed from his office. The murder caused the matter to he brought before the Viceroy of the Province. It could not be discovered who struck the fatal blow, so no one was executed. The Governor was removed as incapable, and was succeeded by Mr. Tsao, who was for a

long time very friendly to the Chris tians

The result of these events upon the Christian character of the converts was astonishing: they realized as never before that the living God hears prayer "We will never doubt Him again," said one, "Let us gather our money and bring a thank offering," said another, "and try to get a Mission Hall at 'Stone Gates' so that the people there may hear the Gospel oftener."

This proposal met with general accentance. In a sbort time seventy dollars (then worth about £10 sterling) were subscribed. A suitable house was found at "Stone Gates," and now leased without difficulty. Downstairs it was fitted as a chapel and preacher's room; above were three rooms fitted for the missionary's use on his visits. The owner of the bouse, one of the rioters, became a Christian, and for a iong time the work steadily prospered. Men are now numbered among the disciples of Jesus Christ who were first impressed by the deliverance God JOSEPH S. ADAMS. wrought.

HINDERANCE TO RELIGION.

DEV JOHN HALL D. D.

Gaius must have heen in a most de sirable religious condition when the apostle could throw his good wishes into this form: "Beloved, I wish above ail things that thou mayest prosper and be in health, even as thy soul prosperetb." Such a measure of outward and general progress as their souls are making in inward and spiritual things, would he no great advancement to many. It would be more natural and true to the facts with many, to express one's kindly desires in this form: "I wish thy soul may prosper even as thy hody, or business, or family prospers."

And yet even our personal religion ought to have at least three things; growth, which distinguishes all living things that have not reached perfection; comfort, which attends the healthy ex ercise of all our capacities; and power, which we possess in right, as a royal priesthood, hut which, alas! in fact we forfeit by indolence and other forms of

Some of us suffer from having too many occupations. We attempted so many things we can do few or none of them well. Our time is frittered away on miceilaneous pursuits, and our strength is wasted over too wide a surface. We are not very good scholars, nor very good farmers, nor very good artists, nor very thorough worldlings, nor very good Christians, from trying to do a little in several of these characters; and some who confine themselves to perbaps one thing only, in addition to their spiritual condition, are so awfully in earnest about that one thing as to leave too little time and strength for religious advancement. For reading, or as the apostle represents it, feeding on the word, there is little time. Hur ried eating of the daily food is bad for physical health. There is such as swallowing the allowance of spiritual food so that it shail do no good. Think ing, meditations, or reflection is out of the question. To dress, pay and recelve visits, keep abresst of the literature of the day, do common duties, and "be like other people," and at the same

time "think," is out of the question. And what prospect is there of being much in prayer with hurried Scripture reading, and no thought? Look about, Christians, and properly forego, if you love to prosper in your souls. This is the first consideration; all else is secon

But this suggests another creat hin drance-the want of a single eye. We are anxious to bave many cisterns out of which to draw the waters of bappiness. We do not wish to crucify self altogether. We desire to stand fairly with the world. We look in many directions besides unwards Our eke are not to God like the falthful maid's to her mistress. We can not say our expectation is only from Him, for we expect a good deal from self and so we please, indulge, and magnify self; a good deal from the world, and so we tolerate, and even concliste and flatter it. Our eye is not single. And so when something is wrong shout self and we should crucify it, or something is very wrong shout the world and we should, for our part, resist it, we "can not see it." We do not wish to see it. You may hand us the glass of the Word; we put it to the hlind eye. So we are fuli of inconsistencies. Our road lies straight on; hut there are coveted objects right and left, which we wish to pick up by the way, and on which we are casting longing looks, and turning to which, ever and anon, our path is crooked and our progress slow. We should he intent on one thing, our eyes looking right on: hut we are Ismen tably lottering as far as God is concerned, and our "footprints on the sands of time" are often zig zag-sometimes retrograde. Ob! for a little of his concentration of purpose who said. "This one thing I do!" oh! for more of the mind of Him who declared, "My meat and my drink is to do the will of my

BALANCING ACCOUNTS.

Fatherin beaven "

A thick-set, ngly looking fellow was seated on a bench in the public park. and seemed to be reading some writing on a sheet of paper which he held in his band.

You seem to be much interested in your writing," I said.

"Yes; I've been figuring my account with Old Alcohol, to see how we

"And he comes out ahead, I sup-

"Every time; and he has ited like sixty."

"How did you come to have dealings

with him in the first place?" "That's what I've been writing. You see he promised to make a mun of me hut he made me a beast. Then he said he would brace me up, but he bas made me go staggering round and then tbrew me into the ditch. He said I must drink to be social. Then he made me quarrel with my best friends, and to be the laughing stock of my enemies. He said he would steady my perves: but instead be gave me delirium tremens. He said he would give me great strength; and be made me helpless. He promised me courage." "Then what followed?"

"Then he made me a coward, for I child. He said he would brighten my a fool, and talk like an idiot. He promised to make a gentleman of me hut he made me a tramp,"

NOT NOW.

Not now, my child, a little more rough toss-A little longer on the billow's foam,

A few more journeyings in the desert dark-And then the sunshine of thy Father's

Not now: for I have loved ones sad and Wilt thou not cheer them with a kindly

Sick ones who need thee in their lonely sor-

Wilt thou not tend them yet a little while? Not now: for wounded hearts are sorely bleed-

And tho to sing; Not now; for orphan's tears are quickly fall-

They must be sethered 'neath some shelter-

with the name of Jesus to the dying And speak that name in all its living power; Why should thy fainting heart grow chili and weares

Canst thou not watch with me one little One little hour! and then the glorious crown-

The golden harp-strings and the victor's

palm;
One little hour! and then the ballelujah!
Eternity's long, deep, thanksgiving paalm
-Set. L. M. J.

EXAGGERATION.

The pernicious habit of using exaggerated language in the presence of children seldom meets with such immediate retribution as in a case just recorded in the English Mail. incident occurred on an Atlantic liner in mld-ocean. A lady, returning to England with ber children, was trying to quiet the baby, and said to it in the presence of the others: "If you are naughty, we shall have to put you through the port hole." She afterwards had occasion to leave the cahin for a few moments, and on re-entering missed the little one. "Where's bahy?" she saked far from suspecting the terrible reality. "O, mamma dear," came the reply, "haby was very naughty again, so we put her through the port-hole." The vessel was stopped and backed, but, of course, without result. Needless to say, concludes the account, the event created a profound sensation among the passengers. But where many see the folly of suggesting deadly perils to the children, there are fewer awake to the danger of untruth ful exaggerations in order to provoke mirth. One's manner of speech hecomes babitual, and as the user of profane language hecomes scarce conscious of what he says, so It is with habitual exaggeration. An attempt to pass one week without using exaggeration in speech might awaken some to the fact that for them such immunity impossible, that is, without a real Soft to overcome what is in reality a

BE KIND TO THE AGED

Age, when whitening for the tomb, is a worthy object of reverence. The heat my sick wife and kicked my little passions have ceased, hopes of life bave ceased. They linger with the wits: but instead he made me act like young-and oh how careful should the have resulted more disastrously than it

love, to diminish the chill of ehhing

Be kind to those who are in the au tumn of life, for you know not wbat sufferings they have endured nor how much of it may still be their portion. Do they seem unreasonably to find fault or murmur? Allow not your anger to kindle against them: rehuke them not, for doubtless many have been the crosses and trials of earlier years, and perhaps their dispositions while in the anringtime of life, were less flexible than your own. Do they require aid? Then render it cheerfully, Forget not that the time may come when you may desire the same assistance from others that you render to lng hou must teach those wildowed hearts them. Do ali that is needful for the old, and do it with cheerful alacrity and think not hard if much is required at your hands, lest when age sets its seal on your brow and file your limbs with trembling, others may wait unwilling, and feel relieved when the coffin has covered you forever from their mortal sight. We should never regret any act of kindness we may do for the aged .- Sel. L. M. J.

THE HOME.

LISE AND ABUSE OF DRESS.

In an article on the above subject in the Union Signal Dr. Cordelia A. Greene, of Castile, N. Y., gives the following practical hints from a physician's

standpoint. Clothing which permits the action of all the organs and the free play of the entire muscular system, is a necessity. The clothing should be as evenly distributed as possible over the body, without one band shout the waist which is not well supported from the sboulders. It is not evenly arranged when there are three or four thicknesses shout the chest, from six to ten about the ahdomen, lower parts of the loins and back, and two or three about the feet and legs. The best head and chest protectors are worn upon the legs and feet. I have seen in our cold win ters nationts with several thicknesses of flannel carefully folded over the chest in addition to warm clothing of the trunk wearing cotton have and thin-soled shoes scarcely warmer than would be worn in midsummer. Such unequal distribution of clothing is a

travesty upon the idea of protection. A few years ago a young lady came to me in January, on her return from an extensive tour abroad. Before leaving Europe she had taken a cold, which had grown worse during the voyage. Her mother directed her to come to nie upon landing, as her home was 1,500 miles further inland. She was wrapped in heavy, expensive furs. Her under wear was of silk, with low neck and sbort sleeves, and, like her sliken bose. was of medium weight. All her other underclothing was of white cambric. Her single soled shoes were of the finest French kid, but, fortunately, were protected by arctic overshoes. The dress. furs and arctics were her only sugges tion of protection from the inclemency of a rigorous winter on sea and land The young lady was seriously iil and if she had not been endowed with a fine gift of vitality, her exposure would

young he to reward them with tender did. She recovered nicely and became affection, and with the warmest of a most sensible and rational young woman in habits of dress for herself. and later for her children.

The corset is a delusion and a snare. After forty five years of constant professional work among thousands of feeble, broken-down women, I have seen but three women who admitted that they were the corset tight. In thousands of cases that I have examined carefully I have hardly been able to force four fingers beneath the corset at the waist line, but it was rot "tight." It has always been wore "just comfortahly snug." I have been repeatedly told by ladies that they could not sit up straight without being "stayed" thus acknowledging that they had lost the contractile power of the muscles of the trunk and had less strength than a bealthy haby ten months old. How anxious the family physician would be ahout a baby who had to he "stayed" at that tender age in order to sit un I bave spoken to a number of gyn-

ecologists asking them to urge women

to leave off corsets, and apport their

clothing. They invariably reply. "It will do no good. It is effort thrown away. Women would much rather be nallid, weak and sick and pay doctors* hills than not be beautified by a small, taper waist and compressed abdomen. My own experience leads me to sympathize somewhat painfully with these physicians and as one dislikes to give advice that is only lightly beeded, I am inclined to say to all women who decide to wear the corset, "Be sure to lace it snugly at the waist, and compei abdominal protrusion. Extend the hones sufficiently low to make firm compression over the entire abdomen," This will constrict the diaphragm, diminish the power of respiration fully one half. depress and crowd downward all the viscera, impede the general circulation and lay the foundation for weakness which makes the work of the gynecologist more expensive and more lasting than any other service rendered by a physician in the category of common eases. The person who carefully follows these last directions will make womanhood a burden, and maternity an unmitigated evil. Of course it is a small price to pay for the ornamentation of an unnatural, constrained figure such as is outlined in our fashion plates. The admirers of the perfect human figure, so beautifully modeled in the world renowed Venus de Milo, would consider it a pitiable caricature but to the devotee of the corset such a sensi-

ble opinion is of no consequence. The rational use of the bicycle should be a blessing to women as well as to men; and it is, when the clothing is as unrestricted about the waist and loins as it is with men. The corset and unsupported bands about the waist are most detrimental during exercise, and make bicycling as hatniful as gymnas tic exercise would be under the same conditions

Warmth upon the feet and ex tremities is best secured by close fitting, evenly distributed underwear. in this way the skirts can and should be re duced in number, volume and weight

Mrs Bramwell Booth to possess ornaments similar to those worn by others, has caused many young girls to sell themselves body and soul Not a few of the nohiest women the world has ever known have been very

320

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Monthly Calendar for Nov., 1900.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
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4	5	6	7	8	9	10
11	12	13	14	15	16	17
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25	26	27	28	29	30	

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Dying Without Hope.

(Against secret societies.)

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8 .06.

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a number of good Christmas songs, em bracing several new ones and a number of well-known hymns, and Scripture No. 19. Is Ornsmental Dress Harm less?

No. 20. Although Unworthy, Come

to Jesus. No. 21. Eternity! Eternity! No. 22. The Infidel and the Tract.

November 1.

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SUNDAY SCHOOL LESSONS.

LESSON VI.-NOVEMBER 11. THE RICH MAN AND LAZARUS

Read Luke 16:19-17:10. Memory Verses 19-22.1

selves treasures in heaven.-Matt. 6:20.

ary A. D. 30. Same time as last lesson.

PERSONS .- Jesus, the disciples, the

INTRODUCTORY THOUGHTS .-"When the coveteous Pharisees heard our Lord affirm that they could not serve God and mammon they derided Him. But Jesus sharply rebuked them and solemnly warned them of the danger of placing their affections on the things of this world," by picturing to their minds in dark colors an object lesson, not an Imaginary sketch, hut the real picture and actual history of one who had been rich in this world's goods and had lived a life of ease, lux ury and self-indulgence, and finally dled as he lived, and opened his eyes in hell. There is no intimation, however, that this man was a murderer, or a robher, or profane, or a licentious man, or a gambler, or a drunkard; but on the contrary he was a member of the Jewish Church and probably in high standing in society. The fact that he called Ahraham father was evidence that he was a Jew. His sin consisted in his living a life of extreme selfish-

omission were probably greater by far than the sins of commission. He was not lost because he was rich, but because he failed to make the proper use of his riches. Lazarus on the other hand was not received into heaven because he was poor, hut because he was godly, and patient in times of affliction. Some of the most popular theological errors are squarely met and lesson. 1.—There is no encouragement given to pray to saints. Abraham could not, and would not answer the rich man's prayer. 2.—The doctrine of Universalism is hereby exploded. The destinles of both the rich man and Lazarus were irrevocable. The gulf

suffering humanity. The sins of

hetween was fixed. 3.-Sadduceelsm receives its death blow. The five hrethren helng vet alive on earth is evidence that the resurrection was not yet

passed; yet we have here an account of three disembodied spirits in conscious existence, two of them in glory and

one in torment. 4 .- Neither does spiritualism receive any countenance by

this narrative. The intimation is clear that God enlightens men through His Inspired word and not by sending forth

HOME READINGS.

GOLDEN TEXT .- Be ve thankful .-

TIME,-Probably March A. D. 30,

PLACE.-Along the border line be-

tween Samaria and Galilee, as Jesus

journeyed from Ephraim, taking a

across the Jordan and down through

LEPROSY - A chronic disease "which

and to be more than other diseases a

case of Miriam (Num. 12:10), and

leprosy is a virulent and loathsome

disease, considered to he incurable hy

any natural remedy or medicine. It

usually begins with small, bright

specks or spots of a white or reddish

color, which gradually grow larger and

spread out over different parts of the

body, until eventually the whole body

is covered with shining scales or crust;

northerly and circuitous route, thence

INTRODUCTION.

shortly hefore the crucifixion.

Peres toward Jerusalem.

Persons.-Jesus, ten lepers.

messages from the dead, "Whatever fallen men on earth may think lost spirits know that without repentance it is impossible to escape the torments of

6. T .- Careless ease.

8. Th.-Buried and forgotten.

Nov

-T.nke 16 · 19-31.

GOLDEN TEXT .- Lay up for your

INTRODUCTION.

Time.-December A. D. 29 or Janu PLACE.-Peres, heyond Jordan, prob-

HERALD OF TRUTH.

ness, being unmindful of God and the hair becomes bleached or white, furnished 1337 "rations" from Wednes- mercy endureth forever." "In some and the skin sore and swollen. It day evening to Sunday evening. We way or other the Lord will provide." slowly eats its way through the tissues of the skin and flesh to the hones and joints, and even to the marrow, rotting the whole by degrees, until death ends the patient's misery. "Moses, in the throughout this conference district: thirteenth chapter of Leviticus, lavs down very explicit rules for the purpose of distinguishing between those spots which are the proofs of the actual existence of the leprosy and strongly denounced in our to day's those which are harmless and result from other cause." The leper was required to rend his outer garment, to go bareheaded and cover his upper lip. and cry unclean, unlean. Many spir itual lepers of our day observe a part of the law of Moses by conering the upper lip, but they fail to cry unclean, unclean. Leprosy is a type of sin: 1 Because it defiles both the individual who is infected with it, and those with whom he comes in contact. 2. It is incurable by any human aid 3 It is hoth hereditary and contagious. 4. It gradually destroys both body and soul We should see to it that our surround lngs are not affected with spiritual leprosy. "The clothes we wear, the hooks we read, the company we keep, the places we frequent, the scenes we visit," if Infected with leprosy, will, lf not at once discarded, eventually cause our eternal death

Nov. HOME READINGS.

12. M.-The ten lepers cleansed. Luke 17:11-19 5. M .- The Rich Man and Lazarus,

13. T,-Cleansing the Leper, Luke 16: 19-31 Lev. 14:1-9

Amos 6:1-8 14. W.-Naaman healed. W .- A bitter end. Matt. 25:41-46 2 Kings 5:8-14 15. Th.-Cured by a touch.

Eccl. 8:6-13 Matt. 8:1-4

9. F.—The worldly portion. 16. F.-Prayer for mercy. Psa, 17:7-15 17. S -- Afar off. Luke 18:9-14 Psa. 30

10. S .- God's care for the poor. 18. S .- Thanksgiving. Prov. 22:16-23 11. S .- Heavenly mansions. CORRESPONDENCE.

FROM KOKOMO, HOWARD CO, IND.

John 14:1-7.

LESSON VII - NOVEMBER 18 On Sunday October 7, 1900, Commun-ion meeting was held in the Howard THE TEN LEPERS CLEANSED. and Miami County Mennonite congre Luke 17:11-19. gation at which time 86 members par Read Join 11. Memory Verses 17-19 took of the emblems of the broken

body and the shed blood of Christ. Also at the same time we reorgan ized our Sunday school and the following persons were elected: Bro. Ira Mast, Supt., J. F. Siahaugh, Asst. Supt., N. M. Siabaugh, chorister. Joseph Troyer, secretary and treasurer. Bish. E. A. Mast officiated at the services. G. W. N

TROUBDALE, KANSAS, OCTOBER 7TH, 1900.-We are now settled again at Trousdaie our former home four years ago and since here I have enjoyed very much the quarterly Sunday school con the Jews supposed to he inflicted for ference that the Brethren have here in the punishment of some particular sin, the Pennsylvania M. H., every three months. ()ne of the special thoughts mark of God's displeasure," as in the given for consideration that interested me very much was to have a mission Uzziah (2 Chron, 26:19). Genulne class in the Sunday school to encourage the mission work.

Then came the Annual Conference where our churches were weil repre sented from various congregations between Sterling, Ill., and Nampa, Idaho. The Pennsylvania church house wherein the conference has been held was sometimes almost filled to overflowing and the tabernacle just outside

noticed one thing especially that was dwelt upon at this conference, viz., That there is a great need of evangelizing men for the great harvest field and also a deficiency of evangelizing funds even for the workers that we

have who could be used as called for. I hope the Lord will so direct and overrule the minds and hearts of all our HERALD readers that there may be at least funds enough in the hands of the Evangelizing Board so that all present workers as they are needed and called for can have money to pay fare so that on this account the work need not be hindered.

Let us all consider the evangelizing

motto: "Go, let go, and help go." Paul says in the Roman letter, 10th chapter, Faith cometh by hearing the word of God, and how shall they hear without a preacher and how shall they preach except they be sent?

R. J. HEATWOLE.

CHERRY BOX, Mo., OCT. 20, 1900.-Greeting to ail in the name of our blessed Redeemer.

As I read the last HERALD, I noticed that the usual number of correspondences was missing. I enjoy these very much, and the thought came to my mind, are there not too many of us negiecting our duty. Therefore let me entreat, let us all enter eagerly upon the work, for when you put an edifying thought on paper there is no knowing how widely its good influence may be

On the 6th of October, we were favored with a visit from Bro. L. J. Lehman, of Cuilom, Ill. He held a number of meetings, and pleaded very earnestly for the salvation of lost souls. One soul was made willing to accept Christ and enter into fellowship with the people of God. She was one who had passed through the conflicts of life for a time, and her hair has grown white under the frosts of time, and is fast blooming for the grave, but we hope the remainder of her life may be spent

in sweet communion with her Saylor. May God hless the earnest efforts of our dear brother wherever he may labor in the Lord's service. We were also made glad by the visit of five young brethren and sisters from Palmyra, Mo., who were with us over Sunday the 14th, at which time we observed the suffering and death of our Saviour.

Let us labor in all things that our Master commands us and our life here on earth will he joy and happiness.

LOMA DETWILER

PLEASANT VIEW CONG., HOLDEN. JOHNSON Co., Mo., OCT. 22, 1900 .-Now that the busy harvest is over, the great summer heat subsided, and the evenings becoming longer, I will endeavor to write a few words to the HER-ALD. As we are interested in the welfare of others, so may others to some extent he interested in our weifare. We have nothing to boast of over othwith a sufficiency for the sustenance of our natural hodies, and at the same time has been blessing us with showers the valley to parley, as Lobit the of heavenly manna, in so much that we Arabian wanted Nehemiah to do at the must say "The Lord is good and his building of the temple.

Within the past month my mind has been very often with Bro, and Sister Burkhard on their voyage to India. We trust the Lord was with them and has seen them safely o'er, and there direct their labors, be their comforter, and he their all in all. Brethren, let us often Intercede at the Throne of Grace for fellow laborers, there in that great nation of darkness. I am sorry Bro. Page had to abandon his labors there. We have no doubt as to the in fluence for good a missionary physician may have

The conference in Cass Co., Mo., the first week in October, was a source of spiritual blessing here in our congregation, as It is only about fifteen miles from here to where the conference was held. Most of us attended it the greater part of the time. Then too a number of the ministers came here from the conference revived with new zeal, love and truth, and each preaching from one to three sermons, admonishing the

saints and warning the sinners. During their stay we also had communion services, and indeed all in all, we have had a feast of love. Brethren, thanks that God has so willed. Come again. This invitation is extended to

all sincere laborers in Christ's cause. Now just a few words about our S. S. and Young People's meeting. Of course we have ample room for improve ment. But we can hardly see how we could get along without either of them. It is such a great means of keeping the young people together and developing taient and activity in Christian work.

Greetings to all the faithful. COR.

LUND, KAN., OCT 19, 1900 .- Greeting to all the brethren and sisters in the name of a risen Savior. As nothing has been in the columns of the HERALD from this part of God's vineyard for some time past, I will write a few lines if the Lord permits. We were, on the 14th of this month, greatly refreshed by the Brethren Christian Gerig of Noble, Henry Co., Iowa and Samuel Miller of Holmes Co., Ohio, coming Into our midst through the grace of God and out of a motive of love toward fallen humanity and the furthering of God's kingdom. On the 14th in the morning the plan of salvation was very clearly and impressively expounded to us and we were admonished to walk therein which we will also try to do, the grace of God sustaining us. Bro. Gerig in the afternoon chose as his text. Matt 27:22, "What shall I do with him? He discussed the subject very ably Bro. Miller rose and gave the answer Love Him because He first loved us. He added some very appropriate remarks and made impressions that will not so soon be forgotten by some at least. The following day Bro. Miller spoke in English choosing as his text the 23d Psalm drawing therefrom many heautiful illustrations. Especially were we impressed with the illustration of the staff, that we should not every man lean on his own staff but to lean on our staff Jesus and not do as Peter did, follow Jesus from afar off which ers. But God has again provided us is too much the case with many of us professing Christians, professing but not possessing, and not to go out into

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ple of God, the Lord's work, rest; come over, let us have a feast and a good marks referred to conversion, to a change of the heart, which is indeed time, and compromise. In the afternoon Bro. Gerig read as his o ening lesson Rom. 12, delivering many good demus. Conversion is regeneration, thoughts. Bro. Miller taking as his the new birth, It is not only necessary text, Mark 14:8, "She hath done what for us ministers to he converted, but she could." The brother discussed the we must also preach this to the people. subject very impressively, admonishing Let us not fail to preach repentance parents of their duty as parents toward and conversion, a repentance and contheir children and the children to ohedience toward their parents, and above all to commence at Jerusalem (which is at home). We thank the good Lord for sending those brethren. Our prayers follow them.

Greeting to all the hrethren and sisters in Christ Jesus. Pray for us. COR.

INDIANA AND MICHIGAN CON-PERENCE REPORT.

The conference for the States of Indiana and Michigan met at the Oiive M. H., in Elkhart Co., Ind., on Thursday, Oct. 11, 1900. The hishops met in the morning at 9 o'clock to arrange questions and at 1:30 P. M. the conference met in regular session. Bish. P. . Lehman was chosen moderator and a word of God. The bishop when he J. F. Funk assistant moderator. P. Y. Lehman read 1 Cor. 3 as an opening lesson and Bro. Yost Miller ied in prayer. The following are some of the remarks made by Bro. Lehman.

You have heard in our opening lesson, "Other foundation can no man lay than that is laid," and while we can lay no other foundation it becomes us to walk in His footsteps. I once heard a minister say, "It is not necessary for ministers to pray the Lord's prayer." Then an old man asked him, have you anything hetter, and he had nothing to

The aposties held up the true foundation, and they had to suffer. When we walk in His footsteps, then are we a light to the world. That foundation can never he changed, and when we are huilding on that foundation there is zeal with us. Then we are true Mennonites, then God will give us grace to endure all the suffering. In the time of the martyrs young people went to the stake singing and rejoicing. For this reason we have met in conference, that we may confer together how to huild on that foundation. Is it not the spirit of to-day to go on flowery heds of ease? Is it not the spirit of to day to huild costly mansions? Has it been our aim since we have united with the church to huild on that foundation? It is too much the case that each one of us is looking out for himseif. We are not interested enough in the welfare of each other and the church. It seems to me that this ought to he our feeling. Christ was interested in all classes of people, even in the little children, and in that manner we must receive the kingdom of God.

REMARKS BY J. F. FUNK.

Brethren and sisters, I feel just as much out of place as the hrother said he did, and in a number of ways, I would have better kept silent, hut I never shrink from duty. I want to be faithful

I want to direct my thoughts to some things that may concern us ail. The text which our brother used was used hy the Apostie Paul, and also by

The world says, Let the tem Menno Simons. It was Menno's formed the physical body—each memher has its duty to perform, and as chosen text. The brother in his resoon as a member ceases to do that, it becomess aseiess, and unprofitable, and has to he cut off. It is the duty of us all to watch and not let the church suffer

HERALD OF TRUTH.

necessary. Jesus taught this to Nico-

version that will bring about a refor-

mation, for a reformation must be

brought ahout, if our preaching is to he

a henefit to the unconverted sinner. I

will direct my thoughts mostly to the

minister, since this is a conference. In

Eph, 4 the apostie teaches: He gave

some apostles, some prophets, some

evangelists, etc. Now then here are

different offices, and we ought to know

our position, so that we may know how

far we can go in the performance of

our duties. We have in our church

three different orders of workers, bish-

ops, ministers and deacons. The

bishop has his work, namely, to receive

members into the church by haptism,

to hold communion, to officiate in mar-

riage ceremonies, and when members

become disobedient and rebellious be

has to expel them according to the

does his work faithfully is often perse-

cuted. I feel however that they may

persecute me and say all manner of

they the prophets that were hefore

me." I will, by the grace of God, de-

fend the gospel and reprove the un-

godiy and the sinner even though they

The minister is to preach the gospel

and assist the hishop in his work. The

deacon is to assist the hishop in his

ministeriai work, in settiing difficulties,

care for the poor members, etc. Now,

if the highon keeps his place, the minis-

ter his place and the deacon his place,

then there is harmony and unity and

the church will prosper and the hless-

ing of God wili rest upon us. This is

something that our people need to

learn and understand and if they do so,

Each minister ought to teach the

same doctrine, and not only that, but

in custom, form and work there needs

be an understanding and agreement-a

There is one characteristic that I see

and realize as especially needful, and

that is humility. Some of our minis-

ters ought to become more humble. I

have learned humility for forty years

and there is still room for me to learn

more. Not the humility only in out-

ward appearance, in the cut of the

coat, in the form of the heard, the wear-

ing of the hair and the kind of the

coliars, etc. It must go down to the

hottom of the heart. I do not like to

tell you that I am very humble, that I

am very good, etc. We need the spirit

of meekness, the spirit of humility and

the spirit of consecration. Sometimes

we are seemingly something when we

are really nothing. The great question

often comes up, What can we do to

REMARKS BY BISHOP MICHAEL HORST,

perfectly in harmony with what the

hrethren have said. We have heard

how that each one must keep himself

in his own position, even as God has

I for my part must bay that I am

keep pride out of the church?

conferring together.

the glory of God will shine upon us.

are in the church.

REMARKS BY BISHOP JOHN M. SHENK. I for my part am as determined as ever to live out these doctrines. Our great object ought to he for the saving of souls. There are professors now as there always were who do not live out their profession.

The rest of the bishops, ministers and deacons were now given opportunity to give their testimony and responded as they were called npon hy the moderator.

All expressed themselves in harmony with the doctrine and principles presented by the hishops, as well as a determination and promise to teach and keep house with the same.

Thursday afternoon session closed with prayer by John Hygema. Met again Friday morning at 9 o'clock. The following hishops, ministers and deacons were present;

BISHOPS PRESENT.

Y. Lehman, Goshen, Ind. E Ennk Eikhart Ind Michael Horst, Orrville, Ohio. J. M. Shenk, Elida, Ohio. P. Smucker, Goshen, Ind. D. J. Johns, Goshen, Ind. evil against me. That does not hurt Jonathan Kurtz, Topeka, Ind. My Master says, "So persecuted MINISTERS PRESENT

John O. Blosser, New Stark. O. John Hygema, Wakarusa, Ind. Samuel Yoder, Eikhart, Ind. Eli Stofer, Hudson, Ind. D. S. Brunk, Elida, Ohio. Frank Hartman, Nappanee, Ind. Nosh Metzier, South West, Ind. Daniel Troyer, Goshen, Ind. John Garber, Schrocks, Ind. Yost Miller, Shipshewana, Ind Jonas Loucks, Wakarusa, Ind. Henry Weldy, Wakarusa, Ind. J. H. McGowen, Nappanee, Ind. Jacob Christophel, Wakarusa, Ind. Amos Cripe, Emma, Ind. J. S. Hartzler, Elkhart, Ind. David Burkholder, Nappanee, Ind. Jacob Shenk, Elkhart, Ind.

Harvey Friesner, Bristol, Ind. DEACONS PRESENT. Noah Hoover, South West, Ind.

Jacob Wiaier, Nappanee, Ind. Samuei Smeltzer, Wakarusa, Ind. Jacob Long, Goshen, Ind. John Bear, Nappanee, Ind. Jonas Bruhaker, Eikhart, Ind. Perry Brunk, Elida, Ohio. James Mishier, Shipshewana, Ind. Jacob Hershberger, Goshen, Ind.

Friday morning's session opened with prayer by D. S. Brunk, and the following questions were considered. Ques. I .- Would it not be better to have the Sunday school conference only one day so that the people could come in the morning, bring their dinners and horse feed, and go home in the evening and thus save much labor and expense to the people in the neigh-

borhood in which it is held; and then if so desired hold it at more places? This question after a somewhat lengthy discussion was voted down.

Ques. 11. Resolved, That this conference re quire of all ministers visiting in this conference district, preaching in the several churches, a certificate of good

standing in the conference to which they belong and also a certificate of good standing from their home congregation.

Ans.-Inasmuch as the Lancaster County Conference asks of ministers coming into their district to work, to bring a certificate of good standing in their home conference, Be it resolved that the secretary of this conference be authorized to grant such certificate with the consent of the majority of the congregation where such minister is at

Adopted Ques. III.-What method should be taken to prevent our people from dressing so much like the world, and get them to adorn themselves in modest apparei and scriptural simplicity?

The forenoon session was now closed and after taking dinner, conference was opened with prayer by D. S. Brunk; and after a lengthy discussion of this question the following resolution was adopted:

Resolved, That the proper method of accomplishing this important work will he to hegin at home. The bishops should first he in order in their apparel, in their homes and in all they have ahout them; likewise the ministers, the deacons, the Sunday school superin tendents, the teachers, the fathers and mothers, the workers at Sunday school conferences and young people's meetings, and all who undertake to do reilgious work-all should be strictly non-conformed to the world and show an example worthy of imitation.

Ques. IV .- What does the term "congregational form of church government" mean as applied to our denomination?

Ans.-Resoived, That congregational form of church government means that the majority rules, [or in other words, That the authority is vested in the congregation and not in the overseers. Sec'y.1

Ques. V .- When church counsel is taken concerning a matter, and one party is in favor and the other is opposed, and the balance is neutral, have those retiring in the counsel room any right to count the neutral voices in their favor and call it the majority of the church?

Ans .- "No." Quea. VI.-Is it right for our ministers to unite persons in marriage when one or hoth are not members of the church?

Ans.-Resolved that our ministers shall not unite in marriage where one ia a member and the other in the world; hecause that would be unequaliy yoking the one with an nnbeliever. Neither where both are in the world, because that can not be marrying in the Lord.

The Elkhart church troubie was now considered.

In order to keep the trouble from spreading and disturbing the other congregations, the conference proposed to the ministers of the Elkhart church to remain in their own congregation and not offer their services outside of Elk hart until the difficulty there is settled, which they willingly accepted. The conference was closed with prayer by J. P. Smucker.

The conference for 1901 will be held in the Hoideman congregation.

DAVID BURKHOLDER, Secretaries.

REPORT Of the Western District Amish Mennonite conference.

At the appointed time the ministers and brethren and sisters met in confer ence in the Sycamore Grove meeting house. The conference was opened by singing, after which Bro. S. Gerig led in prayer. Bro. S. Gerig was elected moderator and D. J. Johns, assistant. John Smith and C. R. Gerig were chosen secretaries. The conference sermon was preached by the moderator and his assistant from 1 Cor. 13:13. All the hishops and ministers concurred in the purpose to stand upon Christ as the Rock and foundation of our faith and hulid on the same. The members also united in their purpose to stand by and aid those whom they had chosen to this important work.

After this the questions were taken up and considered.

Question 1,-Does this conference consider it edifying to send ont missionaries, both in this and other countries and how shall they be chosen and ordained?

Answer .- The congregations should be informed of the necessity of missionary work, and we should all pray God to reveal to us those who are fitted for the work. These should then he ordained and sent in accordance with Acts 13 : 3-5.

Ques, 2 .- What can be done to promote greater harmony and peace hetween those who use only the German ianguage, and those who desire to use hoth languages.

Ans.—They should be forhearing to-

ward one another, and show that we love both parties, and direct them to exercise a greater degree of nationce. Session closed with singing and the

henediction. FRIDAY, OCT. 5TH.

Conference was opened with an exhortation to thankfuiness and prayer by Bro. Jos. Schlegei.

Ques. 3 .- Has a bishop the right, according to the word of God, to expel a fellow laborer without a majority of the congregation? Ans .- A hishop has no right to expel

one without the counsel and majority of the congregation according to Matt. 18:15, 16, 17; 1 Cor. 5:4. Ques. 4 .- la it proper for a minister

to use tohacco? Ans.-No. See Thess. 5:22; 1 Cor. 6: Henry Albrecht, Tiskiiwa, Ili. 19; 1 John 5: 17; 1 Cor. 10: 31, 32,

Ques. 5 .- Is it proper for Christians to attend shows, fairs, soldiers' reunions,

Ans.-No. See 1 Jno. 2:14; 1 Pet. 2; 9, 10; Jas. 4:4. Ques, 6,-What can be done for mem.

hera who frequently do not go to communion?

Ans .- Instruct them in love and show them in what a dangerous position they are if they do not realize it. Jno. 6:48 -51: Jno. 14 · 22-24

Ques. 7 .- How can we labor with more success in evangelizing and other church work? Ans .- By choosing and sending such

as possess the gifts of the Spirit to the work for which they are sent, Conference was closed for the day SATURDAY, OCTOBER 6TH.

Conference was opened in the usnal form by Bro, Peter Sommer. Ques. 8 .- Are there scriptural and other reasons why we should not take part at elections?

Ans,-Yes. According to Jno. 18: in the Work of the Master-Jacob never comes until you are in the drunk-26; 2 Cor. 6; 14; also in accordance with the decision of the Supreme Court, which was given for the benefit of the

non-resistant people. * Ques. 9 .- Does this conference consider it edifying for persons to make ioud confessions to hollness?

Ans. - No. Read 1 Cor. 1:29-31:

2 Cor. 7:1; Matt. 8:4; Luke 17:12-14; 1 Pet. 2:9; 3:4.

The sincere thanks of the attendants to this conference was expressed toward the people here for their kind generosity in so kindly entertaining them. Also the congregation expressed their thanks to the ministers and visitors for their presence and aid.

Conference was closed with an earn est exhortation to faithfulness and THE SECRETARIES. вівноря.

Sebastian Gerig, Wayland, Iowa D. J. Johns, Goshen, Ind. David Plank, Beliefontaine, Ohio. Joseph Schlegel, Hartford, Kan. Joseph Schiegel, Milford, Neb. John Smith, Metamora, Ili. Joseph Burky, Tiskiiwa, Ill John Burky, Hopedale, Ill. Peter Zehr, Fisher Ili Jacob Yoder, Stuttgart, Ark. Christian Werey, Amish, Iowa,

MINISTERS.

John P. Smith Gridley III - Miller, Garden City, Mo. Peter Sommer, Washington, Ill. Nobertius Sproll, Amboy, Ind. John Steckley, Hartford, Kan. P. I. Hershberger, Seward, Neh. Joseph Rediger, Milford, Neh. Joseph Litwiller Tremont III Christian King, Deer Creek, Ill. Joseph Gascho, Seward, Neb. Daniel Driver, Holden, Mo. Enid Driver, Garden City, Mo. D. D. Caufman, Hartford, Kan. Lemon Milier, Hickory Co., Mo. Daniel Orendorf, Flanagan, Ill. Daniel Nafzinger, Minier, Ill. Amos Stoltzfoos, Sheidon, Kan. C. R. Gerig, Merrimac, Iowa. Daniel Holz, Garden City, Mo L. J. Lehman, Cuilom, 1li. Samuel Garher, Groveland, Ill. Levi Miller, Garden City, Mo. Benjamin Hartzler, Garden City, Mo. Daniel Plank, Bellefontaine, O.

DEACON

DEPORT

Of the second annual Mennonite S. S. conference of Juniata and Snyder counties, Pa., held Sept. 28th and 29th. 1900, in the Delaware M. H. near Thompsontown, Juniata Co., Pa.

FRIDAY EVENING.

The conference was called to order by the appointed moderator, Samuel Lelter. Assistant Joseph Graybill. Devotional exercises, Scripture lesson Rom, 12 by Wm. Graybill. Greeting by Wm. Sieher.

Subject-The Model S S Scholar Speakers, A. Winey, E. A. Shafer, Punctual, studious, storing the mind with the word of God, and good habits. Subject-The Necessity of Consecra tion to the Work, in order to be usefu

kindly inform the readers of the HERALD what decision the conference had reference to and what Supreme Court gave it?-(Ep.) Shailenberger, Joseph Graybili. Reter. James 1:27: 2 Chron. 29:31.

Open discussion, S. G. Shetler, Let us consecrate our whole body to the Lord. J. T. Zook urged to entire consecration. A. D. Wenger, Give your life as ransom for the welfare of others. Spending much time in prayer, and grieve not the Holy Spirit.

Evening services closed with prayer by A. D. Wenger.

SATURDAY MORNING. Devotional exercises (Lesson read

Psa. 100) by Samuel Hess. Subject - Should Lesson Helps be used in the Senior Ciass, J. K. Detwiler, S. S. King, J. Zook. J. K. Hertzier. Lesson Heips not to be taken to the class, merely as a question book to the Bible. The Holy Spirit our teacher. A. D. Wenger, Lesson Helps outline

the iesson. Spiritual.

Subject-What are the best Means of getting Children into Sunday School without conflicting with the Gospei in the present era? Christian Benner. S. Kauffman, Draw them by reward. with the Christian church. Parents should get their children ready and take them to school-teach by example. Bro. Kurtz, Get children to know that you love them. S. G. Shetler, opening the question, opposing to feed children on picnics, festivals, fairs, etc. C. Winey, Fathers and mothers are the book of wisdom for their children, reaching out to bring others in from gathering chestnuts, fishing on the Sabhath and teach them the love of Jesus, etc. J. K. Hertzier. The Home Department work, a plan by which to visit the children and get their confidence so that

you can lead them Subject-Doctrine of Life Basis of Faith-S. Gayman, A. D. Wenger. There are two doctrines of life; Jesus denies the one and affirms the other. The personal or passion life has no meaning save through the fuifillment of the will of God. Reference, parable of the laborers in the vineyard. The wo d of God tells us the right thing to helieve and the right thing believed is the right faith.

Subject- The Sisters' Part in the Sunday School and How should they present themselves before the class A. Saner, Eli Graybill, I am standing hetween two fires divided into two parties. Go to the Corinthians, both chapters and peruse, the Apostie Pani had reference, If a sister pray or prophesy let her be covered. Sister as a helpmate working for the Master. John Shelly, mothers, teach your children to pray. Early impressions are the most lasting. Wm. Sieber, God used woman to con quer rebel men. S. G. Snetler, Let the extreme fire huin out, stay down in the valley, let a woman have her rights and keep in her place.

Subject-How should a Temperance Lesson he taught in the Sunday School? J. K. Hertzier, Temperance is a Christian grace, love, in training to glorify Jesus, the author of temperance, foundation of life. Christian work and tem perance is the life of man, J. K. Detwifer, Temperance opposite Intemperance, a curse to humanity. Jacob Benner, Teach at home by example. S. Kauffman, Drinking at the Bar, "Just once more, and I am done," This once

ard's grave.

Closing prayer by J. E. Kauffman.

AFTERNOON SESSION.

Short song service. Devotional exrcises, Scriptural lesson read, Psa. 107. and prayer by Bro. Herr.

Subject-What Relation should the Parent and the Church have toward the Sunday School? Shelly Graybiii, Henry Shallenberger. If the love of God prevails, the one is an encourager to the other. The Sunday school is the nursery of the church, needs pouning and training and if the motives are pure will counteract propensities in children. (General discussion) Bro. Kauffman: No tie so close in nature as a mother to her child, first Heaven's blessings must be impressed by father and mother. Bro. Detwiler: While the mind is forming give the children some work under the direction of parents. A. D. Wenger: I like to see old gray headed fathers and mothers united in the service of the Lord, we all learn of one another. Essay hy Minnie Seiber, as we read the biessed hook we read good lessons, think of mother teaching Tim-Industry must be encouraged, uniting othy. A good boy generally makes a good man.

Singing by the primary class, led by S. Kauffman

Subject-Should music he uniform in Sunday School and in Church Service? J. W. Benner, S. Kauffman. Could we not have all the music condensed in one book? Children want music more simple than adults, more sacred. S. Kauffman: Music for children quick and lively, John Shelly: Children should be trained in church music. S. Knouse: The child cannot comprehend the music as older ones can. Therefore lively, quick and simple. S. G. Shetler,

Sing according to the occasion. Subject-The Minister's duty in Sun. day School, Abei Metzger, S. A. Knouse. Minister is to encourage the work, interchange thoughts while the school is in session. "Feed my Lambs," being a co worker with God, S. Knonse, "Little children come unto me and forbid them not, for of such is the kingdom of God.' J. Zook, Prevailing on the minister to be in Sunday school. Should a minister

neglect his duty? I think not Essay by Annie Saner. Going for-

ward in the Sunday School Work. Subject-The model Sunday School Superintendent, by J. Shallenherger Should be a praying man, should encourage children to come to school show his love by his actions, he filled with the Holy Spirit. Ably discussed by A. Saner, J. K. Hartzler, Bro. Kurtz, Jacob Benner, Bro. Zook and others.

Miscellaneous reports of superintendents of various Sunday schools:

Delaware S. S., Supt., Ammon Winey; average attendance sixty.

Lauver's S. S., Supt., Wm. Graybill, Jr.: average attendance fifty five. Lost Creek S S., Supt., Christian Ben

ner: average attendance thirty-eight Susquehanna S. S. in Snyder Co., Supt., Abel Metzger; average attendance thirty two.

Others have failed to report.

Subject-Sociability of the Old and Young in the Sunday School, Bro. Herr. illustrates by a welcome reception The Spirit of Christ has manifested it self in Christian sociability. S. Hess Social in the Spirit of God Think of the interlinking between the old and young growing in the grace and knowl

edge of the truth in the service of the Lord. S. G. Shetier: Practical sociability, the old man came to the door, come in, enjoy yourself in the Lord.

Song No. 38 led by S. Kauifman. Bro. A. D. Wenger gave us a forty minute talk on the historical sights and scenes of his journey through Palestine which was very interesting and edifying

to the audience. Prayer by S. Hess.

SATURDAY EVENING.

Devotional exercise by S. G. Shetier, A number of inquiries presented and answered satisfactorily.

Subject-Duty of the Sunday School Teacher, John Shelly. He should be a Christian man in order to teach the word of God. Open discussion-S. S. King: He should meet his class with a smile teaching by example that he loves them aiways noticing his pupils wherever he meets them. Filled with the literal part of his lesson, and the Holy Spirit is the Lord of life or true teacher for ali. A. Winey: Practice what we teach. J. Benner: A teacher absent from his class is not interested. S. Kauffman; No one is a fit subject uniess truly converted. Bro. Zook: Teach them by questions and answers to get them interested. Abei Metzger: To be familiar with the word of God. S. G. Shetier: I do believe a model teacher has all the qualifications-Christ fills the model. The most feehle, the weakest may teach the mighty lesson, etc. Bro. Detwiier: My experience is to ohserve the golden rule, to organize a Sunday school without a Christian no good.

Essay by Dora Auker, Punctuality in following the Example of Christ in keeping our Word, "Take my yoke upon you and learn of me."

Address by S. G. Shetler. Subject-Work. Paul said I would have you fired up, always engaged in a good work. Whatsoever thy hand findeth to do, do with all thy might. Word and work go hand in hand; the energy of the mind should he directed in the works of salvation, just as the good Samaritan did, work for the weifare of

Closing exercises, What have I gained hy this conference? John Shelly, S. Kauffman: We heartily endorse, our aniritual weifare. Bro. Kurtz: Our life is a light to the world and a salt to the earth. Porter Swartz: Encouraged in the spiritual work. Followed by Bro. Zook, J. K. Hartzier, Sam'i Weaver. Good for us to be here, a spiritual rerefreshing. Wm. Thomas: Encouraged in the good work. J. Zook: Good for me to be here. Bro, Hertzler: Come over and help us.

We the people of the different districts, having assembled at a Sunday school conference in Juniata and Snyder counties district, offer the following resolutions:

- 1. Resolved, That we thank the brethrep and sisters for their invitation to attend this conference.
- 2. Resolved. That we thank them for their kind hospitality which they have shown toward us.
- 3 Resolved. That we the brethren of this district tender our thanks to the brethren and sisters of the different districts for assisting us in the work.

Closing song Gospel Hymns No. 5-6. Led by Bro. Zook. Prayer, J. E. Kauffman.

singing of appropriate hymns, ied hy ferent hrethren.

SAM'L GAYMAN Secretaries.

S. S. CONFERENCE REPORT.

The Seventh Annual S. S. Conference for the States of Kans., Neb., Okia., Idaho and Oregon, convened at the Penna, meeting house in Harvey Co., Kans., on Oct. 3rd, 4th, 1900.

The first session was opened at 2 o'clock P. M. of Oct. 3rd, by remarks and prayer by J. L. Winey of Birming-

Address of welcome by D. D. Zook. General responses by a number of S. S. workers to the question, "What is the S. S. to me ?"

D. G. Lapp was elected Moderator J. G. Wenger Asst. Moderator, T. M. Erb and Amos Hess Sec's.

Written reports from 9 S. S.'s showed a total enrollment of 672 pupils. (There are more schools in the district but only the ahove were reported.) Average number of scholars present each Sunday 521. Average number of officers and teachers 90. Total average number present, (including visitors) 678. Collections taken for incidental expenses \$221.19. Collections for Mis sions, etc., \$281.53.

Afternoon session closed by prayer led by S. C. Miller and singing "Take time to be Hoiv."

EVENING SESSION

Promptly at 7 o'clock the evening session was opened by a 30 minute song service and prayer ied by R. C. Yoder. The following subjects and questions were then taken up in their regular order as arranged by pro gramme hy a committee appointed for

that purpose a year ago. Question,-"Does the S. S. conference tend to separate us from the world and does it enable us to live more spiritnai, humbie and devoted lives?"-hy David Garber, Nampa, Idaho, and T. M. Erb, Harper, Ke. Afterwards a general discussion followed. Leading thoughts:-

Because that it might turn out had in the end is no reason that we should abandon it now.

The question should not be so much What harm or good has it done my fellow-man, but What has it done for me? If exchanging of thoughts and ideas is any henefit at all, it surely can he obtained in a conference.

It can be the means of humbling us and becoming more and more like Noah's Ark-pitched inside and out. Gen. 6:14 In conferring on all kindred subjects it brings us into more unity of mind and heart.

If we meet only to see and be seen it might lead us farther away from true godiness, into the world and worldii ness. O, Jerusaiem! Wilt thou not be made clean? When shall it once be? Jer. 13: 27. This was impressed upon my mind at a S. S. conference, which I can not forget neither do I want to .- R. I Heatwole

Topic. "The influence of habits and associates in youth upon our Christian character." None of those assigned to this subject were present, but a well prepared paper by Samuel Lapp was read and appreciated. A short discussion followed. One thought presented was that. Evil associates will not bother

The program was enlivened with the us, if we live true to God,-they will keep away from us.

Topic.—Education - What is it? Its uses and abuses. Neither of those assigned to this subject were present. A paper, written by Geo. T. Lapp, was

In the discussion that followed one brother said. The best University for a child of God to go to is "Adversity." First get saved, then education can

be obtained for a good use. Evening session was closed by singing "The Lord is Coming," and prayer ied by C. D. Yoder.

THURSDAY MORNING SESSION. Opened by remarks and prayer hy

Chas. D. Yoder. Question.—How can more interest in Bible study be aroused through the S. S.? David Garber and D. G. Lapp, being assigned to this subject, spoke at length. Practical thoughts:

Individuals must first become aroused to the need of it. The Word of God is a safeguard

against the evils in the world. The subject of each S. S. lesson should be proven by Bible characters. The Bible should be studied by sub-

Let us have holy wisdom and discre tion under all circumstances.

A teacher trying to interest his class in S. S. must show a consistent life and conversation outside of S. S. If fooiishness and jesting exist outside upon the street, by the teacher, the scholars will look for the same in the class.

Topic.-Responsibilities of S. S. officers and teachers.

(a) To God, by Chas. Burkhart. (b) To each other. The one assigned not present a general discussion fol-

(c) To their scholars. A weil prepared paper by Lizzie Schlffler.

(d) To the world in general, The one assigned not present.

Practical thought, Our Influence will go on and on, like the ripples on the water at the drop of a pehhie, to the shores of eternal dawn.

Topic.-"Some of the pressing needs of the S. S." Paper prepared and read by Ruth Winey. Toplc.—"The S. S. as a factor in the

conversion of souis," by C. D. Yoder and C. Snider. Practical thoughts: Coming in close

contact with every one in the S. S. prompts many to ask questions on Bible subjects. The S. S. is not the saving power, but only the place where the seed of the

Word is sown, knowledge is ohtained, and faith received, "Faith cometh by hearing" Rom. 10:17. Forenoon session closed by prayer ied

hy J. M. Nunemaker, and singing "Saviour lead me."

AFTERNOON SESSION.

Remarks and prayer by David Gather. A half hour was then devoted to the interest of the children, by Annie Landis, T. M. Erb, and D. G. Lapp. Sister Landis iliustrated ber talk by a few apples one sound and good one with a large rotten spot, and one with several small rotten spots. Comparing the rotten spots as sinful habits in our lives and that the uitimate result would be spiritnal decay.

Question.-How may we promote the Missionary Spirit in the S. S? by R. J. Heatwole and J. M. Nunemaker.

Bro. Heatwole referred to four words of the Bible,-"Look" (upon the fields) "Pray" (the Lord of the harvest "Send" (forth laborers) "Go" (into ail the world). These facts rivited upon our minds can not help but to give us a missionary spirit.

Missionary work consists not only in going to preach or teach the gospei, but providing for those who do go, with temporai necessities.

The question box was then opened and answers given by Bro. David Garber. Upon motion the moderator appointed the executive officers as a committee to arrange programme for next conference, viz.;

R. C. Yoder Pres., Geo. Lapp Sec., D D Zook Tress

The Treasurer's report showed bls account to be balanced.

Upon motion, the minutes of this conference to be sent to The HERALD OF TRUTH, for publication.

Closing remarks by J. L. Winey foliowed by prayer by D. G. Lapp, song, "Tenderly Calling."

Adjourned .- May God in His infinite wisdom overlook all errors that were made and grant that the lessons learned may be indelihiv impressed upon every mind and beart which beard them, and may God receive much glory for ever

T. M. ERB, Sec's.

S S CONFERENCE.

The Mennonite Sunday School Conference met at the Berea M. H. near Birch Tree, Mo., Sept. 25-26, 1900

Devotional exercises were conducted by Abram Unruh; prayer by Andrew Shenk. A hearty welcome was extended to all visitors by John Unruh and was responded to by J. E. Weaver.

Organization:-Bro, L. J. Lehman. Moderator; Andrew Shenk, assistant Moderator; Abram Unruh, Secretary; T T Butt assistant Secretary

Some time was spent in giving reports of Sunday schools represented. among which were a few schools established through the efforts of the Local Mission board of Mo. Such Sunday schools were encouraged by those giving reports.

Subject:-- "Why have we met." was led by Andrew Shenk. Among the reasons presented were: To exchange thoughts and experiences so as to be more able to teach others and lead them to earnest S. S. work. That we may become more abie to labor in the gospel. To prepare to meet the larger questions that are continually springing up. To prepare the young for church work. To prepare ourselves for church work instead of meeting for the wrong motive of display or vain glory. Forenoon session closed with singing and prayer.

TUESDAY AFTERNOON.

After song service, devotional exercises and prayer.

"Duties of the SuperIntendent," was discussed by Joe C. Driver. It is his duty to superintend, i. e., to see after the interests of his organization, appoint teachers, classify, see that every one present is employed. The most impor tant duty to make his work successful is to remain in close contact with God the owner of the work over which be is placed as superintendent.

"Qualifications of the Superintendent," was discussed by J. S. Detwiler. A qualified superintendent is one that is an earnest every day Christian abounding in the fruits of the Spirit, baving a knowledge of S. S. organization, love for children, promptness, firmness in the faith, adaptability to circumstances, etc. A successful teacher is apt to be a qualified superintendent being able to appoint the right

1900.

Qualifications and disqualifications of teachers for primary classes," was discussed in essays by slsters Maggie Driver and Rachei Neuschwanger. One should bave a love for children and patience with them, should be able to know what implicit faith a child has so as to be able to lead it on should be ready to lead so as to keep them interested, should be sincere and exercise zeal according to knowledge. Coldness toward children and too much taiking tends to uneasiness and causes lack of

teachers and classify correctly.

interest "Oualifications and disqualifications of teachers for intermediate classes,' was discussed in essays by sisters Amanda Detwiler and Nannie Hershey. Since this class of children is most likely to pattern after their teacher, care should be taken that a teacher ilves a life worthy of example and has knowledge of Bible and lesson, ability to simplify, to keep attention of the class, should not be too easily discouraged if they do not listen. Must bave a sympathy that will prompt him to minister to them in all conditions of life.

"Qualifications and disqualifications of teachers for advanced classes" was discussed in essay hy Fred Neuschwanger. To teach an advanced class one must not only bave knowledge hut be able to instill the same into his pupils. Some teachers of public schools have sufficient education but are not able to teach successfully. So the Sunday school teacher may know the scriptures, yet not be able to teach as some others. Patience is also a necessary qualification for this grade of teachers especially in teaching the unsaved and those that do not study as they should. He should so conduct himseif before such that they will place

confidence in him and respect him For teaching any of these classes the teacher must be sure that he practices what he teaches, to add power, do as weil as he can. Know that he is in a

very responsible position. "The art of questioning and receiving answers," discussed by Ciara M. Bruhaker and further in general discussion. Questions of little importance should be avoided yet they should be simple enough to command attention. Avoid questions that lead to something outside of subject in consideration. If attention is dull question to arouse attention. Avoid repeated questions. If question is not understood by class subdivide it until understood. Question so as to lead the mind into something that will henefit the soul. Understand what you ask. Expect only correct and intelligent answers.

"How may we best promote a true true and faise missionary spirits it is well to say that a true missionary spirit is one with good motive.-that of saving souls. A faise missionary spirit prompts to go, not so much for saving souls, as for applause of men or money and similar seifish motives. To promote a true missionary spirit we "look upon the fields," consider the great need of more laborers, thereby become inspired to minister to the needs of the people. As a true missionary spirit is one of compassion we look upon the fields to create compassion. Matt. 9:36. Come in close contact with those in sin, to know why they are so and that they cannot be saved without heip. Implant the missionary spirit in the young.

TUESDAY EVENING A short time was spent in talks upon

the question of how can we best promote a true missionary spirit. Andrew Shenk then taiked of "Influence of young people in the Church." The influence of young people in the church is further reaching than that of older people. That bright active part which constitutes the greater part of the human family is indeed much looked as themselves. Instances were given where young people were noticed especially to see whether or not Christian ity was as represented and through the piety of those young people the spectators were convinced that Christ could also convert the young that Satan is most liable to hold in his power because of his many agencies to draw their attention in entirely opposite lines Naturally many people's lives are made up of bits of other people's lives of their own age and in their association. And since the greater percent are converted in youth or middle age the young can do much for the Lord hy a entirely away from them. A carnal good influence. Many are the instances where the pious lives of the young have been the means of hringing their parents to Christ. "Influence of young people in the

Sunday school," was discussed in an essay written by A. I. Yoder, and further in general discussion. Nothing will so tend to increase the interest of narents and older once as well as the unsaved with whom they associate as will the interest manifested by the young people of the family who are memhers of the school. It may be that some young Christians who realize the importance of S. S. work and have an earnest desire to see it prosper feel at times as though their influence were so small as not to be worth while for them to exercise their God-given taients in such work, but be assured young brother or sister, that the prayer ful interest and zeal which you mani fest will have a greater influence upor the young people who lack that same interest and also upon many older ones than would the same interest mani fested by the eiders of the congrega tion. Remember the exhortation of Paul to Timothy: "Let no man despise thy youth, but he thou an example of believers in word, in conversation, in charity, in spirit, in faith, in purity and be assured that you may be a "vessel unto honor meet for the Master's use" Thus the influence may be for good, but remember that an equal influence may he extended on the missionary spirit," discussed by L. J. other side should we manifest a lack As the question suggests of devotion to the cause of the S. S. in any way such as may he shown by frequent absence, tardiness or an un prepared lesson, how great may be our

WEDNESDAY MORNING.

HERALD OF TRUTH.

After song service devotional exer-

cises were conducted by Daniel Driver. "How to interest young people who seem to look upon the Sunday school merely as a place to go," discussed by I. M. Kraider and Laura Detwiler By baving qualified teachers, by enlisting them in the class as best we can. by showing them that we need them Sociability of the workers makes them feel at home Spirituality impresses them of the reality of religion. Let our conduct toward them be the same in every day life as on Sunday. Teach them the principles of manhood and thus convince them that the Lord is teaching us

"How can we best establish mission Sunday schools?" was discussed by Joe C. Driver. If after thorough consideration a piace is found that needs a Sunday school it is often advisable to arouse interest by meetings, private talks or tracts. Visit the locality and convince them that you will do them upon and admired by oider ones as well good, and thus win their confidence Consider, to some extent, the number of scholars. Having done this and found it favorable we may organize a Sunday school.

One hour was devoted "to ten minute topics," in which it was suggested that we sing not to be heard of men but as unto the Lord, that we teach the children to sing and that it is benelicial to have special singing for them. We should be sure to practice what we profess in our singing. Be careful as to the character of our songs and the meiody should be suitable to the words and not such that will draw the mind mind desires improper instead of solemn music. Interest, influence, time, etc., are gained by punctuality. The chart or hiackhoard can he made a heir hy proper use. In illustrating the lesson to teach the young first by the eye. Children are more apt to learn by sight than hy hearing, especially the deep things of God. The teacher's field is more than simply the dimensions of a pew. He teaches by example and can teach by precept wherever he goes as his pupils are apt to learn of him wher-

ever he is seen of them. Our means are a heip in Sunday school work, the literature with lessons systematically arranged create interest that otherwise would not be, were it not for the pennies given for their publica

To he effectual Sunday school work ers it requires an entire consecration of ourselves to God as is typified in Lev. 8:1-17; as long as there is any thing between us and our Lord be it money, iands, love of appiause seif etc., our work cannot he as effectual as it would be if we had an eve single to the giory of God and see Jesus only. Entire consecration takes our minds away from everything but the Lord and all that we enjoy we enjoy only through Jesus. Thus we are filled with good things to teach others

Session closed by singing and prayer. WEDNESDAY AFTERNOON. After a short song service devotional

exercises were conducted by C. S. Hander. "Important points in Sunday school work," were given by D. F. Driver. Since the Sunday school is auxiliary to the church it should remain in its

proper sphere, that of being subject to The creature should serve the Creator. The order of worship is set forth before the children. In ancient times there were three kinds of worship, viz., family, tribal, and congregational, one being essential to the other, this may sico be applied to the Sunday school-We should teach that each remain at his proper place in worship. Unity in effort and determination should be taught and learned

Principle and policy, wherein they agree and wherein they differ," was discussed by Daniel Kauffman

We should never, for policy's sake, advance wrong principles. When we see policy is contradicting God's word we should drop it, stand firmly on Bible principles regardless of the dictates of policy. We should beware of extremities.

The question box contained several questions pertaining to S. S. work which were discussed with much inter

In miscellaneous business a committee was appointed for arrangement of report biank for ensuing year to be sent to secretaries of the Sunday achools.

Time was given for general discussion after each question.

After closing remarks by the moder ator and prayer, conference closed to meet one year hence with the congregation in Morgan Co., Mo., prior to the church conference.

SECRETARIES

A WORD TO THE YOUNG.

Possibly, to some extent, our young people have been neglected in the HER ALD. The following excellent advice we find in Light and Hope, and believe it will be read with interest and profit by all who have a sincere desire to at tain the highest round of Christian excellence.-EDITOR

As one who loves you and who sees your infinite possibilities and your great dangers and who has had some exper lence in the battle of life in which you are about to take part, suffer a word of kindly exhortation.

i. Be in subjection. You know that naturally we spurn authority. We are born that way. We want to be free to do as we please, but this is most dangerous. If I were standing where you are to-day, I would say, practice sul mission to parents, teachers, pastors employers, until it becomes a second nature. You will never regret it. Take Jesus as your model. He was subject to His parents, His Father and the law of the land, though He was the Son of God. Study the Word on subjection and compel yourself by grace to apply it rigidly and severely.

2. Be humbie. This is a mark of greatest value. None of us have any thing to be proud over. i.et no man think of himself more highly than he ought to think. I'ride aiways invites affliction. "Pride goeth before destruction and a haughty spirit before a fall." By that sin the angels fell. Satan has a poor target in the soldier of the cross who aiways lies low. If a true Christian, the older you get and the wiser you get the more humbie you will be

3. Be teachable Self conceit about what you know is a sure barrier to what you ought to know. Only the

it ali. The thoroughly educated are so thoroughly aware of their deficiencies that they are very humble about their knowledge and very hungry, and so very zesious to learn from every and any source. This is teachableness. Listen, ask questions, drink in truth and take the place of a disciple rather than a teacher. Thus in time you will become the most efficient of teachers.

4. Be thorough. Undertake nothing without mastering it. To be careiess in any work is sin. The Lord never lays anything upon us which we cannot do and do weii. If slack in one thing you will soon form the habit of siackness in everything. If you are going to be efficient in the responsible callings of life you must form the habit of thoroughness when young. Here is a motto which you may apply every day through life: "Whatsoever thy hand findeth to do do it with thy might." It matters not how menial the service or how seemingly insignificant; if God calls you to it, shrink not from it and fail not to do it heartily as unto the Lord.

5. Be faithful. You may not be great or highly educated or have a wide sphere of influence. You may not be very gifted nor shie to fill what are known as the more honorable callings of life but you cau be faithful just where God puts you and so you can do your work well, be a blessing to the world, and a glory to God, and at last have an abundant reward. Not the greatest work before men is the greatest before God. He regards faithfulness as of far more consequence than greatness. Faithfuiness means goodness and goodness is greatness. This is how the first shall be last and the last first. Your Gospel pound may gain ten pounds or five pounds, according to your faithfuiness, or you may hide it in the earth and lose it ail. Faithfuiness in little things will lead to faithfulness in great things. Here is your road to true greatness. Even here in this world you will be recognized as one in his place and one who filis his place, and even men will reward you accordlngly. But how much more blessed to hear the Judge say bye and bye, "Thou hast been faithful over a few things, I will make thee ruler over many things."

6. Be out and out for God. Satan will come sometimes as a roaring lion to devour and sometimes as an angel of iight to deiude you. Be not ignorant of his devices. He has nothing to give you as a reward for a divided life. Ail his offers are only sugar coated. Every pleasure, every gain, every satlsfaction which comes spart from entire consecration to God has a worm at its root and sooner or later it will prove absolutely worthless. Every blessing that comes as a result of living in harmony with God's will is truly satisfy. ing and eternai. Then if you want to be holy, if you want to make the most of yourseif, let God wholly possess you. If you want to be useful, let God work in you both to will and to do of His good pieasure. "Seek ye first the kingdom of God and all these things shall be added unto you," "Them that honor me I will honor." "No good thing will he withhold from them that walk up-

HAPPINESS may be an incident in, or a result of, a rightly ordered life, but it can never he a proper aim, or the satis trouble inevitable. The constitution of

smatterer in education thinks he knows fying attainment and reward, of such a the mind makes it impossible to escape life. At the best, happiness is but an trouble. When we consider the delienjoyable state or condition of its cate and sensitive powers of the mind possessor. Its recognized pursuit may, indeed, be a refined form of seifishness, but it cannot in any case be more than Doubt, perplexity, disappointment, fear, selfishness-in its best form. Striving to live so as to make others happy may well be deemed a worthy pursuit in life, but striving to be happy oneself is never so. One whose highest aim is to find happiness in this life or in the next may indeed ask the question, "Is life worth living?" True happiness can Indeed never be found by one who is intent on its finding; it comes, here or hereafter, only to him who is seeking something a great deal better.-S. S.

A BRIGHT PROMISE FOR A DARK DAY.

Every one has a day of trouble. With some it is a long, dark day, with scarcely a rift in the cloud through which the sun may shine for a moment. Multitudes spend all their days in trouble. They are Indeed, "born to trouble." So soon as they begin to think they find themselves sitting in darkness and the shadow of death. It has been said that "one haif of the world does not know how the other half lives." Prosperous families, wellto do people, know but little of the hardship and agony of thousands who live within a few blocks of their comfortable homes. They have read about them in noveis and newspapers. They have sometimes heard the story of one of them. They have looked on the outside of the tenements and hovels which they inhabit, but their real life they never witnessed.

"Darkest England, and the Way Out," is the title or a book published by General Booth several years ago, in which he has drawn a harrowing picture of what he calls "the submerged tenth," or the masses of poor people in London and other English cities. These people have literally been swallowed up by adversity, and have no power to rise, and there is not in them a ray of hope that they or their children will be better off than they are now. The case is not so bad in America, but it is bad enough.

It is a mistake to suppose that poverty alone causes trouble. Weaith and rank are not exempt. Kings, robed in purple and fine linen, crowned with gold, and attended by servants and courtiers, are often the most unhappy men in the world. In homes where comfort and luxury abound deep afflictions may often be found. Men and women who are looked ou by their neighbors with envy on account of the abundance of their comforts may be carrying the heaviest load of all. Goodness does not exempt men from trouble. Mary and Martha sent to Jesus, saying "He whom thou lovest is sick." "Whom the Lord ioveth He chasteneth." If Job and Moses and Hezekiah and Paul must suffer, and if Jesus, who was holy and harmless and separate from sinners, must be made perfect through sufferings, who are we that we should claim exemption? "Think it not strange concerning the fiery trial which is to try you, as though some strange

thing happened unto you." The nature of the body renders

we are amazed, not that we have so much trouble, but that we have so little and grief must come into every mind. The condition of the world renders escape from trouble out of the question If we were perfect, the world would still be imperfect Nothing here comes to perfection. Fair flowers are blasted before they reach maturity. Crystal streams are dried up by the summer heat. The warm currents of lite are chilled by the hreath of winter. The tender ties that bind kindred hearts in closest union are broken. The dearest treasures of the throbbing heart are in the grave. The world is wrong. The conspiracles of wicked men against the

innocent and just ripen and prosper.
Sin is the chief cause of trouble. It lies at the bottom of all trouble. Sin brings trouble to the conscience, grief to the affections, torment to the mind remorse to the spirit. If we could be rid of sin, we should be well-nigh free

from all trouble.

Every one carries some burden. It may be an affliction in the home. may be a lurking disease, known only to the sufferer and a few intlmate friends, silently making inroads upon his sys-tem and bringing the end nearer every It may be a wandering son, whose way the father deplores, and whose doom he dreads. It may he a financial calamity, which has swept all away. But whatever the trouble, there is a message in the gospel to meet the case.
There is a bright promise for the darkest day. God has not forgotten the troubled soul. He has remembered him in His will, saving, "Call upon me in the day of trouble, and I will deliver esage in the gospel to meet the case. thou shait glorify me."-Christian Advocate.

MARRIAGE.

GERBER-KLINE - On the 18th of October, 1900, by Jacob N. Brubacher, Christian S. Gerher of Rapho Twp., and Sister Anuie M. Kilne, of Florin, Lancaster Co., Pa.

DEATHS.

Weldy.—On the 12th of October, 1900, in Olive Twp., Eikhart Co., Ind., of a complication of diseases, Walter Eli, son of Bro. and Sister George Weldy, aged 2 years, 5 months and 2 days. Little Walter leaves, besides days. Little Walter leaves, besides father and mother, three hrothers to mourn his early death. He was a very bright child and the Lord took him be-cause He had for him a better home and a more giorious piace to fili. Before a more glorious place to hit. Bettore he was two years old he saug the Hymn Jewels, No. 409 Gospei Hymns. He told his parents before his death that he was going home. Funeral services were held on the 14th, conducted at the house by Bro. John Hygema, and at the house by 1370. John Hygems, and atthe Olive M. H., where the burisl took place, by Bro. Jacob Shenk. Text, Luke 22:42, "Thy will be done." Walter is now with the angels and singing the mantilui songs of the redeemed in heaven, where thousands of children slig around the throne of God. May God give grace and strength to our brother and sister that they may be able to sincerely say, "Thy will be done."

HERTZLER.-On the 30th of May, 1900, near Mohea, Warwick Co., Va., John Franklin, son of Isasc and Fan-John Franklin, son of Isaac and Fan Hertzler, aged 3 years, 6 months and 24 days. It is a deep grief, but Christ said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven. Fu-neral services by Jacob Hahn.

YODER.-Samuel Yoder of LaGrange Wyo., died of dropsy of the heart, Sept. 15, 1900. He was horn near Johnstown, Pa., Sept. 2, 1826. Thus living more

than his three score and ten. He suffered untoid misery, having not been able to lie down in over five months, only sitting in chairs and reclining couch. He hore his suffering with the utmost patience, never a murmur was heard from his lips. He was buried in the Pleasant Hill cemetery, Sept. 16, 1900, where two daughters and one son preceded him. He leaves a wife and seven children to mourn their loss.

Hiram Yoder.

STALL.-On the 22d of Sept. 1900, near STALL.—On the 22d of Sept. 1803, hear Port Treverton, Snyder Co., Pa., Jacob Vannes, son of Joseph and Phoebe Stall, aged 1 year, 8 months and 13 days. Buried on the 26th at the Studfer church. Funeral services by William Graybill and Pre. Stoufer. Text Jno. 14:1-4.

ZOOK,-On the 26th of September ZOOK.—On the 20th of September, 1900, at the residence of her son-In-law, J. F. Vanormer, in Lostcreek Valley, Juniata Co., Pa., of pneumonia, Lydia Zook (maiden name Oberholtzer), aged 80 years, 4 months and 26 days. Funeral William (Carabbilla Add. Salo. services by William Graybili and mon Lauver. Buried at the Lost Creek burying ground.

WHISLER.—Ou Oct. 4th, 1900, near Newville, Cumberland Co., Pa., of a complication of diseases, Bro. Joseph Whisler, aged 68 years, 11 months and 9 days. Buried at the Center church burying ground, where a large concourse of friends and neighbors assembled to pay the last tribute of respect. It was only in the last days of his life that he resigned his will to Christ—and was willing to receive water baptism was administered by Pre. Abraham Burkholder. He leaves a bereaved wife and two daughters to mourn his departure, but they need not mourn as those who have no hope. Pre. Ahra-ham Burkholder and Pre. Martin Oberholtzer conducted the services.

BAIR.-On the 14th of August, 1900, at Krailtown, York Co., Pa., Sister Annie Balr, aged 81 years, 11 months and 14 days. She was huried on the 17th at Hershey's M. H. from Heb. 4:9.

HOSTETLER. - On the 12th of October 1900, in Adams County, Pa., of cramp coinc, Sister Susan Aiverta Hostetler, ared 22 years and 25 days. She was buried on the 14th at the Hostetler M. H., in the presence of a large concount of people. Services were conducted of people. Services were conducted by Martin Whisler, Danlel Stump and J O. Maier from 1 Sam. 20; last 3 verses. She was the only daughter of John and Mary Hostetler deceased, and leaves eight brothers to mourn her death. was taken sick in the evening, and She was taken sick in the evening, and died the next morning. We have reason to believe that she is sweetly resting with her Saviour in the giorious mansions prepared for all God's faithfui children. MARTIN WHISLER.

LANTZ .- On the 6th of October, 1900 near Pievna, in Howard Co., Ind., of consumption, Malinda, wife of Amos J. Lautz, aged 41 years, 7 months and 22 days. Sister Lantz had been ailing 22 days. Sister lantz and bees aiming of lung trouble for several years. She was the mother of eight children, one of them proceded her to the spirit world in its infrancy. She leaves a sorrowing husband and seven children to mourn her departure. services were held in the Mennonite services were near in the Menhaute meeting house on the 8th, a large concourse of people were present. Preaching by Ahraham Caler in English from Heb. 11:15: 16, and hy E. A. Mast in German, Matt. 24:44.

SOMMERS .- On the 8th of October 1900 near Pleyna, Howard Co., Ind. of memhraneous croup, Laura, daugh-ter of Joseph and Mary Sommers, aged 3 years, I month and 22 days. Buried on the 9th. There was no preaching on account of the nature of the dis

LIEBMAN.-Caroline Liebman was born in Germany May 29th, 1838 Came to America in 1881, settled in Came to America in 1881, settled in Harper Co., Kan., later moved to Okia Died at the home of her daugh ter Mrs. Julius Hess, near Manchester. Oklahoms, Sept. 9th, 1900, aged 62 years, 3 months and 11 days. She was

consistent member of the Mennonite Church since 1884. Was burled on Sept. 10th at the German Springs bury-lng ground. Services conducted by Bro. Geo. Hinkel from 2 Cor. 5; 1, 2.

1900

TAIT.-On September 4th, 1900, at Sherkston, Ont., at the home of her grandmother, Mirlam Sherk Tait of Buffalo, N. Y., aged 1 year and 2 months. Funeral services were held in the lawn, thence to Schissler cemetery for burial. Bro. E. Hailman conducted he service. Text, 1 Sam. 20:3.

SNYDER,-Near Waterloo, Ont., El mer, son of Bro. and Sister Nathar Snyder. His age was 1 year, 6 months and 19 days. Funeral services were held Sept. 16. The child having been buried several weeks previous or account of the contagious disease. The services were held at the C. Eby Church hy Bro. Jonas B. Snyder in German and Bro. E. S. Hallman in Eng.

STAUFFER.—On October 16th, 1900, near Breslau, Ont., Harvey, son of Norman and Lizzie Stauffer, aged 4 months and I day. Services at the house by Bro. I. A. Wambold and at the church by Bro. E. S. Halimau. Text, Job 1:21. May the Lord bless parents to cast all their cares upon Him, for He careth for you.

For the Herald of Truth CONDENSED REPORT OF THE FAMINE WORK OF THE AMERICAN MENNON-ITE MISSION

Dhamtari, C. P., India, Sept. 19th 1900.

A few words of explanation would perhaps be of interest in connection with the famine report herewith sent. It may be that the idea of some is that the money sent for the relief of the famine stricken should have been spent simply to give food to those who were on the verge of starvation. Yet a little reflection will show that it is just as legitimate use of famine money to provide work whereby persons can provide themselves with a llvlng and thus avoid coming into a starving condition. A condition of familie means the closing of ail work except such as is artificially provided. Even in America the land of plenty, an ordinary workmen who is compelled to do without work for ten months will find it difficult to provide for a family during that time How much more difficult it must be in India, where the great majority of the people are in extreme poverty, all the time, can be imagined. With the ev. ception of iron and tools aimost all the material cost is represented by the cost of getting the material here. The item of household expense includes household servants and all provisions. Still it works out to a little less than \$17.00 a month for each of the grown persons with the baby in the bargain free.

The sums are given in India money so that we can make a balance. Now will you please pay attention?

We have an important question to consider. Our Mission buildings are nearly finished and the money on hand will more than finish them. But then will begin our real work. This is what we have begun :- Orphanage with about 150 children now and more coming in almost daily. At Si5.00 each the cost of keeping the orphans would be \$2250 00 a year. This will provide for the food, clothing sheiter and instruction of children who would grow up in heathendom but for the arrangements provided by us. Then there is the Hos-

pital. I have just come from a tour of Inspection with the Civil Surgeon. Government is providing a medical man at a cost of about \$15.00 a month. They also furnish most of the medlcines. How long they will continue to do so is not promised. The cost of the hospital is about \$400.00 a year for medicines and medical attendance alone. The amount required for food for in patients varies somewhat. Suppose we say \$500,00 a year. Let us estimate the living expense of missionaries at the modest sum of \$25,00 a month This would mean another \$1000.00 a year for the mission as it is at present constituted. Total expenditure as per this estimate about \$4150 00 a year. Through the agency of the Home and Foreign Relief Commission a part of the orphans' support has already been pledged. And our mission Board has also sent in some money given for the support of orphans. Now the question is this: Will the dear people in America stand by the beginning we have made or shall we retrench? The opportunity is here. Never was there better one for the spreading of Christlan influences. The people are receptive and a good impression has aiready been made. But it remains for you to say how the work shail continue from now on. It ought to be seif supportlng? Yes; perhaps it will be after while. But remember that we are only 18 months old in this country and we have just crept through the worst famine that has ever visited India. So we shall need a little leading before we can walk alone.

And how shout the regions beyond? Here we can reach only a very small circle of people. Shall those who are all about us be untaught? Will you do something for them? Solemniy ponder that impressive command, Go if you can. If you cannot go let go, If you have no one whom you can let go, help go. In which way are you glorifying the Master?

Yours in the Master's name J. A. RESSLER.

REPORT OF AMERICAN MENNO. NITE MISSION.

> Dhamtari, C. P., India, Sept. 1900. FROM DEC. 1, 1899 TO SEPT. 1, 1990. RECEIPTS.

3 ples=1 pice, 12 pies=1 anna 16 annas=1 rupee, 3 rupees=1 dollar.

Government of indla.	R. 61324	A.	P.
* Home & Foreign R. C.,	22055		
M. Ev. & B. B.,			
H, & F. R. C. (Orphans),	10890	14	
M. Ev. & B. B., (Orphans),	1358		
Isaac L. Kuip,	1208	-	
Aarou Loucks.	641		
	452	5	6
A. A. Ressier,	7002	2	- 4
A Sister in l'a.,	56	4	9
S. E. Algyer,	111		
Ell D. Yoder,		2	
J. K. Zook,	556	5	
G. B. Landis,	213		
A. Metzler,	39		
L. A. Ressier,	110	6	10
Eikhart Y. P. M. (Orphans),	45	7	2
Per W. B. PAGE,			
J. J. Bontrager,	150		
Sugar Creek Budgel,	3021	1	9
New Stark Cong.,	41	3	
P. B. Thut,	105	7	
A Brother in Ind.,	12	2	7
A. K. Kurtz.	231		9
Geo, Smith,	45	2	
Middlebury, Ind.,	155	~	
South Union Cong.,	108	2	9
Daniel Shenk,	579	13	9
Noah Blosser.	104	7	
T. M. Erb.	144	3	
	72	7	8
S. H. Miller,	12		8

Since receiving this report Bro. Ressier has written that this amount does not include the 500 rupees which the H. & F. R. Com. handed him hefore ne left for India. This would make the total amount sent to India by the Home & Foreign Relief Commission R. 25003—15.

Bro. in Pa., Franklin Co., Pa., Congs., hus B. Zook, 57617 8 1 118945 10

Grand Total, 118945 10 8
Besides the above there were Rs. 8377-1-7
received from government by Bro. Page and spent by him in kitchen, poorhouse, hospital and on wells.

Many of the above contributions are collections. Only the name of the remitter is

In behalf of Government

Nowagaon Tank, Road Embark Nowagedi Tans, Road Embankment, Noorum Carrying, This includes work on Poor-House, Kulison Hospital, School and Orphanage, and Compound, Kitchee, Poor-honse, Hospital and Wesver's Relief, 19806 15 8 4534 15 5 Total from Government. 61328 6 11 From Private Famine Funds.

Carpenters, Masons, Sawyers, on Weils, Boats, Compound.

etc.,
Logs, Grass, Slones, Tile, Firewood, etc. In this about
20 cart men and many poor
people were employed and
sustained,
Kitchen Extras,
Bamboo Maiting,
Extra for Kulls above Governixtra for Kulls above Government allowance for special work
and for all Kulls after the close
of the Govt, work in August, 3767 /
Vess, Searthen, Pots, etc., 474 /
1001s, Earthen, Pots, etc., 474 /
14mp for Ropes, 216

Hemp for Ropes,
Mediolnes,
Raipur Carpentere,
Raipur Carpentere,
Raipur Carpentere,
Poor House Extras,
Hardware (we employed as many
as Makoksmithe),
Other Missions for Relief,
Freight on Corn,
* Expense of Page family to Amer
Lica.

1548 9 1000 1657 1185 Miscellaneons, Cash on hand Sept. 1,

Total Private.
Grand Total,
The sum returned by deducted from the publishes of mount.
J. A. R.

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Mothers of the Bible Chas. Leach Shorter Life of D. L. Moody. Vol. I.

Mennonite Publishing Co. ELKHART, IND.

HERALDOFTRUTH.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is iaid, which is Jesus Christ."

Semi-Monthly.

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ABRAM B. KOLB, Editor

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Editorial Notes. Note-materially to the World.

Note-materially and the Control of

EDITORIAL NOTES.

Only he who has been "crucified with Christ" truly lives. Gai. 2:20,

if we live in Christ we will not cast stones at our neighbor.

Hid with Christ in God is the only safe piace for the soul. The powers of heli cannot prevaii there.

Our church needs dectrinal teaching, not presented as church rules and regulations only, but as the living word and expressed wili of God.

in making a full consecration let us not forget the tongue. That ilttle member may be more in need of consecration than any other member or

If you are hankering after the flesh pots of Egynt that bring leanness of soul then become a talebearer, a meddier in other people's husiness, a husybody. If you want to grow in grace avoid ail such evils and seek hy rigid daily self examination and a prayerful study of God's word to become hetter fitted for the Master's nse.

Troyer and her husband and some

the HERALD some time ago, were lured ter how much rancid English the editor Wilfrid Laurier is returned to office. to the Yellow River on July 16th and of "Leaves of Healing" may have at The editor of the Herald has no there put to death, presumatly by tor- his command with which to deny the political aspirations and expects no ture, after which their bodies were truth of the article, the mere denial honors or emoluments from any politithrown into the river.

Latest telegraphic news from India, as given in secular papers, shows that the famine is dying out. Considerably less than one million people are now supported by the relief works, and as the rains have been abundant in most parts, the prospects for a good grain harvest in November and December are very good.

We have any number of excellent conference resolutions. But all of ates. The saloon, the "coilege life" in them together do the church no good its darker shades, but above all, the unless the individual member passes a lack of proper religious training is reresolution in his own heart to observe them. If a resolution is based on God's many whose intellectual training would peace and prosperity and give our rulers word, it is our duty to observe it, and fit them for positions of trust and wisdom and grace to guide the national to lightly pass over it is not only anarchy against the church, it is reheilion ing without proper moral training wili against God's law and order.

People go here and there for the sake of getting inspiration. There are two kinds of inspiration, the physical or emotionsi, and the spiritual. The first is easily obtained but wears off as soon as the agencies that bring it about are removed, the second is obtained anywhere and wherever the Holy Spirit has access. The inspiration (inbreathing) of the Holy Spirit is the kind that lasts and gives real directing and keeping power.

The editor had the pleasure of meeting many brethren at the General Conference recently held at Sterling, Hil. Nearly all the States in the Union in which our church has congregations, were represented, though not all chickaily. The report of the conference will libsrations, though spirited at times, were pervaded by a spirit of harmony and sympathy among those present.

Elder John Alexander Dowle's paper "Leaves of Healing," in the issue of Oct. 13, takes exception to the arti According to Shanghai papers recently cle in the HERALD of Sept. 1st on received at Victoria, B. C., sister Aiice "Dowlelsm in the Light of Divine Healing" by calling attention to it as "A York, to the Vice Presidency. The re- amount and value of his work. The others, whose deaths at the hands of wicked and biasphemously false state-sult of the election in Canada, held on Bible after all is better than the per-

from such as he in no wise proves the cai party, in the United States or Canarticle in question to be as he represents ada, nevertheless there is one matter it, in fact, it rather proves that it is that the many who, with the editor, are true

cago papers, the police of that city some weeks ago broke up a nest of tramps and outlaws in an abandoned bniiding. From an examination which followed it was accertained that a large ably, and as the two governing parties proportion of them were college gradu. have been returned to power it is to be sponsible for the biasted, wasted life of countries. May God biess us with power. Mere intellectual college train. affairs in accordance with the divine endanger rather than aid a young man's prospects in life, and may hisst instead of bless his own life and the lives of others. And the moral and religious training should come first, in order that he gives as a definition of the "Golden the intellectual may be built on the Rule:" right foundation.

THANKSGIVING President McKinley has appointed Thurs-PROCLAMATION. day Nov. 29th "to be observed by all the people of the United States at home and abroad, as a day of thanksgiving and praise to Him who holds the nations in the hollow of His hand," He further recommends that the people "gather in their several places of worship and de. voutiy give Him thanks for the prosperity wherewith He has endowed us, for seed time and harvest ... and for show the number of ministers present. all His henefits to us as individuals and The sessions were edifying and the de. as a nation, and that they humbly pray for a continuance of His divine favor for concord, and amity with other nathat made evident the bond of unity tions, and for righteousness and peace in all our ways."

of the recent elections in iey to the office of President and Theothe Chinese "Boxers" were reported in ment in a scurrilous article." No mat the 7th of November, is that Premier verted estimates of men.

equally interested in the welfare of the people on both sides of the "line." It is According to the report of the Chi- the negotiations looking toward a better understanding between the two nations regarding commercial relations and other questions. These negotiation have been progressing very favorhoped that these negotiations will soon bs resumed and brought to a happy conclusion that will be helpful to both

A NEW INTER- A writer and teacher, after reasoning after his own idea of truth, deduces the following conclusion which

"Littie and good work for much money must be the 'Golden Rule.'"

It is a very evident fact that among certain classes of people, this idea of the "Golden Rule," has long existed, and continual efforts are put forth to have things just in that way. This, however, as every thinker will readily see, is erroneous and a perversion of the truth. All the devices of men can never overthrow the eternal principles of truth which God has given us through His Son, Jesus, and the "Golden Ruie" which He gives us is very different. "Do unto others as ye would that others should do unto you." This same word teaches us that a man shall receive compensation, or reward, according to his work. Work and compensation must be measured on the principles of justice. The compensation for labor must he measured at a true valuation of its cost or its henefits. Jesus this country is a return of puts this very nicely, and places it on President William M. Kin a correct hasis, when He says, "The lahorer is worthy of his hire." Give dore Roosevelt, Ex Governor of New him pay in accordance with the

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Bro. Ressier, from ARTICLES Dhamtari, India, writes FROM INDIA a postal under date of Oct. 3rd, that he is preparing a series of articles for the HERALD, under the titie of "Our Famine Experiences." We believe all our readers will look forward with interest to the appearance of these articles and we are glad to know that after these hard, sad experiences and labors of the famine. our workers can give their attention more directly to mission work, and also find more time to write and give the friends at home a better insight of the work they are doing.

Bro. Ressler also states that they have now 170 orphans to care for, and have started to teach them sewing, and expect in a short time to be able to send samples of their work to the friends in America. Our American children will surely feel an interest in seeing the handiwork of the girls in India. They have had abundance of rain and now expect to have fine weather for about four months. Bro. and Sister Burkhard have no doubt arrived before this, and will lend their willing aid to this important work. God bless the dear workers among the "strangers" there.

Since our "Family THE MINISTERS' Aimanac" for 1901 has been sent out a number of letters have been received asking why the ministers' list was omitted. In reply we will say that the omission is in accordance with the wishes of a jarge number of our pa trons who preferred reading matter to the list. Another special reason why the just has been omitted is the fact that unscrupulous advertisers have bought our Almanac, at the regular rate, and then not only made use of it themselves for necuniary purposes, but have sold the list for as many dollars as they paid cents for the Aimanac, think ing they had struck "a very good thing" People who take advantage of us in this way have also taken advantage of us in other ways, and will take advantage of our ministers if they can do so and we feel that we owe it to our publishing interests as well as to our ministers to prevent, as far as possible, such a misuse of the list

We are however publishing a minis ters' list the same as before and wili furnish a copy free to every minister on our list, as also to every brother and sister who will send us a stamp to pay for mailing the same. We hope that the above explanation will be satisfactory to all our people and that the new arrangement will prevent an abuse that has been as annoying to us and some of our ministers as it has been ilnan- lavishiv enjoy, for the abundant procially profitable to some sanctimonious ductions of the earth, for the undis-

which the Republican candidate for the Vice Presi-ATTITUDE dency. Theodore Rooseveit, assumed toward nonresistant citizens, as mentioned in a recent issue of the HERALD caused many letters of inquiry to be sent to him, demanding an explanation of the sentence:

"A class of professional noncombatants is as hurtful to the real, healthy growth of a nation as is a class of fireeaters; for a weakness or foily is nationally as bad as a vice, or worse, and in the long run a Quaker may be quite as undesirable a citizen as a duelist. No a man who is not willing to bear arms and fight for his rights can give a good reason why he should to entitled to the privilege of living in a free community."

In replying to one of these inquirles

"The sentence of mine which is complained of and which was written fifteen years ago, was intended to express my disagreement both with the man who acts on inadequate provocation and of the man who on adequate provocation fails to act. It would be untrue to say that I have altered my convictions in the matter, but were I now to rewrite the ventence I should certainly so phrase it that it could not be construed as offensive to the Society of Friends-a hody whose social virtues and civic righteousness justiv command universai respect.

His convictions are the same, he says hence he means just what he said in the first paragraph. Of course, non-resis tant people do not uphold him in his warlike, "rough rider" principles and methods, and as those are the methods with which he is evidently more familiar than with the methods of the Prince of Peace, it is no wonder that his convictions regarding the "professional non-combatants" are unchanged. He evidently has the same convictions con cerning the methods and principles taught and exemplified by the Great Teacher whose followers these "professional non-combatants" are. Perhaps a little more age and experience and a more careful study of the gospel of "peace and good will to men" will enable the Vice President elect to see the mat ter in another light.

THANKSGIV. issued a proclamation, ING DAY. appointing Thursday, Nov 29th as a day of Thanksgiving and prayer to God throughout the land; that the people shall assemble them selves together in their respective places of worship and give thanks to the great Giver of all good for the blessings, both temporal and spiritual. which we enjoy. We have reason to thank God for this goodly land, for the good government, for religious freedom and liberty of conscience, for a time of general prosperity which we so turbed security in which we live and

President McKinley has

name here-let each one for himself from time to time one reads of excount up the things that he esteems as God's best blessings to bim, and with a sincere heart give thanks and he will render acceptable worship to Him who ever keeps and blesses all who put their trust in Him. We have sometimes heard objections

against the custom of holding these

services. We believe that in accordance with the teachings of Gud's word and the example of Jesus, we should have them, and we hope our people everywhere will not fail to assemble themseives in their respective places of worship and with giad hearts praise God for all the biessings they so abundantiy enjoy. We feel that if our government requires nothing harder than this we should respond joyfully. The Savior told Peter to get the money and pay taxes for them both, when it was not required of them, but simply to avoid giving offense. The apostie tells us to be subject to every ordinance of man for the Lord's sake, and in Rom 13 we have plain teachings on this subject. "Let every soui be subject unto the higher powers; for there is no power but of God. The powers that he are ordained of God. Whosoever therefore resisteth the power, resistetb the ordinance of God; and they that regist shall receive to themselves damnation. * * * * Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom: fear to whom fear; honor to whom honor. Owe no man anything but to love one another, for he that oveth another hath fulfilled the law."

When our rulers command us to do that which is good and right and in accordance with the gospel we may cheerfully obey. This is the teaching of Christ, the teachings of the aposties; and this is what our confession of falth teaches us and what the Mennonite people for many centuries have taught and practiced, and what all good people aiways have, and always will, adhere to and teach in the fear of God.

"The cause of the indifference of men toward the church," "Why men do not attend church," "Empty Pews," and subjects of kindred interest have within the past years been much discussed on the part of the pulpit and the press. Leaving out of consideration the fraternal organizations with their misleading rituals and codes, and the secret societies the editor of the "Cosmopolitan." J. Brisben Walker, "There is much complaint nowadays

for a thousand things which we cannot of deserted pews in the churches, and pianations of the why and wherefore of this desertion. Does it never occur to the good men who stand in Christ's shoes that the real difficulty lies in the reconciliation in the popular mind of Christian teaching and Christian performance? For instance, here are some thousands of Christian ministers England to day. Each Sunday for the past ten years they have read from the New Testament to their flocks. Nothing in Christ's teaching is more clearly laid down than the impossibil ity of a Christian war. Everywhere throughout His life, in every line of His Testament, Christ indicates His abborrence of fratricidal strife.

> "Some questions arose over high taxes put upon English works in the Transvasi. Other questions concerned the extension of British control. Still other questions concerned the right of Queen Victoria's subjects to take a part in the political sffalrs of another neonle. These all may be large or smail. Concede, if you will, that they are of considerable importance. Suddenly vast armies are in motion for the settlement of the South African questions. The means which should have been drawn from England's treasury to relieve the millions who are starving, educate the hundreds of thousands who are in wretchedness in London. are diverted to the maintenance of its armies. Thousands of young lives are destroyed. Butchery, bloodshed and brutality are rampant. Now, you say, is the opportunity for Christianity. Earnest minded men who tread in Christ's shoes will rise up with their followers as a mighty host and protest against this violation of God's com-

"Alas and alack! The unscrupulous notiticians who have brought about this war for their own personal ends have no stronger backing than these ministers. So far from demonstrating against bloodshed, they lend the whole power of the social structure which the ages have built around their churches to strengthen the enginery of this bicodshed.

"As the sun of a new day rises over the hills, the thinking man, turning to the east, stands with his eyes looking down upon the words of Christ In the open Book before him. What does it all mean? Are theory and practice incompatible? Are these empty sound ing phrases which are repeated from the puipits? Is it all a farce?

"And on the following Sunday there are more vacant pews, and the Christian minister wonders why this indifference to the teachings of Christ."

The true Christian is ready for the has the following to say on the subject: plow or the aitar, to labor or to sacri fice, just so that God is giorified.

PERSONAL MENTION.

1900

BRO. S. GERBER of Tremont, Ill., recently visited the church at Fulds Minn.

BRO, S. G. SHETLER of Holsapple. Pa., began a series of meetings at Elmdale. Mich. on the 3rd inst.

BRO. A. MACK of Bally, Berks Co., Pa., spent Sunday, Oct. 28th with the Towamencin Cong., Montgomery Co.

BRO. D. H. BENDER of Tub, Pa., expects to make an evangelizing tour through the central beit of Missouri this fali.

BRO. S. F. COFFMAN of Vineland. Ont., is expected in Waterloo Co., some time this month or December to hold meetings.

BRO. GEO. BEERY and family with several friends and several teams started early in September for McEwen, Tenn. We expect they will make their point soon

BRO. A. D. WENGER of Millersville. Pa., we are sorry to report, is very be able to report a marked change for in Christ (Liberal). the better soon.

BRO. W. B. PAGE has kindly contributed a few paragraphs in which he telis the HERALD readers of his illness and return from India. Bro. Page and family are at present in Ohio visiting with Sister Page's parents. They will make Elkhart their home for some time.

On a visit.-During the latter part of October Bish. John Burkholder and wife of Mahoning Co., Ohio, visited in the neighborhood of New Springfield and also in Wayne and Holmes counties. expecting to return to their home about the 3rd of November.

MINISTER ORDAINED .- On the 23rd of September, Bro. Eil Borntreger was ordained to the ministry at the Amlah Mennonite M. H. at Nappanee, Ind. May the grace and spirit of God abide richly with our dear brother, that he may labor faithfully in his calling.

THE BRETHREN Jacob S. Gerig of Smithville, Opio, and D. B. Raber of Holden, Mo., stopped over between trains on the 9th inst. on their way from the General Conference to Ohio, and gave the editor the pleasure of a cail. We are always giad to meet our brethren and become better acquainted with them.

BRG. AARON LOUCKS of Scottdale Pa., accompanied Bro. J. S. Shoemaker to Freeport, Ili., immediately after the Bible Couference. Bro. Loucks offi. cia'ed at the communion services at Freeport on the 11th, Bro. D. D. Miller of Middlebury, Ind., also accompanied erroneous ideas concerning this sub-

them and will hold a series of meetings in the M. H. near Freeport.

HERALD OF TRUTH

BISH. P. Y. LEHMAN beld communion services in the Bowne church. Kent county, Mich., on the 28th of October. On the 17th and 18th of November he will hold communion services with the Caledonia congregation From there he goes to Bowne to ordain a deacon, and will also visit White Cloud before he returns.

BRO, D. D. HOLDEMAN (descon) from McEwen, Tenn., has been visiting friends and relatives (among them his aged mother) in Indiana and Michlgan. He visited the HERALD office on the 26th and started for Orrvliie, O., on the 27th to meet his companion, who has been visiting her relatives in that vicinity. We hope they may have a pleasant trip home.

H. S. JENANYAN, principal of Asia Minor Apostolic Institute for Orphans. who by his circular letters and appeals to our ministers in behalf of his work in Asia Minor has become pretty well acquainted with our people, he having used our ministers' list freely for this poorly, he having been taken down purpose, has severed his former church with a severe attack of malarial fever, relations in the New York Presbytery with paralytic symptoms. We hope to and united with the United Brethren

> BRO. SAMUEL GINDELSPRUGER of Davidsviile, Somerset Co., i'a., who has been visiting relatives and friends in Eikhart and LaGrange countles, ind, cailed at our office on the 12th in company with several brethren from the Shore Cong. It is a real pleasure to meet those whose names we often see and with whom we have had more or iess correspondence and we invite our brethren who pass through to stop off and give us a chance to get acquainted

> Among the recent visitors in Elkhart were D. H. Bender of Tub, Pa., S. G. Shetler of Hoisopple, Pa., Noah B.o.ser of New Stark, O., Dea, Jonas G. Wen ger of Harper, Kan., and Joseph Schrock of Spring Valley, Kan. Bro. Bender went from here to Howard Co., to conduct a funeral service Bro Shetler went to Chicago to spend Sunday at the mission. From there he went to the General Conference, after which he will hold continued meetings

DO-TRINAL.

For the Herald of Truth. NON-CONFORMITY TO THE WORLD

BY JACOB WOOLNER.

'And be not conformed to the world: out be ve transformed by the renes ing of your mind, that ye may prov hat is that good, and acceptable erfect will of God." Rom. 1. ; 2.

We are aware that some people have

light on the same according to our understanding. In the first place, we notice that the apostle is speaking to the believers in Christ, and not only to to Mennonites, Dur kards and Quakers, who teach nonconformity to the world : but to all that profess to be followers of the Lord Jesus Christ.

He says, "Be ye not conformed to the world." What does he mean by this? Surely he cannot mean that we are to act and conduct ourselves as the carnal, fleshly and sinful minded people do, either in conversation or dress or in anything that beiongs to the carnai mind.

He goes on and says, "But be ye transformed by the renewing of your mind." Now if the mind is renewed, It must be changed: it must be different. it must be of a different nature; it must be transformed into a different condition; It must now be no more carnai, but spiritual; and if spiritual, it will seek after spiritual things, hecause if the mind is changed, the affections and desires are also changed. and there will be no more desire for the things that the fleshly and sinful mind feasted on before the heart and mind was changed. But the desires will be to prove, to know and to understand what is that good and perfect will of God. The desires are now to do the will of God, and not to fuitill the lusts of the flesh, as they did when following the desires of the fleshly and worldly mind. But we will come back to on text, "Be ye not conformed to this world '

Now there are things in this world that both Christians and the worldly minded people must make use of, such as the necessary things of life, which God has ordained for the necessities and comforts of lite, and by using them in the right way, and in the right place, it is acceptable in the sight of God and we can suitiff the command of the apostie when he says: "Whether ye eat or drink, or whatsoever ve do. do all to the glory of God." 1 Cor. 10:31,

It makes a great difference how we do our work and what our purpose is. There is a great difference whether we do things to the glory of God or to the giory of man; or to satisfy the craving appetite of a carnal mind. Wnat I under tand by being conformed to this world is, to use such things as are nei ther to satisfy hunger or thirst, and such things as do not serve to the comfort of the hody, to keep it warm or cool, and serve only to satisfy the craving appetite of a carnal and sinful mind Among such, how many things could he named, that are put on the human form, only to be highly esteemed among men, or thereby to draw upon themselves the admiration and honor of men, not thinking what Jesus tells us when He says: "For that which is highly esteemed among men is an abomination in the sight of God" (Luke 16: 15), and their tendency is to fulfill the lust of the eye, the last of the flesh, and the pride of life, and are not of the Father, but of the world, and the world will pass away, and the lusts thereot; but he that doeth the will of God abideth forever." 1 John 2:15-17.

There are also many other things that could be mentioned which are indulged in by Christian protessors, which belong to worldiy conformity,

ject. We will endeavor to give a little and against which we Mennonites testify, which I will sum up in two 's: "Worldiv Ambsements.

Whenever we are asked to engage in amusements of any kind, jet us ask ourselves the question. Will God be glorified thereby? Long ago the apostle Paul gave us the admonition. Whether therefore ve est or drink or whatsoever ye do, do all to the glory of God." We put this test to theatres, balis, shows, picnics, horse races, and other similar doings and ask whether these are conducted and tend to the glory of God. It is not enough that we call them barmiess amusements and practice them; we as true follow ers of the Lord Jesus Christ, need to give our positive and decided testimony against them, by designating them as improper and in direct opposi tion to the gospel and not practicing them. We are to watch and be soher. and do all to the glary of God. We cannot afford to go through the world in a giddy, careless way, and not weighing our actions in the light of God's word. It stands us in hand to watch, lest we enter into temptation. The world has a great many things which are offered to Christians wherehy they are tempted in order to draw them away from Christ and His teach. ing, and for this reason it is so necessary for us to watch; to be on guard, lest we give away and vield to some. thing that is centrary to His will and word, and if we do, we will surely fail into the snares of the world and lose grace and power to resist the next temptation, and the adversary of man's soul will overcome us. Therefore let us watch and pray that we may be able to stand in the hour of temptation. Let us siways take the Word of God for our standpoint, and ask the Lord to direct us, and to give us power and grace to carry it out, in order that we may do all to stand and to shun every appearance of evil, and keep ourselve anspotted from the world. If Christian professors in general

would keep themselves more trans formed and not so much conformed to the world as they do, there would be more g-nulne Christlans in the world than there are to day, and Christianity would flurish far more than what it does. It depends much more on our influence than we think. If our ac tions and conduct in our daily life do not correspond with our protession, then our profession is in vain. How of ten do we hear people say that this or that professor has taken advantage of me. I trusted him, but he has de ceived me, and for that reason, I do not want to have anything to do with Christianity. Look at that noted Christian professor, how he or the in duiges in all kinds of worldy amuse ments, style and fashions of this world. If that is Christianity, I am just as good as they are. Christ says to His followers, "Ye are the light of the word; iet your ifght so shine before men that they may see your good works and glorify your Father which is In heaven." Matt. 5:15, 16 Kussuth, Out.

THE DRESS QUESTION.

BY A. W. ORWIG, IN EVANG. MESS.

This is an unpopular subject. And those hewing to the Scriptural line, in discussing it, often subject themselves

to more or less unfavorable criticism. Nor does this criticism come from the world alone, but also frequently from professors of Christianity. But those having deep and God given convictions on the subject must have the courage of those convictions. Coarse and ungenerous epithets or invectives applied to them must not deter them from speaking out their convictions.

When God's Word explicitly forhids a conformity to the world-even specifying our apparel-and when there are so many flagrant violations of His Word, in the matter of dress and personsi adornment, it becomes the duty of some to (ail attention to these things. The necessity for thus speak. ing becomes all the more apparent when the spiritual havoc made hy the induigence of improper oreas is considered. Fondness of dress and the love of its display keep multitudes from making progress in the divine

A few years ago a certain lady of this city professed to having been an unsuccessful seeker of heart purity. Having been asked to attend a campmeeting, she went; and, in referring to the matter, said: "I went, dressed up in all the latest styles, and wore a lot of jewelry hesides." While there she went forward as a seeker. Two sisters in the Lord fest inclined to speak kindly to her about her showy dress and jeweiry, suggesting that these might be a hindrance to her. This made her angry, and of course she did not receive the desire of her heart at the meeting.

The late Frances E. Willard found in her early religious history that the wearing of certain articles of jewelry was an obstacle to obtaining the blessing of growth in grace. Referring to the occasion, she says: "Kneeling in utter seif-avandonment I consecrated myseif snew to God. But I feit humiliated to flud that the simple hits of jeweiry I wore, gold huttons, rings, and pin, ail of them plain in their style, came up to me as the separating causes between my spirit and my Saviour. All this seemed so unworthy of that sacred hour that I thought at first it was mere temptati n. But the sense of it remained so strong that I unconditionally yielded my pretty little jewels, and great peace came to my soul. All my friends knew and noticed

With how many the giving up of their long cherished idois is as the severing of their very heart-strings And how many, on account of their deep-seated love for jewelry and fineries, forfeit the real joys of salvation and the higher sititudes of the divine life I once heard Moody speak of a lady who told him that she lacked the assurance of salvation, and that she earnestly desired to have it. At a giance he saw, as he thought, the real cause. Her hands were full of costly rings and her person otherwise adorned with jeweiry. He said, "Poor woman, I should think you would lack assurance." But was she not only a representative of many others in the Church? On, why should a professed child of God be in such abj ct bondage to the world? Why permit the unboly goddess of fashion to dictate to us and control us in the matter of our ap-

prayerfully look at a few passages of shall be clotned. But we will so dress

Scripture which have either direct or indirect bearing upon the surject in question. In Romans 12:1 we are exnorted thus: "Present your hodies a living sacrifice, holy, acceptable unto God," etc. Yes, even our "hodies" are to he consecrated to God. They are to be a "holy" and an "acceptable" offering unto Him. But how can they he such when decked with the superfluous and showy trappings of the world? How can God he well pleased with us if we adorn ourselves with gay and unnecessarily costly clothing, with flashy gold, ribbons, featners, pearls and diamonds? And yet this is just the way some professed Christians decorate themselves. And is not this a glaring violation of the Scripture Injunction, 'Be not conformed to this world?' Rom. 12:2.

Referring to the manner in which some professors of religion dress, that prince of preachers and evangelists, Charles G. Finney, says "Are you going to walk the street? Take care how you dress. What is that on your head? What does that gaudy ribbon and those ornaments upon your dress say to every one that meets you? It makes the im pression that you wish to he thought pretty. Take care! You might just as well write on your clothes, 'No truth in religion.' It says, 'Give me dress, give me fashion, give me flattery, and am happy.'"

Again the Word of God says, 1 John 2:15: "Love not the world, neither the things that are in the world," etc. That is, the things which excite vanity, or minister to pride, or that jeopardize our spiritual interests in any degree. Among the things belonging to the world, as mentioned in the 16th verse of the above named chapter, are "the lust of the eyes, and the pride of life." Ah, how many things are worn simply to gratify the eyes of the wearer, and to excite the admiration of the lookeron, and which foster vanity in hoth parties!

In 1 Cor. 6:20 we are admonished, "Glorify God in your body." This can he done in the matter of dress as well as in various other ways. Consequently we ought to dress to the giory of God. Instead of aiming to please our own fancy, or to do as fashion dictates, we ought to aim to please God and set a good example in nest, plain, useful dressing. 1 Cor. 10:31 we are commanded, "Whatsoever ye do, do ali to the giory of God." 'How many professed Christians really dishonor God by their worldly and extravagant dress! Many disregard the Scripture teaching against "outward adorning" in Its various forms, such as "plaiting the hair and of wearing of gold," as mentioned in 1 Pet. 3:3: or as spoken of hy Paul (1 Tim. 2:9, "that women adorn themselves in modest apparel;....not with hraided hair, or gold, or pearis, or costiv array."

The Scriptures do not, It is true, pre scribe as to the exact style of dress. cost, color, shape, etc., hut its directions are sufficiently explicit to teach us that we are not to gratify the natural propensities of the human heart. If we are intent on pleasing and giorifying God, on letting our light shine, on leading Christians to higher spiritual at tainments and lost sinners to Jesus, we will not spend undue thought, or Let us now carefully, candidly and time, or money as to wherewithal we

as becomes those "professing godliness;" as to "abstaln from all appearance of evil;" as to show that we "are not of the world;" and that the apparel of which we think the most is the "fine linen, clean and white-the righteousness of saints (Rev. 10:8,: or, as ex pressed in Isaiah 61:10, "the garmenta of salvation," and the "rohe of righteousness."

A Christian lady who listened to one of her own sex on the subject of dress, said, "God has spoken to me before on this question, and I turned away from Him, but He has again tained to me to night, and I dare not refuse. I give up all fancy dress and lewelry from this time forward. It is vanity."

A conductor on a train sat down opposite a young Christian lady, and po iltely asked why she dressed so plainly. She in turn asked hlm, "Why do you wear that special uniform?" To this he replied: "Because the railroad company requires it of me and I simply comply with its orders." The yourg lady quickly answered: "And so do I comply with orders. I am in the service of Jesus Christ, and His orders are, according to 1 Timothy 2:9, that women shail adorn themseives in modest apparei." What a hlessed thing for both the church and the world li all Christians possessed this spirit of obedience in reference to the subject

Cleveland, O

MISCELLANEOUS.

For the Herald of Truth.

TEMPTATION.

BY L. W.

Does God tempt man? No, for we read in James 1:13, "God cannot be tempted with evil, neither tempteth He any man." Therefore if God does not tempt us, our temptations must either come directly from Satan himself or through some of his agents. It is often said, "If Eve had only not heen so weak as to fall into that first temptation, what a hright and happy world this would he." Are we any hetter than Eve was? No, for we sometimes yield when we are not one eighth as much tempted as Eve was in the garden of

It is no sin to be tempted for "Christ was tempted in all points like as we, yet without sin." But yielding Is what makes the wrong. As the poet says:

"Yield not to lemptation, For yielding is sin. h victory will help you Bome other to wln. Fight manfully onward Dark passions subdue; Look ever to leaus.

Ha will carry you through. After each temptation, manfully resisted, you are the stronger and hetter for it, whereas if overcome hy it you are weaker.

There is a great difference in what way temptation is presented to us. Take for instance the wine cup, which is a source of great danger, especially to our young men. No young man ever learned to drink, or was even tempted to do so from seeing a drunkard reel through the streets, the laughing stock of the street loungers. Ab, no. It is far more likely that he took his first glass in some friend's dining

room, perhaps from the hand of the fair hostess herself. We will just hriefly notice what yielding to temptation in this line is likely to lead to. young man is invited to a hirthday party, at the home of a friend. When refreshments are served the fair young daughter of the house claims (In hono of her hirthday), the privilege of serving with her own hands the wine for her guests. She pauses before our young man now and holds out to him a giass of ruhy sparkling wine. He declines with a "No, thank you, I never touch wines." "But" ahe returns, "these are mother's homemade wines, they would not hurt you If you drank haif a dozen glasses of lt; do take lt, John, just to please me," and she looks pleadlngly up into his face. He hesitates. She is handsomely dressed in white and her handsome smiling face tempts him as she smilingly and pleadingly looks into his. Shail be, or shall he not? The struggle is hrief; he holds out his hand and says as with a bow and smile he takes it-"Ail right, May; just this one giass to piease you." Is that his last glass? Ah! no. He takes three more that evening. His hrain is on fire, he no ionger has control of his tongue or his feet. He is taken home and put to bed in a drunken sieep. In the mornlng he awakes with a headache; his eyes are blood shot and on his way down town (an hour later than usual) he enters for the first time in his life a first class saloon and orders a glass of brandy. One more giance and then we leave hlm. Five years have passed since the night of the party and now we find ourselves in a wretched, poverty stricken home. The once beautifu giri is now a faded, sorrowful, unhappy wife and mother. Now as she bends over her sick and fretting child, she wonders why her child cannot have the comforts other children have; why it must he her lot to have such a busband and home. The subject of her thoughts enters. Oh the change there years have wrought in this man! His once handsome face is bloated, his eyes no longer have the light of reason in them, as he atumhles into the room, curses and abuses his wife and child and then throws himself on the dirty hed in a drunken aleep.

Oh why did not some guardian angel stay that girt's hand when she gave him that first glass of wine for which they hoth had to suffer so much? She is to a certain extent to hlame for his down fail, hecause if she had not tempted him theirs might to day he a hright and happy home.

My dear young sister, rather cut off your hand than tempt a young man to take a glass of wine from your hand, and you, dear brother, be firm; stand fast and refuse it no matter how fair the face or how winning the smile when asked to take lt, for "At last it hiteth like a serpent and stit geth like an adder." And you father and mother whose celiars are stored with home made wines, hard clder, etc., he careful! The blood of your children may he required from you at the judg ment throne of God.

Then again temptations appear in such a way that we scarcely recognize them as such. Pride and vanity are the cause of many temptations. Satsn is no respector of persons; he tempts ail classes; the rich and great, as well the poor and needy, or perhaps 88

even more so, as money is to many people a great temptation. What crimes are not committed for it? Buildings are hurnt, robberies, murders and almost every crime you can think of are committed for it. Truly the

1900.

love of money is the root of much evil. Do not boast and say there is no danger of you failing, hecause you are strong, but "let him that thinketh he standeth take heed lest he fail" Ic. sus sald. "Watch and pray that ve enter not into temptailon." Do not play with temptation; avoid it; flee from it; but if it has to he met, do so as a true soldier of Christ and pray Hlm to give you strength to overcome it. What may he a very strong temptation to me may he none at all to you. Then again in some other point you may be weak. and I he strong. James says, "We are hear the lafirmities of the weak.' Let us therefore as soldiers of Jesus Christ our King, be firm; help and encourage each other.

Again I say as a young sister in Christ who loves you ail: Let us tempt no man to evil, as we shall once he judged according to the deeds done in the body. But let us follow our hlessed Savler's example and help those who have failen into the wretchedness of sin, and be as He was, "A friend of sinners," You, my unsaved friend, for sake your old paths of sin, look yonder to Jesus weeping, bleeding, dving on the cross for you; Ilis blood alone can wash away your guilt. Oh God our Father, help us to he strong in Thee; to overcome temptation as our Savior did also overcome the world, the flesh and the devii. Help us to leave all and follow Thee and to be faithful as our crown is not promised in the b ginning but at the end, First the cross and then the crown, "To him that overcometh will I give a crown of Life"

Waterloo, Out.

For the Herald of Truth ARE WE DOING OUR DUTY?

BY J. K DETWEILER.

In the HERALD of TRUTH for Aug. ist, an article appeared in regard to the young people of to-day, filling responsible positions in the future. In said article the young people are censured for pretending to he more than they are. If such be the case, at whose door lies the fault? Is there not a responsibility resting upon us that our fathers did not have? The S. School brings opportunities, and with them responsibilities.

When, then, should we hegin to teach the principles that seem to he lacking In the youth of to-day? We read in Proverhs 22:6, Train up a child in the way he should go: and when he is old he will not depart therefrom

What are we doing in our S. Schools Are we teaching the principles of, and the whys and the wherefores of our faith as we hold them?

The Lord spake through the prophet Isaiah (Isa. 55 : 10.11.) "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, hut it shall accom

plish that which I please, and it shail prosper in the thing whereto I send it."

HERALD OF TRUTH.

There we see that if the word of God is properly taught, it will have its ef fect. This being the case, how newiful that our primary teachers be supplied with proper helps. On this line there seems to he a lack of suppiles published by the Mennonite Puhlishing Co ..something better adapted to the present methods of teaching. There seems to be a demand for a leatlet or a small paper for children just beginning to read. Something more simple and cheaper than the "Words of Cheer. Perhaps someone will say, We can get ail we need from other Publishing Houses. Such may he the case, hut, are they suitable heips in a Mennonite school? Do they advocate the doctrine that we hold dear? Again the answer may be, "They

teach the Bible, and we do not want to teach otherwise. Let us examine these outside publications again. Do they teach non-resistance? Do they teach non-secresy? Do they teach simplicity In attire? In short, Do they teach separation from the world? If they do, they may be used to advantage, it not we would he better without them Are not these some of the essentia principles of the Mennonite doctrine Do not all sincere Rible students be lieve that the Bible advocates those principles? Then, if we want to be faithful teachers, we must ohey the "Teach all things" in Mett. 28:20. as weil as the, Repent, Matt. 4:17.

Even though silence on their part in regard to those principles might excuse them, what of some of the stories they print? The story itself may not be as harmful as the picture in connection with it. A picture may he very harmless to a mature mind but what effect will It have on the mind of a child? To iliustrate I will relate an incident in our own neighborhood. A father was preparing to go to town when his little hoy said to him, "Bring me a drum," The father not heeding what was said the request was repeated 'Why." said the father. "What do you know about a drum? You never saw a drum. What do you want with it? "Weil, I saw a picture with a little boy that had a drum, and I want one too." So we can readily see that pictures have their effect on the mind of the chiid. Then, how careful the teacher should be to give such pictures to the children that will make a good im pression. What would be the result of a

teacher's work, if, after teaching a lesson on simplicity of attire, he or she would present the pupil with a picture of a group of children dressed from head to feet in feathers and flounces. ruffles and tncks? Would not the effect of the picture overbaiance the good the teacher might otherwise do? The same in regard to non-resistance, or separation in all its various phases. Have we not resson to fear as did Paul (2 Cor. 11:3) Lest by any means. as the serpent heguiied Eve through his subtility, so the minds of the children should be corrupted from the simplicity that is in Christ through the subtility of a picture.

In this our day and age many seem to be running to and fro. and knowledge seems to be increasing but knowl edge without wisdom can scarcely be used to the honor and glory of God.

Therefore, is lt not needful that humility and reverence be cultivated in the young heart, hefore he or she goes out to seek knowledge? Then having those Christlan graces in the heart, having knowledge seasoned with temperance, wisdom from above. charlty, etc., what a power such a person has for good.

On the other hand, a person without those graces, the more knowledge they possess, the greater their power for

Let us then he up and dolng, let us sow the good seed in the young hearts before the soil becomes barren. Then when the youth of our church go out to seek knowledge, they will also grow in grace and in the knowledge of the Lord. When such is the case. Paul's admonition (Rom. 12:3) will not be so necessary: they will not think more highly of themselves than they ought to think. They will not need to seek honorable positions, for the position wili seek them, which is more honorable

Belleville, Pa.

For the Herald of Truth

A NEW HYMN BOOK

The Hymn and Tune Book gotten up hy a committee of our people some years ago never gave full satisfaction. and so far as that goes we may never be able to get out a book that will, but it is believed by many that a book could be complied that would serve the Interest of the church to much better advantage than any .we have had. With this object in view several conferences have taken action looking toward the compiling of a new hymn hook. The Virginia conference appointed a committee two years ago, and the Ohio conference appointed one iast May, these are to act with other committees. The General Conf. two years ago appointed a committee lo ascertain the will and desire of our people on this question and report, which report was submitted and accepted by the Gen'i Con. at Sterling, Ill., Oct. 31st 1900. (See Gen'i Conf. Report in Heraid). The sentiment in favor seemed to justify the Gen'l Conf to appoint a committee of three to work in conjunction with other com mittees. The committee appointed consists of J. S. Shoemaker, D. D. Mill ier. Ell Haliman, with an advisory committee consisting of Nosh Stauffer, A. B. Kolh, C. Z. Yoder. The Ohio committee consists of J. M. Shenk N O. Biosser, M. S. Steiner, and the Virginia of C. H. Brunk, (we cannot name the two others). The committee met and organized choosing the following officers, J. S. Shoemaker, chairman, Freeport, Ili.; M. S. Steiner, Sec., Pan dora, Ohio; N. O. Blosser, Treas., New Stark, Ohio, and divided the territory as follows:

J. S. Shoemaker, Illinois and the Western States: D. D. Miller, the Amish churches of

Indiana and the West: C. Z. Yoder, the Amish churches of

Pennsylvania and Ohio; J. M. Shenk Ohlo: Eii Hailman, Canada;

A. B. Kolb, Ind., Pa. and Md.; C. H. Brnnk, Va The secretary is to correspond with rights, etc., while the chairman is to look after the husiness correspondence with the various conference districts and committee men so far as possible The treasurer may open a correspondence with the churches or individual msmbers concerned and solicit funds to purchase copy rights and defray general expenses. Each church is to have the privilege to select hymns and suitable songs, and send them to the committee man of the district no later than Feb. 1st. Better send them as much sooner as you can. We would call your attention to the following topics slong which line you may make

Atonement, Baptism, Christmas, Communion, Crucifixion, Consolation, Evening, Funerai, Heaven, Invitation, Morning, Marriage, New Year, Penitence, Prayer, Praise, Parting, Refuge, Resignation, Resurrection, Trust, Harvest Hymns and Thanksgiving, Unity, Warning, Consecration, Mission, Sur day School, Gospel Songs.

It is also the object to select a dozer or two of the very best German Hymns. The space occupied by an a pendix of this kind will take very little room, and add much to the value of the book in a great many localities.

Any member concerned is privilized make suggestions as to the size, shape, and general make up of the hook. Write to Bro. J. S. Shoemaker, Freeport, Ili., touching this point. We expect to make haste slowly and do our work thoroughly. In making selections of hymns and songs, please give the title of book and the page where found. We believe that it is possible to get out a first class book, with all the good old standard hymns and such modern songs as will stand the test of the gospei and compile a work that will far out do anything before the public in the way of supplying the needs of our churches. Let us have faith in the judgment and ability of our people in the compiling of a new book, we have learned some hy experience, and some hy observation, and some by being taught and instructed We kindly entreat the churches and ail parties concerned to open a correspondence with us and help us in this im portant work. With a "God hiess you." we remain yours in the service of song,

J S. SHOEMAKER, Freeport, III. M. S. STEINER Pandors Onio.

For the Herald of Truth.

WHICH WAY?

BY S. ERERSOLE

unto a man, but the end thereof are the ways of death," Prov. 16:23.

We are living in a time when the ahove scripture is coming into fuifii ment, though spoken thousands of years ago, by the wise man Solomon When we look about us we see many different denominations, presumably all traveling for the same place, all thinking they are on the right way Now, "there is a way that seemeth right unto man, but the end thereof are the ways of death." O how careful we should be how we live and teach in these latter times. What do we teach our children ? Do we teach them that It does not make any difference with the publishers and look up the copy what church they connect themselves

From bere we journeyed to Ranchi, a

distance of some forty miles in a "push-

push," (cart pushed by natives instead

of being drawn by exen), here again

we found consecrated men and women

engaged in doing the Master's bldding.

This is one of the best equipped and

oldest mission stations that I was

privileged to visit while in India

Their native Christians are numbered

by the thousand many of whom were

suffering severely during this time of

famine and drouth. After spending

several days with these dear people we

turned to Piruiia arriving at the latter

place on the evening of the 13th.

Leaving the same night we arrived in

Calcutta on the following morning.

We proceeded at once to the faith or

phanage conducted by David and J.

again entered our push push and re-

We feel sad when we bear brethren say : It does not make so much difference what church you belong to, just so you do right. What does the scripture say on that? Can a person do right in the sight of God if he unites with a church that does not observe the teachlogs of our Savior? We must he ho n again, and be separated from the world. The Savior save, "If ye love me, ye will keep my commandments,"

Turn to John 13:13-17. Ye call me Master and Lord, and ye say well, for so I am. if I then your Lord and Master have washed your feet, ve also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Notice the 17th verse: "If we know these things, happy are ye if ye do them." The Savior dld not say: Happy are ye if ye simply know these things, ye need not do them. Why are some churches getting so far away from ail the plain commandments? Have they a different Bible to read, that teaches them that to he a Christian they must put on ail the foolish fashlons of the day, and be at the head of all the evil? That is lead ng unteld multiludes ou a way that seems th right unto a man, but the end thereof a.e the ways of death.

What causes such failing away from

the old landmarks? Does the trouble lie with us as parent-? Do we pray with our children? Have we faith in our blessed R-deemer, who promited us that He will hear our requests if we ask lu 'aith? Where is our faith? The Savior says, "()h ye of little faith." illow many loving Christian parents that have brought up children under the influence of a plain church. Where are many of these children to day? Sama have made no profession, some have united with some popular church, living as the world lives, having their names written in a church book, and feeling perfectly sati fled in their way. Where do they get such doctrine? I hope they did not get it from our plain old church I know they did not get such doctrine from the New Testament. They must get it from faise proph-ts, as the Saviour calls them. Torn to 2 Tim. 3: "This know also, that in the last days, perilous times shall come; for men shall be lovers of thulr own selves, covetron; bossiers, proud, blasphemers, disobed out to parents, unthankfol, unholy, without natural aff-ction, trucebreakers, faiseaccusers incontinent, herce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godiness, but denying the power thereof. From such turn away." We are commanded to turn away from such persous, that is to say, we are not to encourage them in their way of doing, not to mingle with them in their way of worshipping. We are not to say yea or amen to it. We are commanded in 2 Tim. 4, "I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at Ilis appearing and Ilis kingdom. preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine For the time will come when they well not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having liching ears, and they shall turn away their ears from the truth, and shall be turned unto fables."

Do we do our duty, if we keep silent on this matter, and do not reprove, or rebuke? Brethren, we are not all gifted alike in speaking or writing, but we can all offer up a silent prayer. Let us all be alive to prayer, be sincere in offering up our prayers in behalf of those that are led in a way that seem-th right unto a man, but the end thereof are the ways of death.

Stephens City, Va.

A HARVEST HYMN Thank God that on a thou-and hills His summer gift the landscape fills; And reapers in the Joyous morn Are busy with the ripened corn. Thunk God for coverlets of anow That keep the curn-seed warm below And for the patient Mother Earth That nursed and fed it from its birth. Thank God for all the generous rain And the hot sumbline on the plains; And that the season's gray and gold Brought increase of a hundred-fold. Thank God for all the corn that stands In other fields of other lands; And that where'er His children roam Some gratelul hearts sing, "Harvest Home." Thank God with life as well as ilp, With holy prayer and lellowship With hoiler hope and nobier alm Sing praises to the Father's name Thank Him, who, for our i-v and rest Has made the Father manifest; And for this kingdom that shall come With rightermaness for Harvest Lome zune Farningham, in Am, Messenger.

MISSIONS.

CHICAGO HOME MISSION.

Dear HERALD Readers: - Having again returned to the city, from a long vacation we find the work just as great as ever. The needs of the people are growing gradually as the cold weather sets in. We were again reminded of this fact last evening as a little girl made her appearance slowly and quietly up the aisle of the hall to where a chair was placed near the stove. She was dressed in a thin garment which is used in the warm summer months. She was barefooted and had mother's old blue handkerchief for a head-dress.

"Is papa working?" I asked. "No," was the reply. "l'apa went away from us and we don't know where he is. Mamma goes out washing and buys bread for us to est, but she is now

As she told this she sat with her arms folded and was indeed cold. After further remarks she invisted on us coming to visit her. Think of it my dear friends, walking the cold street without shoes. While looking for a glimmer of hope all seems to fail. The it le visit at the mission gave her some hope of getting shoes, and surely we caunot blast such a bright hope of one so young. We have no shoes to give her now. But will trust to the providing Father who can supply ali, in using His instruments. People wonder what we can bein? We are in need of shoet now more than anything else.

Many thanks are sent to us for our kindness in helping them. Therefore we transfer it to you who have so kindly remembered us with clothing and shoes for the poor,

We have received clothing from our brethren and sisters at Fianagau, Ill., for which we are indeed thankful.

spiritual body of the donor as well.

It will no doubt be interesting to you to know something about the different meetings that we hold at the mission. I shall try to describe them.

We have Gospel services each Lord's day at 10.20 A M These are very quiet aud seem a little haven of rest to the little flock who usually gather here for spiritual refreshment after a week of hattling for bread. At 2.45 o'clock the children, and a few young men and women and a number of older ones gather in for the Sunday school. This is one of the most interesting meetings of the week. The older pupils are seated in little groups of six or ten with a teacher who unfolds to them the word of life, while from fifty to seventy-five or more little tots between the ages of three and nine gather in the primary room like little lambs longing for the Good Shepherd's care. They are a little noisy at times and yet esger to hear the sweet stories of the biessed Master Pray for these innocent ones that their feet may be turned into paths of virtue. At 6,30 the hall is usually well filled with boys and girls who come in to attend "Children's Meeting." Some of these are very attentive while others seem bent on mischief, yet we feel sure that unconsciously they carry away with them some seed of influence that will determine their future des tiny. Directly after "Children's Meeting" another Gospel service for grown people is held. This is usually quite well attended and a deep interest is manifested among the people. Frequeut requests for prayer from the unsaved, also a few conversions are the result of these services.

On Monday evening we have Gospel services in the German language. These are usually quite well attended. Bro. Hendricks conducts the services.

Tuesday evening we have cottage meetings. We go into the homes of neanle and spend an hour with them in reading, singing and praying. These little meetings under the grace of God are like gleams of sunshine in the lives of these people. Wednesday is a very busy day with us. At 1 P. M. the hall is opened for free dispensary of cloth ing. At 2.30 there is a "Mother's Meeting" held especially for women who are not able to attend the evening services. At 4 o'clock is "Children's Meeting." And from four to six o'clock the doctor is here to wait upon the sick. At five there is a meeting for boys and in the evening a young men's meeting. Thursday is visiting day, when we make house to house visits. Many sad scenes are met in these visits hut we are glad that we are able to point troubled ones to a loving Friend who will stand by them in every time of trial. Friday evening we have a "Bible Reading" in which we are now giving a series of les-ons on Bible Doctrine. Saturday from 2 to 4 P. M. we have sewing school where from 100 to 106 pairs of busy little hands are trying to master the art needle work. Thus ends the work of the week. While we go about sowlug precious seed, often under disconragements, we look to God for the increase and trust that He may get to Himself glory.

Sister Ehersole is spending a few weeks at her home at Sterling, ili. Bro. Lapp is taking the lectures at the Bi-

As these garments warm the natural ble Conference, also at said place Sister body of these people, may it warm the Sarah Hahn is also taking the course. Sister Hahn has spent almost a year in the hospital as nurse and we assure it will be a blessing to her to go out and get some fresh country air. May the Lord bless the dear co-laborers of the vineyard as they come and go into dlfferent fields of labor.

Wishing to be remembered in prayer we are yours in the Master's name. Mission Workers.

A. H. LEAMAN

JOHN G. PATON.

THE HERO OF THE NEW HERRIDES .-INCIDENTS AND THRILLING EX-PERIFNCES AMONG THE

The venerable Dr. Paton, the Apostle to the New Hebrides, is now in this country. We are expecting a visit from him. We have been in corresnondence with him for some time and are now prepared to forward money to him for Substitute workers.

The cost of a native preacher is \$30 per year. One can hear at least once a year from workers, though it will be a l of a year before returns can be ex pected.

The work on the Islands began at the close of the year 1839. The first two missionaries were murdered, cooked and outen by the savages, but the work was continued by others. In 1848 work was begun on the Island of Anei'yum; then the population was 150,000, ail cannibals, without clotbing, Every widow was strangled to death the mo ment her husband died. Infanticide was common. Tribes were at war all the time and all the killed were feasted on by the conggerors.

Within fifteen years the whole popu lation, then over 3,500, had been led to embrace Christianity. Heathen practices were abolished, churches and schools were huilt, family worsbip established The converted natives have paid \$6,000 for printing the Bible in their own language. Dr. Paton bas engaged in the work over 40 years. About 18000 natives have become Christians, but between 40 and 65 thousand heathens yet remain who are pleading for the l gbt,

In a recent letter Dr. Paton says: Our own son, Rev. F. H. L. Paton, was placed three years ago among some 4,000 nude, painted savage cannihals where no missionary or teacher had ever been hefore. I was there lately in a beautiful native church which they built, and 222 of them were present in the church, dressed in European clothing, singing God's praises Many of them are now shie to read and write and profess to be living for Jesus. He has organized s-veral inland schools, and can use more native preachers in the work."

Shall we help send the gospel to these cannibals? We hope to be able to put in Dr. Paton's hands before he leaves this country money enough to support a number of preachers.

Here are a few incidents from the life of Dr. Paton showing how God protected him in the midst of many at tacks on his life. He writes:

One morning I found my house sur rounded by armed men, and the chief intimated that they had assembled to

take my life. Seeing that I was en- of me. A few moments seemed an threly in their hands, I knelt down and age! I rushed quickly down, and felt gave myself away, body and soul, to the Lord Jesus, for what seemed the last time on earth. I rose and began taiklug about their unkind treatment of me, contrasting it with my conduct toward them. At last one of the chiefs who had attended the worship arose and said, "Our conduct has been bad; now we will fight for you and kill all those who hate you," I made bim promise never to kill any one on my account, for Jesus taught us to love our enemies. During this scene many of the armed men slunk away into the bush. Those who remained entered into a bond to protect us, but again their public assembly resolved that we should be killed, because they hated the worship, for it made them afraid to do as they had aiways done.

Within a few days of the shove events when natives in large numbers were assembled at my house, a man furiously rushed on me with an axe, but a friendly chief warded off the blow and saved me from instant death. Life in such circumstauces led me to cling very near to the Lord Jesus; I knew not, for one brief hour when an attack might be made, and yet, with my trembling hand classed in the hand once nalled to the cross on Calvary and now swaving the scepire of the universe, peace and re-ignation ahode in my soul, Next day a wild chief followed me about for four hours. and, though often directed toward me. God restrained his hand. I spoke klidly to him and attended to work as if he had not been there, look ing up in unceasing prayer to my dear Lord Jesus, I left it all in His hands. I had my nearest and dearest glim; ses of the face and smile of my blessed Lord in those dread moments when musket, club or spear was being leveled at my life

Oh, the bliss of living and enduring, as seeing "Him who is invisible." One evening I awoke three times to hear a chief and his men trying to force a door of my house. God restrained them. The next morning the report went round, that those who had tried to shoot me were smitten with fear. A plan was set on foot to fire the premises and club us if we at tempted to excaped. God helped us to frustrate their dealgn.

One night Dr. Paton, being hemmed in on all sides by the pursning canalbals, found himself on the edge of a precipice. To wait till davlight meaut death; he resolved to commend himself to Jesus and slide down the step sides of the precipice to the shore. He says: "I horied down several stones and listened for their splash, but the distance was too iar for me to hear or judge. At high tide the sea there was deep, but I knew at low tide i could wade out of it and be safe. The darkness made it impossible for me to see anything. I prayed to Jesus for heip. First I fastened all my clothes as tightly as I could, so as not to catch on anything, theu I laid down on my back, feet foremost, holding my head downward on my breast to keep it from striking on the rock. Having let myself down as far as possible by a branch, I at last let go, throwing my arms forward and trying to keep my feet well up. A giddy swirl, as If flying through the air, took possession effort is worthy of the highest praise.

no obstruction till my feet struck into the sea below, adoring and praising my Lord Jesus. 1 regained my feet; it was low tide. I received no injury, and wading through I found the shore path that led to safety."- Word and Work.

TO THE HOMELAND

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Loid,"

When bidding wife and Bro, Ressler goodhye at Dhamtarl on the 3rd of last July I little thought that I was turning my fact toward the dear homeland, but such proved to he the case.

July and proceeded on to I'rrulia where

we were very corolally received by

members of the German Lutheran Mis

sion (Goessner's Mission). Their work

at this place is almost exclusively

among the people afficted with that

dread disease leprosy and their noble

Eber Zook and their wives. Finding Having been absent from the station for some time, Bro. Ressler thought these all away from home we re paired to the Y. M. C. A. coffee rooms that several days of rest would prove where I was taken down with a severe beneficial to me, I having just partially attack of dysentery and removed to the recovered from a light strack of Aci atic cholers at the time when he re-General hospital on the morning of the 15th. At this place my life was enturned from a trip to Bombay where he tirely despaired of on the morning of had gone to meet Bro. D Goerz and In the 18th hy one of the ablest military whose company he had also visited a number of mission stations. So in surgeons that it has been my privilege to meet. How my wife was telecompany with Bro. Goerz, who had graphed for and her trip to Calcutta. visited our station for several days, l during this the rainy season, Bro. Ress started for Raipur on the morning of ier has already told you. How wife July 3. We traveled shout eight miles nurses and friends watched and praved of the way in our tonga (native ox cart by my bedside you have also been told with springs) when we came to the rail and when, on the 15th of August, I was head (as far as the rails were laid) of allowed to leave the hospital, we ghing the Raipur and Dhamtari Rv. Here 110 and told to remember that one foot we waited for the construction train was still down deep in the grave, also which was to convey us the remaining that to return to the plains (where our forty miles to the main line of Rv. but after several hours of waiting we months would be sure to result in a rewere informed by a native that there currence of the dread malady and that had been a severe washout along the to go to a hill station in India might line and the train would not arrive there prove beneficial and it might not, the before evening. This we found out best being a sea voyage and this later had been supposition on his part. surgeon therefore recommended my although at that time he was the stain mediate departure for some cooler tion master. Not caring to wait at a country,-it was then that we felt like Rv. station where no tood and only murasuring truly. But after coreea small quantity of very poor drinking sponding with Bro. Ressler it was dewater was to be had, we concluded to cided that we depart for home. Lookresume our journey by ox cart, but had iug to God for help and strength we only proceeded about two miles when resigned ourselves, "Not my will, but heheld the train coming in from thine, oh Lord, be done." Raiphr, so we returned to the railway Accordingly on the morning of the station and in course of several more 28th of August we sailed in the Steamhours found ourseives once more on ship Goorkha bound from Calcutta to the way to Raipur, this time seated on London, arrivi g at Plymouth, Eugthe floor of an open box car, or truck land, October 6th. Thus far our jourflowever, we arrived at R .- about ney had been rather a pleasaut one, midnight from wheuce we resumed our although the first stage, and until the journey on the following morning. second day in the R-d Sea we suffered stooping first at Raigarch, a fairly large native town several hundred miles considerably from the great heat. We also euconotered some rather severe N. E. of Ralpur, Raigarth is the capital storms having had to face the southor county seat of a native state by the west mousoons. While the waves same name in which there is, as yet, no on several occ. slous, swept over missionary effort being put forth. We the decks flooding a number of the here met the native Raish (king or cabius, ours escaped, and at no time ruler) who expressed a great willingwere we uncomfortable on this acuess to receive several carloads of corn. count. Wife suffered somewhat from if Bro. Goetz would only forward it to sessickness, but strange to say, I eshim; he however was not so enthusias caped that malady entirely on this part tic about the matter of assisting or of our journey. even encouraging any missionary effort which might be put forth. So we left Raigarrh on the morning of the 5th o

We went ashore at Plymouth, England, hoping to be able to secure pas sage from there to New York, but failing, proceeded to Southsmpton, where we found all cabine filled for at least two weeks on the various vesters satting from there. Also nothing ex c-pt first class could be had ir m London or Liverpool, first class would have cost us 45 English pounds (#226.00) at this time and half fare for baby. There however remained from Glasgow, on a small boat of the anchor line, two cabins, one at £12-12 and the other at £9-9 for each and one half fare for the baby. We immediate y engaged the cheaper one and proceeded by rall from Southampton to Glasgow arriving at the latter place on the morning of the 11th.

We left on the Steamship Astoria at 4 P. M. of the same day. Leaving Moville, Ireland, on the following even ing, we arrived in New York harbor on the evening of the 23rd having had an extremely rough passage, very few passengers escaping severe attacks of seasickness, ourselves not excepted.

While we cannot see why this should have been so, yet we realize that this too is one of the "ail things." Rom. 8:28, and ask you all to continue to remember us at a throne of grace. I shall be glad to correspond with any one who feels especially interested in this great movement of conveying the plan of salvation to those still in heathen darkness

> Yours in ills name. W. B. PAGE. 1220 Eden St., Elkhart, Ind.

SELLING A LITTLE BOY.

In Africa one day a missionary came into a village just in time to see a little negro put upon a block and offered for sale. He was a mi-erable-looking little creature, not more than three years of age, and was without clothes of any kind. The cruel father was whipping mission is located) in less than six him to make him stand straig't. The child was deaf and dumb, and for this reason was being sold, because his parents thought that he could not be of any good to them.

No one would hid for the child, and he was about to be put to death when the misslonary came up and asked the father how much he wanted. He sald six pounds of sait. The missionary readily gave it, and took the child away.

He sent the boy to one of the mission schools, and he is there to-day, a bright and promising pupil, learning of the dear Jesus, whose name brings happiness to childhood wherever it is known - The Little Work. r

ALL THINGS TO ALL MEN.

The impression made by Christian Frederick Schwartz upon the people of India is to this day spoken of by missionary historians with a kind of suppressed astonishment. Among the lower classes his influence was apostolic; with the upper classes it was almost imperial. Yet he did not away men from a palace. On the contrary, he lived in a single room just large enough to hold himself and his hed subsisting on rice and vegetables cooked in native fashion, his entire support costing less than two hundred and fifty dollars annually. By this condesceusion to men of low estate he won men of all estates as few men have ever done in the history of the church.-A. J. Gordon,

I'RAY to God at the beginning of all thy work that thou mayest bring them all to thy good ending .- . I enophon.

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November 15, 1900.

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With the approach of cooler weather interest in Sunday school work is reviving. A number of Sunday schools have recently changed song books, having decided to give Gospel Call a trial. Recently we received an order from one Sunday school for 250 copies. The book is fully up to all that is claimed for it, and gives good satisfaction. All Sunday schools which are contemplating a change in song books, should not fail to examine Gospel Call. Sample copy sent post paid to any address for 25 cents.

Wanted to correspond with a devoted minister of the Mennonite Church, who has some qualifications as an evangelist, and possesses also fair business qualifications. He must be well established in the faith and practice of the Mennonite Church and so situated that he can leave home for three or four months. The work will not interfere with his ministerial duties and wili give him special opportunity to labor in the Master's cause. Address M. C., care, Mennonite Publishing Co., Eikhart, Ind.

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November 15.

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ling. No. 18. The Demon of Vanlty. No. 19. Is Ornamental Dress Harm-

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SUNDAY SCHOOL LESSONS

LESSON VIII -- NOVEMBER 25.

SOBER LIVING .- Titus 2:1-12.

[Read Isa. 28. Memory Verses 11-14.] GOLDEN TEXT .- We should live soberly, righteously, and godly in this present world.—Titus 2:12.

INTRODUCTION.

TIME.-This epistic was written by Paul to Titus, in Crete, about A. D. 66 after Paul's release from his first im prisonment

PLACE.-Paul wrote from Macedonia

TITUS was a Greek Gentile (Gsl. 2:3), converted through Paul's instrumental ity, who recognizes him as his son in the faith (Titus 1 : 4). Paul took him with him to Jerusalem at the time the special conference was called to determine whether the converted Gentiles want agents everywhere to sell this should become subject to the cere

brethren would then have obliged him to circumcise Titns, but neither Paul nor Titus would submit (Gal. 2:3). Titus was afterward sent by Paul to Corinth on account of some disputes in the church at that place (2 Cor. 12:18). From Corinth he went to Macedonia to meet Paul and give him an account of the Corinthian church (2 Cor. 7:6, 7, 15. A short time after ward Paul desired Titue to return to Corinth to regulate the affairs of the church and have things in readiness upon his own arrival there. Titus readily undertook this journey according to Paul's wishes, carrying with him Paul's second letter to the Corinthians. Titus was made Bishop of Crete about A. D. 63, when Paul was obliged to leave that island to take charge of other churches (Tit. 1:5). The year foilowing Panl wrote to him requesting that as soon as he had sent Artemas or 'Tychicus to supply his place in Crete, he should come to him at Nicopolis, where he intended to pass the winter (Titus 3:12). Titus was afterward deputed to preach the gospel in Daimatis, and he was there in A. D. 65 when Paul wrote his Second Epistle to Timothy (2 Tim. 4:10). He afterward returned to Crete. It is said that he continued to preach the gospel in Crete and the neighboring

islands until he died, aged 94. OBJECT AND CONTENTS OF THE EPISTLE.-The main object of the letter was to instruct Titus how to carry on the church work in Crete, which Paul had organized but left so incomplete. Paul gives special instructions o set in order the things that are wanting, and to ordain elders in every city. He exharts Titue to exercise strict authority over the Cretians, and reprove them severely on account of their ly ing, beastliness, gluttony, and to stop the mouths of false teachers, opposing Jewish fables and traditions.

HOME READINGS

19. M .- Sober Living. 30. T .- Temperate in all Things.

1 Cor. 9 19-27 21. W .- In the Light, Rom, 13:7-14 22. Th.-Be sober and watch.

1 Pet 4:1-8 23. F .- Right and Wrong Doing.

Prov. 20:1-11 24. S .- Fruits of the Spirit.

Gai. 5: 16-26 25. S .- The High Calling. Phil 3 · 13-21 LESSON IX.-DECEMBER 2.

THE RICH YOUNG RULER .-

Matt. 19:16-26.

Со. Опто Ост. 30, 1900.-"God moves in a mysterious way

His wonders to perform, He plants His footsteps on the sea

Read Matt. 19:1-20. Memory Verses GOLDEN TEXT. - Children, how hard is it for them that trust in riches to enter into the kingdom of God.-Mark 10 . 24

INTRODUCTION TIME -March, A. D. 30.

PLACE. - Probably in Perea, near the

PERSONS .- Jesus, the young ruler, the disciples.

LESSON INTRODUCTION.-Christ is still on His way from the village of Ephraim, where He had been in retirement for a short time because of the

monies of the law (Gal. 2:1). False hostilities of the Jewish leaders. Journeying along the borders of Samaria and Galilee to the river Jordan, He crossed over into Peres, turning south along the Jordan valley. He had not yet reached Jericho when a yonng ruler came to Him inquiring what he must do to inherit eternal lite,-Arnold.

A CHARACTER SKETCH OF THE Young Ruler.-When we take into consideration the character of this young man and notice his natural capabilities and acquired means, his high social standing and religious training his opportunities and grand possibilitles, we at once admire him and recognize in him (from a homan standpoint all the requisite qualifications of a useful life. And on the other hand, while noticing the erroneous views he seemed to entertain concerning himself, and the apparent earnestness with which he desired to know how he might inherit eternal life, and the sad decision he made, and the foolish coprse he pursued after being informed of his duty. all these facts lead us to conclude that the deceitfulness of riches was his ruin also the ruin of great multitudes beside him, with similar noble qualities Riches are a blessing both for time and eternity, if used to the glory of God. and for the extension of His cause and kingdom. We herewith mentlon certain things that riches cannot do: Cannot drive away anxiety. Cannot purchase contentment or happiness. Cannot buy true friends. Cannot insure sweet slumber Cannot restore lost on portunities. Cannot give heavenly wis dom. Cannot bribe the death angel. Cannot purchase eternal life and the glories of heaven.

Nov. HOME READINGS

26. M .- The Rich Young Ruler.

Matt. 19:16-26 27. T .- The Commandments.

Ex. 20: 1-17 28. W .- Neither Poverty nor Riches

Prov. 30:1-9 Titus 2 29. Th.—Leaving ail. Mark 10: 23-31 F.-Foliowing Fully.

Luke 9 - 18-96

1. S - Treasure in heaven Matt. 6:16-23 2 S -- Eternal life. 1 John 5:1-12

CORRESPONDENCE

BETHEL CONGREGATION, LOGAN

And rides upon the storm."

"Bless the Lord, oh! my soul, and all that is within me, bless his holy name. For a while the waves of unsound doc trine rolled high and roared loud in and near West Liberty and many became confused and were "tossed to and fro by every wind of doctrine." We earnes ly hoped God would help us and send us a minister filled with the Holy Chost who could boldly and fearlessly declare the whole counsel of God with might and power. While we were pray ing for this, the promise of the Lord in Isalah 65:24 "before they call I will answer, and while they are yet speak lng I will hear," was fulfilled to us. The Lord not only sent us one minister but five within the past week. Oct. 23d, D. H. Bender and S. G. Shetler arrived."

They preached for us Tnesday and Wednesday evenings. Many grand traths were presented and the people were warned not to believe every spirit but to try the spirits whether they be of God. Wednesday, the 24th, Bro. Daniel Shenk came into our midst. The way of life was again clearly tanght. Satnrdsy, the 27th, the brethren Amos Shenk and George Brunk arrived. Bro. Brunk remained with us until the 30th, preaching for ns. We trnly thank God for those visits, and praise Him for the "showers of blessings" we were permitted to enjoy. We hope the seed sown fell on good ground and will bring forth fruit abundantly. Especlally do we wish Bro Brunk's earnest admonitions to study the Bible would be heeded. There we believe the secret lies. Do not only read a few verses or chapters in a careless way but study it, study hard. Ask the Holy Spirlt to teach yon. Become able at ali times, "to give every man a reason for the hope within von." Become thoroughly "established in the faith once delivered to the saints." Then though Satan approach us transformed into an angel of light, we will not be deceived. Winds of false doctrine may blow hard we will not be shaken but only more firmly "rooted and grounded." Then although men may be able to preach smooth and flowery sermons, pleasing to the ear, we know what our Bible teaches, and will not be misled by doctrines of men. Brethren and sisters everywhere, will you pray for the work at Bethel? COR.

FROM THE SUGAR CREEK CONGRE-GATION, HENRY Co., IOWA .- On the 23rd of Sept., eight converts were baptized and received into church by Bish Sebastian Gerig. May God bless the young converta, and may they hold fast to sound doctrine and be faithful zeal ous workers for the Lord

PLEASANT VIEW, HOLDEN, JOHN son Co., Mo., Nov. 8, 1900,-The writer and family some time ago took leave of absence from the daily manual toil to make a visit to Hickory Co., Mo. where wife and myself were brought up and where our parents, most of our brothers and sisters and many friends vet reside. No doubt some of the readers of the HERALD are those who a score or more years past lived there, and who look back to that time of the past as if it were a dream, and almost wonder if there still is such a place in existence: therefore a few words might be of interest. There was once quite a large congregation of Mennopites at this place but for numerous reasons they moved to the four winds where all l could not say. But thank God a remnant remained and although they were without a minister for a number of years, excepting as other congregations provided, they now have a zealous voppg minister from their own number (Bro. Lemon Miller). During the interim they labored firmly bolding to the faith, and on the plot of ground adjoining the cemetery long since set apart to build a house of worship now stands a neat and comfortable church house where they enjoy regular serv. ices, church and Sunday school, which judging from general appearance is appreciated by all the community. No doubt those who left there years ago partook of the sacred embiens, and would note a great change, the prairie

being all fenced and farmed, and as thickly settled as the greater part of the West, and generally comfortable houses, barns, etc. Also some very substantial buildings and well kept farms, good schools and school houses. In fact I thought I could see many little marks of prosperity. They now have access to R. Roads, and in various pasts of the county prospecting for mineral by numerons companions is eagerly pursued, with some very encouraging results, while land is as yet inducingly chean and would furnish homes to many of our brethren who are otherwise probably moving where there is no congregation of our people, which evidentiv is often a very sad mistake. not realized until too late, or when we see our children out in all manner of worldliness. God pity such cases.

Greeting in Jesus' name to all the brethren. NOAH GERBER.

TROUSDALE, Ks., OCT. 25th 1900 .-As I think of the various changes recently occurring in this vicinity, I thought proper to pen them down be fore starting for the General Conference at Sterling, Ili.

Sister Ella Good, of Harvey Co., and Bro. David Kauffman, recently from Idaho, started on a trip to Pennsylvania

Bro. Christian Snyder and wife of Nebraska, started from here on the 23rd of Oct, by private conveyance, for Jasper Co., Mo., with Sister Margaret Heatwole accompanying them

Sister Katie Bare will take the train to day for Oronogo, Mo., in the same

vicinity, where her parents live. Sister Sarah E. Heatwole left here one week ago to day, for Denver, Colorado, where she arrived at 10 o'clock

the following evening. Within the last week, Bro. Pre. Till man Erb agreeably surprised us by s

visit among us. Bro. - Biough from Indiana la here visiting his brother Amos, who recently

moved here from Ness Co., Ks. As I thought of these changes and these dear ones with myself also going hither and thither, the words "to und fro" came to my mind. In Issiah 49 we read about the restoration of the church and about them going "to and fro." and that all flesh was to realize that the Lord was their Savior and their Redeemer, v. 26. As I think of those mentioned above, and the many who will go to and fro during the time of the conference, my wish is that all might be looked upon, and every one take knowledge of them that they have been with the Lord and have learned of Him. The earth shall reel to and fro like a drunken man, but a remnant shall praise God nevertheless. 1sa. 24

FROM JOHNSTOWN, PA-On the 20th of October, preparatory services were held at the Blauch M. Ii., after which two persons were received into church membership, and Sunday the 2 ist, communion was observed at the same place. Our elder, Bro. Jones Blauch, on account of sickness in the famlly, could not be with us. Bro. L. A. Blauch and S. G. Shetler took charge of the meeting and faithfully dis charged their duty. We trust God's blessing was with us. Several hundred also participated in feet washing. My

prayer is that God may keep us from strife and division, and this should be the sincere prayer of every devoted child of God. LEVI BLAUCH.

STRASBURG, FRANKLIN CO., PA .-On the 21st of Sept., Bro. Samuel G. Shetler came into our midst remaining with us four days and conducted a number of meetings in this county. On Oct. 20th a party of ten brethren and sisters from Canada paid us a visit. Among them being two ministering brethren, They remained with us three days and had meetings in all our church houses. These meetings were all well attended and much interest manifested. I hope other brethren will remember us as they pass by. We much enjoy visits of this kind.

J. S. BURKHOLDER.

BOWMANSVILLE, LANC CO., PA. OCT 26, 19 0 .- By the grace of God I will try and give a few thoughts as there was for a long time no news from our community: we had a shower of blessings through this year so far, at present there are a dozen applicants for membership all young people and there are some more that are nearly pursnaded to turn to Jesus, but it seems that they love sin more than our Lord Jesus Christ. My prayer is that fathers and mothers as Christian parents will lead their children to the fold of Christ iu the days when they are young. Cor.

PALMYRA, Mo., Nov. 4, 1990.-Bro. L. J. Lehman of Cullom, Iii, came to Palmyra on the 20th of Oct., and remained with us over two Sundays He also preached every evening during his stay here. One week later (Oct. 27) Bro's Joe C. Driver and John Driver (deacon) of Morgan Co, visited us remaining over Sanday. On Sat, the 27th Bro. Joe C. Driver ably addressed us at our preparatory meeting, and on Sunday we had communion services-the bread and wine-the embiens of Christ's suffering and death were partaken of Bros Lehman and Driver officiating. Afterward we observed the ordinance of feet washing. On Sunday night after church services the four bretbren, J. C. and John Driver, Lehman and Kreider left for Sterling, Ill. to attend the General Conference. May safely to their journey's end. Con,

FROM HARRISONBURG, VA.-1t may be of interest to some of the readers of the HERALD to hear from the church in Va. She has been highly favored with ministerial help from other states. Bish. G. R. Brank of Kansas came into our midst in the early spring, working and preaching in the power and demonstration of the Spirit day and night, almost all summer-helping many poor souls to see the error of their ways and turn to God. Later on i're's A. D. Wenger and Layman of Pa, paid us a short visit and helping much in the great cause of our dear Jesus, driving conviction to the heart of the sinner and greatly encouraging the church to go on in her great work of the Lord. On the 2 ird of June Pre. D. S. Brunk of Elida, Ohio, came to belp in the great battle for the Lord, preaching from the pulpit and doing much personal work, standing up nobly for the

church to go on in the work of the of Missouri came over to help us, holding meetings and very earnestly contending for the faith. On Friday the 5th, conference convened at the Bank M. II. with five hishops and a number of ministers and deacons and many brethren and sisters present. Confe ence passed off very pleasantly and nothing but love was manifested. Many good things were said and we were made to say it was good for us to be here. Conference being over, Saturday the 6th at 2 P. M. we had a preparatory meeting. At this meeting ten precious souls were added to the church making in all 62 souls that were added to the church in this Middle District this season. On Sunday the communion was held and over 300 cartook of the sacred emblems. The church has reasons to be encouraged and new life seems to spring up. The brethren G. R. Brunk and Daniel

Kauffman are still bere, but will soon

leave for other fields. Many prayers

and good wishes go with them. May

they have us. I'. S. HARTMAN.

they live long and do others good as

WEST LIBERTY, OHIO., NOV. 1, 1900. -We rejoice in the Lord for the refreshing showers He has again granted unto us. Tuesday evening Oct. 23, Bro. D. H. Bender of Tub, Pa., filled an appointment at the Bettiel M. II.; Wednesday evening Bro. S. G. Shetler of Davidsville, Pa : Thur-day evening we had our monthly mission meeting; Friday evening Bro. Daniel Shenk of Eiida, O., filled an appointment; and Saturday evening Sunday foregoon, Mouday forenoon and Monday evening Bro. Geo. R. Brunk of Canton, Kas. preached at the same place. Sunday evening he spoke at Oak Grove. Pre. Amos Shenk and family of Eilds, O., came into our midst on Saturday evening and assisted in the services. He. with his family, will soon locate at Osborne, O., for which post he was ordained. Bro Daniel Shenk with his family are on their way to Warwick Co., Va., for which place he was ordained. The bretaren Bender, Shetler, and Brunk went westward on their way to the General Conference, All of these paid the Orphans' Home a wel come visit for which we are also very God bless them all, and take them, thankful. We believe the church and neighborhood has been benefited by these meetings that were held. Bro Albert Steiner and Bro. Bressler of Bluffton were also here over Sunday. A. METZLER.

SUNDAY SCHOOL ITEMS.

ELKHART, IND , Nov. 7, 1900 .- Our Sunday school has recently suffered a decided falling off in numbers owing to the withdrawal of a number of dissatisfied members from our congregation and Sunday school. These, includ ing the faculty and students of the Elkhart Institute, organized and are now holding Sunday school in a vacant store room on South Main street with the following officers: Superintendents, William P. Coffman, former Supt. of the Elkhart Mennonite S. S. and Noah E. Beers, Principal of the Eikhart Institute; Sec'y Treas., Eila Kuip. This new bedy has also organized a of all that we have and all that we are right in church work, encouraging the Young People's Meeting with Joseph to be used to the honor and glory of

Lord. Oct. 4th Bish. Daniel Kanffman leader. The congregation therefore reorganized our school, C. C. Shoemaker, assistant Sup't., taking the former superintendent's place, and A. B. Kolb being appointed assistant Sup't. The attendance since the reorganization averages about 125. COR.

> BOWMANSVILLE LANC. CO., PA.-Our Sunday school here had this last quarter an enrollment of 124. The average attendance was 108. It seems that the good Lord is with us as the brethren old and young are in harmony and they all realize what a great blessing it is if all join together, for there is no hope to build up a church where there is strife and contention. Let us not forget and work fox our Lord Jesus Christ. If we only work to be seen by men the work will be ail in by that Holy Spirit. COB.

CONFERENCE REPORT.

The annual Mennonite Church conference of Kansas and Nebraska including congregations in Oklahoma, Idaho, and Oregon, was held in the Pennsylvania M. H., near Newton, Kansas on Oct. 4th and 5th, 1900.

Conference convened on Thursday, Oct 4th. Opening exercises conducted by D.

G. Lann. David Garber was elected moderator T. M. Erb assistant moderator, R. C. Voder, D. G. Lapp, and Amos Hess were appointed committee on Resolu-

From the reports of different congregations in the district the church bas only slightly increased in number, though working order is good with few exceptions.

Bishop A. Schiffler delivered the conference sermon. iiis remarks were based on 1 Cor. 3: 11-15. "The True Foundation." Paul first built on sandy foundation but later he built on the true foundation, the solid Rock, Christ

When filled with the Holy Chost he had great power and success, was able to endure great trials and tribulations. The hardest trial he had was the opposition he met from false brethren. The Christian is like the imperishable stone. Every builder must be built on this Rock himself. Paul had co labor ers. It takes a combined effort and spiritual power before we can be successful builders. Our husiness is to work, and leave results with God. Even some of the material used by the apostles was not genuine. Examples,

Philip with Simon, Paul with Demas. Satan has tried at means to over throw the true foundation, but falled. To overcome him we must do as israel was commanded, "Stand still and see the salvation of the Lord."

After the sermon all ministers and deacons responded with appropriate remarks and expressed themselves in harmony with the doctrine of the

The following are the subjects con-

O testion 1.-What is entire consecration? And when should we be thus consecrated?

Answer.-Consecration is the giving

W. Yoder of the Eikbart Institute as God, Rom. 12: 1, and should be as soon as we are converted.

Ques. 2. - The church not being a saving institution, what benefits are received by beionging to the same?

Ans -The blood of the everlasting covenant aione can save, but Christ established His church, that those who are saved might be a united body to convince the world of the reality of the religion of Jesus Christ, where we can he edified and he fed in the pasture of God. It is also a safe guard to them that are saved.

Ques. 3.-Should we as a church advocate and teach total abstinence from intoxicating drinks?

Ans .- The drinking habit is one of the greatest evils of our times, and bell- ving that total abstinence is the only safety, we as a church advocate and teach total abstinence, believing it to vain; so brethren let us all be guided be according to the scriptures. Eph. 5: 18. Rom. 14; 20.

Ques. 4.-The resolutions and decisions of the conference-how brought before the church and members induced to submit to them?

Ans .- We recommend that these resolutions and decisions of conference be read before each congregation in the conference district at some appointed time by the ministers or deacons, and the importance of obeying the same be impressed, and many of the leading thoughts be given on the topics. Subject 5 .- The influence of home

life, of ministers, and members. Ans.-The ministers and members should be very careful of their conduct

in business, in their bomes, in word and deed, as our lives are the bibles that the world reads. 2 Cor. 3:3. Our influence is either for great good or evil. Ques. 6 .- How can the older and younger members of the church work ogether to more true Christian plety.

and a more devoted life to God? Ans.-First, By practicing sociability, speaking often to each other (Matt. 3: is and not about each other.

Secondly, As our young brethren and sisters are filled with zeal and want to work for God they should according to 1 Pet 5:5, submit to the older.

Thirdly, The older encouraging the young in every good work heeding the admonition, "In honor preferring one another. Rom. 12:10.

Q 1es. 7. -Should the bishop when he receives converts into the church by water bap ism, offer a special prayer for them that they might receive the Holy Ghost according to Acts 8: 15, 9: 17; 19:6. Heb. 6:2?

Ans.-Whereas we have scriptural evidence that the apostles offered special prayers, on certain occasions, be

Resulved, That we recommend such orayers to be offered when applicants have not yet received the Holy Ghost. Ques. 8 .- The best method of build

ing up the home church. Ans .- To build up the home church the ministers and members should work together in the spirit of true charity and harmony. The minister should have holy wisdom to adapt himself to the circumstances and people among whom he is laboring as Paul did (1 Cor. 9: 22), yet not shunning to declare the whole counsel or God nor compromising with sin, at all times striving for peace, having pat ence with the weak, forbearance with the forward, a kind and encouraging word for all, 2 Tlm. 4:2, and the members do likewise.

Q 108. 9.-Should our ministers, when they are ordained, be given a certificate of ordination to hold as credentials?

Ans:-Resolved, That this conference issue certificates of ordination to all bishops and ministers now ordained in this district and hereafter each one ordained to be given the same. But that the bishop should see when one is silenced at any time that his certificate be demanded.

On Friday evening a sermon was preached by David Garber, text Acts 2: 38. In genuine repentance four points are to be considered: 1. Godly sorrow, 2. Confession, 3. Restitution, 4. Fruits.

MISCELLANEOUS BUSINESS.

Report of Secretary and Treasurer of "Home Support Fund" was accepted. and also the report of Evangelizing

R. J. Heatwole was elected as a member of Evangelizing Board, and appointed treasurer of "Home Support

J. L. Winey was elected District Evangeilst for the coming year.

J. M Nunemaker was given charge of the Usborne congregation for the ensuing year.

The Harper Co. ministers were given charge of the Springs, Okla. congrega-

The bishops were appointed arrange the programme for 1901.

J. G. Wenger, D. G. Lapp, and R. J. Heatwole were appointed delegates to the General Conference to be held in Iillnois, the hishops being appointed previously.

Resolved, That the Mennonite churches in Idabo and Oregon be admitted to this Conference District

Resolved, That there being so many congregations in the West that are in need of consecrated workers, therefore we, as a conference, plead that those Workers who feel that they have been called of God and wish a field of labor would invite them to correspond with R. J. Heatwoie of Trousdale, Kans., and J. G. Wenger, of Harper, Kans., members of the Evangelizing Board,

Resulped. That the Mannonite churches in Oregon he given into the hands of the Evangel zing Board, to do what they can in helping them, and this conference would encourage that all the help possible be given them.

R-solved, That money be drawn from the "Home Support Fund" for Evangelizing work until there is a sufficient amount in the Evangelizing Fund.

Resolved, That George Landis, Amos Hees, R. C. Yoder, Daniel Burkhart and T. M. Erh be appointed as a committee to decide on the place, at least sixty days before time, for the next conference, whether to be held in Neb., or Idaho at the usual time of meeting.

Resolved. That we as visiting members extend hearty thanks to the breth ren and sisters at this piace for their kind and Christ like way in which they have entertained us during this confer

Closing address and prayer given by A. Schiffler.

Bishops Present. Aibrecht Sch ffl -r, Roseland, Neb. S. C. Miller, Monitor, Kans. T. M. Erb, Harper, Kans.

Ministers Present. Geo, Hinkie, Harper, Kans. D. D. Zook, Newton, Kans. M. E. Horst, Peabody, Kans. J. M. Nunemaker, Roseland, Neb D. G. Lann Ruseland Nah Caleb Winey, Peabody, Kans. . Miller, Canton, Kans. David Weaver, Newton, Kans. Daniel Diener, Canton, Kans. Jacob Winey, Birmingham, Kans.

C. D. Yoder, Monitor, Kans. Deacons Present. R. C. Yoder, Monitor, Kans. Lenard Beck, Peabody, Kans. Jacob Erb. Newton, Kans. David Klng, Larned, Kans. Jonas Wenger, Harper, Kans.

Tobias Hershberger, Milan, Okla. C. D. Y. DER. Sec's.

MINUTES

Of Biennial Meeting of Mennonite Evang, and Beney, Board, held at Sterling, Ill., Oct. 30th, 1930.

J. J. Rutt, Sterling, Ill.

David Garber, Nampa, Idabo.

Devotional exercises led by Bishop Daniel Kauffman, of Versailles, Mo. To the Roll Call the following members responded;

A. B Kolb, Elkhart, Ind. G. L. Bender, Eikhart, Ind. (Substitute D. H. Bender.)

C. K. Hostetler, Elkhart, Ind J. K. Hartzier, McVeytown, Pa. J. G. Wenger, Harper, Kans,

David Garber, Nampa, ida. A. R. Zook, Topeka, Ind. Daniel Snenk, Elida, O. (Substitute

M. S. Steiner,) Silas Yoder, Goshen, Ind. W. T. Lineweaver, South English, Ia. Jacob Boller, Kaiona, 1a. Homer Strock, Sterling, Iil. C. Z. Yoder, Weilersville, O. Danlel Burkhard, Avr. Neb. J. C Dr. ver, Enid, Mo. Jos. R. Loucks, Scottdale, Pa. (Substitute Aaron Loucks.)

R. J. Heatwole, Trousdale, Kans. On motion the substitutes sent were accepted.

Minutes of previous meeting were read and adopted.

The Treasurer's report was read and amended to juclude a statement of the value of the mission buildings in India (8:11.000.00.)

Ou motion the Treasurer's report was adopted as amended. Secretary's report was read and ac-

cented Most of the district members present brought writ en reports of the condition of the work in their respective districts. These reports are on file with the Secretary and will not be included in

The verbal reports given were briefly reported by the secretaries and are also on file for reference. A number of evangelists and minis-

in their respective districts. The general outlock, as gathered from these reports, is very encouraging, the greatest need being more consecrated workers.

Oa motion the following resolutions were adopted:

Resolved .- That we, the members of lows: the Board of Directors here present at the Biennial Meeting of the Mennonite

Evangelizing and Benevolent Board beld at Sterling, Ill., Oct. 30th 1900, do bereby accept the report of the Executive Committee regarding the purchase of the property at 145 W. 18th St., Chicago, and that we assume the responsibility of paying the principal and interest due on sald property as soon as pos-

Resolved -That we empower the Executive Committee of the M. E. and B. B. to secure or select workers for the Chicago Mission and to take general supervision of the work.

Resolved .- That the committee on Candidates for appointment to Foreign Mission fields be authorized to act in the same capacity as heretofore until the next Biennial Meeting of the M. E. and B. B. The committee having power to fill vacancies and consisting

D. J. Johns Goshen Ind. J. Kurtz, Ligonier, Ind.

J. S. Hartzler, Elkhart, Ind. J. F. Funk, Eikhart, ind. J. M. Shenk, Elida, O.

A proposition to amend the constitution was submitted to the meeting and on motion Art. Iil of the constitution regarding annual meetings was amended by Inserting the clause "or may be held at the same time and place as the General Conference" in the fourth line after the word year.

Election of District Members of Board of Directors and officers was next in order. On motion the following district members were unanimously chosen for three years.

A. B Kolb, Elkhart, Ind. G. L. Bender, Elkhart, Ind. C. K. Hostetler, Elkhart, Ind. J. K. Hartzler, McV-stown, Pa. David Bergey, New Dundee, Ont. J. G. Wenger, Harper, Kana. David Garber, Namps, Ida.

A. R. Zook, Topeka, Ind. Daniel Shenk, Mohea, Va Silas Yoder, Goshen, Ind. Amos Landis, Paimyra, Mo. Jos, Hauder, Millord, Neb. W. T. Lineweaver, South English, Ia. Jacob Boller, Jr., Kalona, Ia. C. Orendorf, Flanagan, III

Homer Strock, Sterling, ill C. Z Yoder, Weilersville, O. Cor. Friesen, Mt. Lake, Minn. Dardei Burkhard, Ayr, Neb. J. C. Driver, Enid. Mo.

Jos. R. Loucks, Scottdale, Pa. R. J. ileatwole, Trousdale, Kans. Perry Brunk, Elida, O. P. S. Hartman, Harrisonburg, Va. C. R. Witmer, Albany, Oreg.

Stephen Wise, Wayland, Is Nosh Bixler, Columbiana, O. Peter D. Schertz, Metamora, Ill. Christian Albrecht, Tiskilwa, III Members of the Board of Directors were elected for three years as follows: A. B Kolb, Eikhart, ind.

G. L. Bender, Etkhart, ind. Hostetler, Elkhart, Ind. J. K. Hartzler, McVeytown, Pa. David Bergey, New Dundee, Out. J. G. Wenger, Harper, Kans. ters gave brief reports of the work done

The term of office of the following members of the Board expires Nov. 1st 1901-

David Garber, Nampa, Ida. A. R Zook, Topeka, Ind. Daniel Shenk, Mohea, Va. Election of officers resulted as fol-

President A. B. Koib Vice President, A. R. Zook Secretary, C. K. Hostetler. Treasurer, G. L. Bender.

Reports were given by a number of Mission workers, Bro. Wm. Page who had just returned from India gave a touching illustration of the desire of the children of India to bear more of Jesus. An urgent appeal for help for the working force in the foreign field. was made by Brother Page.

Brief and very touching remarks on City Missions were made by the hrethren A. H. Leaman, S. G. Shetler, M C. Lapp and Sister Melinda Ebersole The great need of the West for Gospel teaching was clearly brought out by Bro, R. J. Heatwole. A number of Evangelists made touching appeals for more help in all lines of evangelistic and mission work. And the hearts of all present were stirred in sympathy for lost souls. After prayer the afternoon session closed.

EVENING SESSION.

The evening session was opened with a song service. Opening prayer by S. G. Shetler. Some miscellaneous business was transacted after which the evening was spent in Open Conference.

Touching messages were delivered by J. Kurtz, Abram Metzler, D. H. Bender, E. S. Hajiman, R. J. Heatwole D. D. Miller, S. G. Shetler, Daniel Kauffman, David Garber, J. M. Shenk, N. O. Blosser, David Plank, D. B. Raher, S. H. Miller, J. S. Shoemaker, A. B. Kulb L. J. Burkholder, Jno. Blosser and D. J. Johns. The meeting adjourned with prayer.

Bishops and ministers present at the Meeting of the M. E. and

B. Board.

візпоря. Dani, Kauffman, Versallies, Mo. David Piank, Beilefontaine, O. J. M. Shenk, Elida, O. Jonathan Kurtz, Ligonier, Ind. Jno. Nice, Morrison, Iil. Jno. Durr, Martinsburg, Pa. D. J. Johns Goshen Ind. S. Gerig, Wayland, Ia. Aaron Loucks, Scottdale, Pa. Jos. Buerckey, Tiskiiwa, Ill T. M. Erb, Harper, Kans.

MINISTERS. C. C. Schertz, Eureka, 111. D. Y. Licoley, Garden City, Mo. C. S. Hauder, Garden City, Mo. John B'osser, New Stark, O.

J. W. Christophel, South West, Ind. E. S. Hallman, Berlin, Ont. L. J. Burkholder, Box Grove, Ont. Peter Zimmerman, Roanoke, Ili D. ii. Beuder, Tub. Pa. . S Har zier, Eikhart, Ind. John F. Rittenhouse, Jordan, Ont. Samuel Wideman, Almira, Ont. D. D. Troyer, Goshen, ind. E. M. Shelleuberger, Freeport, III N. O. Blosser, New Stark, O. D. B. Raber, Holden, Mo. Abram Metzier, Martinsburg, Pa. S G. S etler, Davidsville, l'a. David Lehman, East Lewistown, Pa. David Barber, Nampa, Ida.

Samuel Yoder, Elkhart, Ind. Moses C. Bowman, Mannhelm, Ont. L. J. Lahman, Cullom, ill. D. D. Miller, Middlebury, Ind. Jas. H. Mcliowan, Nappanee, Ind. J. M K eider, Palmyra, Mo.

Joe C. Daver, Enid, Mo. S. H. Miller, Walnut Creek, O. Jacob S. Gerly, Smithville, O. Nosh Stauffer, Strasburg, Ont

Pailip Nice, Sterling, Ill

Nosh Metzler, Sonth West, Ind. J. S. Shoemaker, Dakota, Ill. DEACONS

Jscob C. Hershberger, Middlebnry,

J. G. Wenger, Harper, Kans. W. T. Linewesver, South English, Ia. J. C. Driver, Enid. Mo. Henry V. Aibrecht, Thkilwa, Ill. C. Z. Yoder Wellersville, O. Ahram Burkhart, Sterling, Ili.

Henry Nice, Morrison, Ill. C V HOSTPTI PP Sec'v

SECRETARY'S REPORT.

To the Annual Meeting of the Men nonlte Evangelizing and Be nevolent Board Oct. 30. 1900.

It is with a feeling of gratefulness to our Heavenly Father that we look hack over the work of two years in the Evangelistic and Mission fields of the Mennonite Church, While many perplexing problems and grave responsihilities have been forced upon us, and while we have all along felt keenly our lack of experience, and at times have been almost overwhelmed with doubts and mis givings, yet we feel that God has been with us, that His Spirit has directed the work that His hand bas upheid the workers, and that Ilis cause has been strengthened at least in some parts of His vineyard by the souls that have been brought into the kingdom through the efforts, prayers, sacrifices and kind assistance of those who are interested in the work of the Evangelizing and Benevolent Board.

If there has been any good work accomplished we want to give God all the honor and praise for it. If we bave neglected any opportunities we want to Implore His forgiveness and ask for a closer walk with Him in the future.

We want to notice a few points in which the work of the last two years has broadened and brought new reanonaihiiities.

Two years ago we had no missionaries in the foreign field. To day there is a little band stationed at Dhamtarl, India, that is well equipped with huildings for conducting an orphanage, hospital, etc., and promises to become an charge of a congregation. There are important center for the dissemination of the gospel in one of the darkest parts of Indla.

When foreign work was agitated two years ago many were afraid to launch out for want of financial support. Today Sept. 1, 1900 there is on hands for basion and relief work at Dhamtarl. India 84603.00 while the amount donated from all sources during the past 9 months has been \$39.648.00.

This gives us the confidence that God will care for this work even financially. and that it is our duty to move forward and trust Him for the support.

Another encouraging feature of this work is the devoted, consecrated young men and women that are rising ap will ng to prepare themselves to carry on this work in the tuture. We consider this one of the most honeful sigus of the times and praise God that His Spirit is still at work and that bearts have been moved with compassion for the jost souls of the heathen nations.

Probably the most important step that has been taken in connection with Home Mission Work is the purchase of Board a standing that commands re- by the Mennonites in Kausas and other

a more permanent hasis, and although much easier to get concessions for most of the purchase money bad to be those who are entitled to them. horrowed we still feel that the investment was the best thing possible under the circumstances. As the bullding is free from taxation and as there is an income of over \$30.00 per mouth from rents, it makes it possible to apply the

Interest a d reducing the debt. The amounts contributed toward the other funds for the various branches of the Mission, Evangelizing and Benevolent work compares favorably with that of former years. A general idea of the scope of the work can be ohtained by referring to the Treasurer's

greater part of the donations for the

work in Chicago directly to paying the

The actual work done in the evangel izing field at home is hard to report as to results. The evangelists who have been in the field and know the conditions and circumstances are in a better position to give a report than anyone else. Prohably it is easier to see direct results in this work than in any other line of work. One thing is cer tain: the future of the church depends on the yonng people and the time and money spent in evangelistic work among the churches at home in looking aft-r the spiritnal welfare of the rising generation bas brought to many congregations most gratifying resuits, The crying need is for more available evangelists to carry on this work.

There seems to be a di-position the part of some of the R. R. lines to make it harder for ministers and mission workers to get Annual and trip permits. No doubt the railroads are often imposed on by unscripulous individuals who would, if possible, take advantage of the concessions that are granted to ministers. The Central Passenger Association bas during the last year required written applications to be filled out, and a fee of 25 cents, from each applicant for a trlp permit. who resided outside of their territory. The rules passed during the last two

years have made it more difficult than ever to get any concessions for those who are not ordained ministers in many lines however that are willing to grant clergy courtesies to Missionaries, Superintendents of Orphans' Homes, Oilicers of Religious Organizations, and others who are engaged in various lines of religious work, provided proper explanations are made of the nature of the work in which they are engaged. This has brought much extra work to the Secretary of the Evangelizing Board during the last year and has also been the means of saving funds for the work that would of erwise have been spent in paying traveling expenses. This feature of the Secretary's work. more than any other, perhaps, makes it necessary that he he reimhursed for his time, as it is often necessary to write a number of letters of explanation in order to convince the General Agents that the applicant is entitled to baif fare privileges according to the rules of their lines.

We have made it a rule in all cases where the applicant plainly does not of Eld. D. Goerz of Newton, Kansas to come within the rules as prescribed, to the Emergency Relief Committee refuse to make the application. By shows the labor of mercy he performed strictly following this plan it gives the In distributing the corn sent to India Hahn, M. B. Fuiler, of Bombay, (the

All donations should be sent to the Treasurer of the Board and all applications for permits to the Secretary. Respectfully submitted,

C. K. Hostetler, Sec'v

THE OLD PEOPLE'S HOME-

Readers of the HERALD will be glad to know that the Home for the aged bas been completed. Several members of the Board, seeing the funds would not quite finish it, stepped forward and ordered the work to go on and the Home completed and they have kindly forwarded all needed and shall wait upon the church to make up the deficlency. We have good reasons to he lieve the amount will be raised in a few weeks by what encouragement several parties have already given us. Those who wish to do something toward the building should do so at once

In the meantime, let those who have undertaken to furnish a room write to Bro. D. C. Amstutz, Rittman, Oblo, and give the size of room for which they are getting out a carpet. Quite a number of rooms bave been taken but we have no record of how many are ready to send their carpet, or whether they can be depended on at all. Those who have not reported, let them do so without delay.

Make your bedding for single beds. A few double heds will be needed, but the greater number should be made to ault a single bed.

To those who desire to fornish an entire room we would say. Write to Bro. Amstutz for the size of the room, if you have not already, make a carpet to fit, and hedding for one or two single beds, or one double bed, and collect \$20.00 in cash which will pay for the furniture. We prefer to buy the furniture for two reasons. 1st. We get it alike for all the rooms. 2nd, We can get lt cheaper than to buy plece at a time and pay freight.

The sisters of the Osk Grove Congregation have carpeted the large sitting and reading rooms, and now if any one desires to buy the furniture for one of these rooms we shall be giad to have them write to us. There are two of these rooms and it will require about \$55.00 to furnish one.

Twenty-nine dollars will furnish the recention room: \$27.00 the office: \$25. 00, the kitchen, and \$25.00 the dialog room. By the time the rooms bave been furnished we bone to have all obligations cancelled, and to swing the doors wide open to those in need of such a Home and say, "Come and Welcomel" The Lord and the people have been very good to us, and we feel it to he our duty and our privilege to rejoice and say, "The Lord be praised, and the

M. S. STEINER, Pres. of B. D. C. AMSTUTZ, Sec'v.

INDIA FAMINE RELIEF WORK.

The following, taken from the report

a home for the Chicago Mission. This spect among the General Agents of the Western states for famine relief par step was necessary to put the work on different Rallroad lines and makes it poses. The Report as presented in abbreviated form is taken from The It is fresh in our memorles that soon

after the creation of the Relief Committee by Conference about a year ago the fresh ontbreak of famine conditions In India appealing to the sympathy of our people in common with the rest of the Christian world, started the flow of contributions into the tressury of the committee for the relief of the famine sufferers. As in private affairs so also in such united efforts it is often easier to get money than to know how to an ply it wisely and with the best results, the question which from the first most puzzied the committee was how best to get the charity of our people to their bungry fellow beings on the other side of the globe. The sending of Bro. Goers to direct personally the distribution of a large part of these gifta both in money and in corn was the answer which the committee gave to this questlon

The main facts of his trip and mission are these: On May 12th he set sall on the Cunard Line stesmer "Etruria" for Bombay, Indla, vla Liverpool London, Parls, Rome, Naules, Brindlei, Port Said and Aden. Before sailing he arranged with the director of the Christian Herald Rellef Fund and the manager of the Christian Herold. New York, to receive 8000 bushels of corn for distribution in India, which was to be conveyed thence on the relief steamer "Quito." June 16th he landed at Bombay. He had in his possession a letter of introduction to Dr. Klopsch of the Herald, but to his surprise, this gentleman had left India before Bro. Goerz's arrival. In his place another member of the Herald committee delivered the corn over to him. The "Quito" was to arrive on the 20th, and since all the corn on board except bis 8000 busbels had already been hooked, it was necessary to make provision for his own so as to expedite its distribution inland as soon as possible after its arrival. After due inquiry and consideration, he saw it was impossible to send it for distribution to the sections that had no missionary He decided to take the money-quivalent for all or part of the corn, since be learned that it was preferable to set the famine stricken, where possible, to earn their corn, which was sold at the Mis sion Shops far below the market price Only such as cou d not work were fed directly, both by the Mission Shops and the Government Kitchens.

Bro Guerz sent dispatches to Mis sionaries Hahn, Thomson, Friesen, Ressler and Joseph Gottshall, asking them whether corn or money was pre ferred. Most missionaries preferred money for various reasons, the chief one being the heavy cost of freight. Missionaries Ressier and Gottsball came to meet him at Bombay. Mis slonary Hahn could not come because he bad 120 miles to the nearest railway station. He requested that one tenth of the corn be sent him, viz: 800 bush vels. He received in all 142) bushels Out of 18 car loads, 71/4 were distributed free and the remaining 10% were sold below market price and the proceeds devoted to providing either seed rice or sundry provisions. Besides Missionary agent of the Herald,) J. Gass, of Raj

pur and Missionary Ressler, of Dbam- tlonai procismation for a day of thanksterl, were the principal recipients. Bro. Goerz made a trip into the luterior with Bro. Ressler where he saw some fright. ful cases of destitution and witnessed one gruesome death by starvation. We give, below, statements, first, of the distribution of the corn, and secondly. of the disposition of the money entroated to him

DISTRIBUTION OF THE CORN. 330 bushels to the Gossner Mission. 880 bushels to P. F. King, Sanoud, Gujerat,

860 husbels to G. W. Woodward, Mehmeds 440 hushels to Miss Alice Yoder, Khamgaon

Berar. 44) busnels to A. Norton, Dhond. 44) bushels to F. C. Hotle, Rai Mandgoon, 1880 bushels to I. Gass Rainur, C. P. 9.8) bushels to L. A. Ressier, Raipur, C. P.

DISTRIBUTION OF MONEY amounting to \$2335.17 or 7159 Rupees, 9 Annas in India money. To M. B. Fuller, Bombay, for freight

seed-vegetables for pative Chris tians...
To Missionary Thomson, for sufferers in the Telegre tuission.
To Missionary Friesen, Nolgonda, for 8000 R To Muselmary Stover Bulear for 150 R.

porting a girl's school in Bombay. 100 R. 'o Bro. Gottshall, fare to Bombay... 30 R. o the Capilan of the "Paramaia,"
Bro. Go-rz's ship, for the support
of the widow of an India sailor who

was drowned en route . . . Total 7210 R The 51 Ranges thus distributed in ex-

cess of the cash in hand will be real zed

from the proceeds or remainder of the

20 R.

PATIENCE and forbearance are More to be desired by far Than the wealth of shining gold Which a miser's coffers hold.

first two distributions

PARLY NATIONAL THANKSGIV. ING DAYS.

The following facts respecting the origin and observance of Thanksgiving Day, which have been collated by a contemporary, will be found of interest at this season of the year:

The first recorded Thanksgiving was the Hebrew Feast of Tahernacles

The first national English Thanksglving was on September 8, 1583, for the defeat of the Spanish Armada.

There have been but two English Thanksgivings in this country. One was on February 27, 1872, for the recovery of the Prince of Wales from Illness: the other. June 21, 1887, for the Queen's Jubilee.

The New England Thanksgiving dates from 1633, when the Massachusetts Bay Colony set apart a day for thanksgiving.

The first national Thanksgiving proc lamations were issued by Congress during the Revolutionary War.

The first great American Thanksgiv ing Day was held in 1784 in grateful recognition of the declaration of neace. There was one more national Thanksgiving in 1789, and no other till 1863, when President Lincoln issued a naglving. Since that time the President has issued an annual proclamation and the day has been generally observed.

WE ALL must experience the change That will come ere we enter the strange

And mysterious land of Somewhere, Let us then for that change now prepare

MARRIAGES.

BOWNAN-SHANTZ -On the 25th of Oct., 1900, at the residence of the bride's mother near Berlin, Outario, by Bish. Daniel Wismer, Pre. Moses C. Bowman of Mannheim, Outario, to sister Susan nah E. Shantz

LONGNECKER-NEWCOMER.-On the LONONECKER—NEWCOMER.—On the 25th of Oct., 1990, at the residence of the hrides father, by Bish, Jacob N. Brubacher, Ira R. Longnecker and Barbara Newcomer, both of Lancaster

OBERHOLSER - BRANDT. - On the 20th of Oct., 1900, by Bash Martin Rutt, at his residence, Ahraham O erholser and Annie Brandt, both of Dauphin

GLICK-SCHROCK .- On the 28th of Oct., 1930, by S. A. Kurtz, Joseph E. Glick and Alice L. Schrock, both of Nampa, Idaho.

STEINER-METZLER.-On the 16th STEINER—METZLER.—On the 16th day of Sept., 1900 by i. J. Buchwsler, at the home of Bro. S. Piank, near Ortville, Ohio, Bro, John L. Steiner of Binffton, Ohio, to slster Lydia Metzler of Ortville, Ohio.

DEATHS. YODER -- On the 25th of Oct 1900

of typhold fever, Bro. Harvey Yoder, son of Bro. Joseph Yoder, aged 20 years, 7 months, 5 days, Bured on the 25th, He was very sick when Bro. Ira was burled. He said at that time he would not get well and during his sickness he prayed of and during his sickness he prayed of-ten, and said he was now ready to sit at Jesus' feet. We feet that our loss is their gain. A large concourse of friends gathered to pay their last re-spects to our departed ones. They spects to our departed ones. They leave father, mother, two sisters and four hrothers and many friends to mourn their less, but we need not mourn as those who have no hope. Ten days before their hurisl we viewed them as strong and hardy young men Truly we can say that in the midst of life we are in death. We shall not for-get their earnest admonitions of living holv lives. Burled in the Spring Vail-lev burving ground. Services were con-ducted by J. M. R. Weaver, text Rev.

LINEBACH - On 22nd of Oct., 1900, In LINFEACH — Or 22nd of Oct., 1900, In Brenkhouck Twp, Lanc Co., Pa, of In-firmities of old age, Bro, Jacoh Line-hach, aged 79 wears and 4 davs. He was a man possessed of a quiet dinnel-tion. He was a widower for skteen years. His remains were buried in Bowmansville Menanorie burvin g ground where appropriate remarks were made in the church by iI. G. Good, Weaver and Benj. Horning from

Erb.—On the 17th of Sept. 1900, In Mt. Joy, Lancaster Co., Pa., Daniel, infant son of Henry and Annie Erb, aged 3 months and 8 days. Funeral services were conducted by Enhralm Nissley were conducted by Contain Nissley and — Weles, on the 10th, from 1 am, 3:8. Buried at Landleville, The mother had zone to visit her parents in Adams Co., where the little habe took sick and died. They have now three little ones on earth and three in

heaven. May God comfort the hearts of the sorrowing ones.

STATIFFER On the 98th of May 1900, hear Marshallville, Wayne Co Onto, of blood potson, Sister Enzabeth Hartman Stauffer, aged 56 years, 8 months, 25 days. She united with the Memonite Church at the age of 16 years and was a faithful and consistent member for over 70 years or until the time of her death. She was united in marriage with John Stauffer in 1837 and moved from Lancaster Co. 12 a.n. to Wayne Co., Ohlo in 1850. Services took place from the Pleasant View church, May 30th 190, and were conducted by ber nephew's son, I. J. Buchwalter.

HOOVER .- On the 15th of Oct., 1900, in Rainnam Township, Ontario, De-trick Hoover, aged 82 years, I month, 16 days. Funeral on the 17th by Sol-omon Gehman and Isaac Rittenhouse, from Rev 14 · 13

METZIER -On the 31st of Oct 1900 METZLER.—On the 31st of Oct., 1900, near Columbian, 2010, John E. Metzler, son of Bro. and Sister A. Metzler, of West Liberty, Oilo, aged 18 years,
11 months, 4 days. While engaged as a farm band with his Bro. Harrey, on the Lebman farm, and returning home from the woods with a horse, by some means which will remain a mystery, befell from the horse and having bls foot entangied in the line, tied at the side of the horse, was dragged a distance of 40 rods, at which place his brother caught the horse and released bim. He was unconscious and died in about two hours. His parents were telegraphed hours. His parents were telegraphed for at once son arrived with sad hearls on Thursday evening Nov. let. May God give grace to our dear Bro. and sister that they may sincerely say "Thy will be done "A congregation of upwards to 600 penje gave evidence of the sympathy for the bereaved parents, the sympathy for the bereaved parents, and sister. Funeral Priday 2nd, as Mitway, church by Allen Rickert and I. T. Ruchwelter

RIFE.—On the 29th of Sept., 1900, near Letterkenny, Franklin Co., Pa., Sister Cathrine, wife of Bro. Henry O Rife, aged 75 years, I month, I day. She was sfil cted for about two years with heart troubles. Her msiden name was Leh-man; she leaves a husband, five daughman; she leaves a husband, five daughters and one son to monrn her departure. They have the sympathy of the entire community in their sad hereavement. Funeral services by the Brethren Peter Wadel, Philip Parret and and Henry Bricker. Buried on 2nd. Interment in Salem cemetery,

WEBER.-On the 30th of Oct. 1900. In Fysette Co., Ill., Otto, son of William and Susanna Weber, aged 5 months, 29 days. Buried in the family graveyard near the parental home. Finneral ser vices by Samuel Bender and J. J. Born treger from Luke 11 . 7

GODSHALL.-On the 24th of Oct. 1900, In Souderton, Montgomery Co., Pa., of droesy, I-sac Godshall, sged 70 yesrs, 9 months, 25 days, All of his children preceded him in death. Main years, 9 months, 25 days. All of his children preceded him in death. He is survived by a widow, two brothers and two sisters. Buried on the 28th at Fran

NISSLEY .- On the 20th of Sept., 1900, In Floriu, Laucaster Co., Pa., Christian S. Nissley, aged 65 years, 8 months, 1 day. The funeral was held in Florin and the nterment at Krayhili's meeting house He leaves a widow and four children to mourn the loss of a beloved father. Funeral was conducted by Bishop Mar-tin Rutt and Abraham Hess. Text, "Set thy house in order for thou shalt die and not live."

KULP.—On the 31st of Oct, 1900, in Harrison township, Elkhart Co., Ind., of blood poison in the arm, Sister Elizaheth Kuip, white of the late Isaac Kulo, aged 76 years, 10 months, 28 days. She was born in Northampton Co., Pa., on Dec. 5th 1823 Her maiden name was Coppes. In 1841 she came with her parents to Medina Co, Ohlo, and on the 6th of April 1843 she was united marriage to Isaac Knip, who died Aug

31st 1855, after great suffering from an injury received from the fability of & beam while engaged in raising a barn. They moved from Onlo to Eighart Co., Ind., in 1849 and settled on the 1stm where she lived with her family to the time of her death, a period of filty-one years. She was the mother of five chilyears. She was the mother of nee chi-dren, two of whom preceded her to the bome beyond. She leaves three sons, twelve grandchildren and one great grandchild, and a large circle of friends grandenid, and a large circle of friends and neighbors to mourn their loss which we hope is her eternal gain. She was a kind and devoted mother and a faithiul and consistent member of the Memonite Church over forty vests, and her kindness and devoted years, and her kindness and devoted ife were marked features of her character, and she was ever ready to comfort the sorrowing and lend a heip-ing hand in caring for the sick and suf-Ing hand in caring for the sick and suf-fering as well as in providing to her own family. She will be missed in many places, and her earnest prayer was during her last sickness, in which are relieved and that the Lord might take her home to Himself in the church trimphant. She was hirted at the Yellow Creek M. H., on Nov. 3rd, fol-lowed to her restling place by a large concourse of friends. Services were continued to the control of the 11.28. 11:25. May we not soon forget the earnest seif denying life she led, and go

GARBER.-On the 25th of Oct., 1900. rear Bosslers M. H., Lancasher Co., Pa., Mary, wife of Tiliman Garber, aged 23 years, 8 months, 6 days. She had been rick about two w-eks but so far recovered that all thought she would soon be well again. She however had a soon be well again. She however had a relapse and in a fe w days passed away. She suff-red much, hut bore it patiently, and said she was willing to die if it was God's will. Both she aud her husband had decided to hegin the Christian life and upite with the church, but on ac count of her sickness she had not beet count of her sickness she had not been baptized, yet we trust that her heart was given to the Lord and that she found in Him a merciful and all stillient Saviour. The funeral was largely attended, so that in adoition to the attended, so that in adoition to the meeting house the school house was opened and services conducted there by John Wolgemuth and Ephraim Nis-aley, from I-sa. 38: 1, (last clause). At the meeting house, services were con-ducted by Martin Rutt, Jacob N. Bru-hacher and John Landis, from Rom. 6: 23. She leaves a hu-band and infant child, and many friends to mourn her death. The remains were laid to rest Bossiers grave vard on Oct. 28th Asleep in Jesus, blessed sleep, etc

YODER.—On the 14th of Oct., 1900, need Canton, Kansas, of typhold lever, Bro. Ira Yoder, and ord Joseph Yoder, and the Yoder of Canton of the Yoder of Canton of the Yoder of Canton of Ca

BLAKE.—Near Elkhart, Ind., Oct. 22, 19 0. of in iernal hemorthage, John Blake, aged 52 years. Deceated was bown in Eanis, County Claire, Ireland, Control of the State of the BLAKE,-Near Elkhart, Ind., Oct. 22.

ESPENSHADE.-Sister Lizzie, wife of Amos Espenshade, died on the 7th of Sept. 1900, aged 25 years, 10 months. She was in feeble health for about a She was in recome health for about a year with consumption, but she bore her afflictions v-ry patiently. She was a kind and loving wife and mother. She with her ha-band united with the Mennonite Church two years ago and she lived faithfully to the time of her death. She leaves a deeply bereaved husband, two small children, mother and an aged grandmother to mourn her early departure, but they need not

Cash on hand.

Freewill

\$ 260.02

Philadelphia Mission

Welsh Mountain Mission

RECEIVED DURING YEAR FOR

Total.

Total,

TOTAL BALANCES.

PAID DURING YEAR

8 745 SH

86383

Freewill offerings rec'd,

Freewill offerings rec'd,

Cash Balance Oct. 1, 1898.

India Moss

mer eternal gain. Tuterial services were held on the 9th at the Strasburg Mennouite church and were largely attended. Services were conducted by Elias Groff, Frank Ilerr and Abram

ESPENSHADE.-Since the death of the mother, on Oct. 16, 1900 her little son followed her to her last resting place. It was indeed very hard to part place. It was indeed very mand to part with friends so near and dear but how glad would the mother be to receive again her darling. Little Ralph lived to be almost a year old, and suffered greatly in that time. He was loid to rest beside his mother on O-tober 19. Services by Elias Groff and Frank

Honsberger.—On Sept. 26th, 1900, at her late residence in Louth Twp., Lincoln Co., Ont, Sister Mary Albright, widow of our late ministering brother widow of our late ministering protein, Abram Honsberger, passed peacefully to her rest at the age of 73 years, 9 months and 4 days. Sister Honsberger had been a patient sufferer for a number of years, being afflicted with bron chitis. Her quiet and faithful Chris-tian life has been exemplary and an encouragement to all, and gives an asencouragement to all, and gives an assurance that she but sleeps to awake in the glorious resurrection. May this be the comfort of the family and friends. Intermentat the Moyer meeting house. Surron by S. E. Coffmer. Sermon by S. F. Coffman. Text. Luke 14:15.

SNYDER.-On the 23d of Oct, 1900, In Wilmot Twp., Ont., Bro. John K Snyder, aged 63 years, 11 months and 17 days. We trust that according to his days. We true that according to the desire he went home to his reating place "to die no more." He suffered with Brigh's disease over a year. Sometimes he had much pain, but was not confined to his home iong. He was present at our recent communion meet-ing not long before his death, thus ing not long before his death, thus expressing his faith in the great atonoment accomplished by the death and suff-ring of our Lord. He was married to Veronica Shantz, Mar. 25th, 1861. To this union were born eleven chilren, one of whom died in infancy. dran, one of whom died in infancy, the leaves a widow, ten children and slaven grandchildren. Burled at Shaniz's grave yard, in Wilmot, Oct. 25th, 1900, followed by a large con-course of friends to his last resting place. Funeral services were conducted at the house by A. S. Cressman, and by Joseph Nargang at the grave. In the meeting house the services were ducted by Ornhan Wismer in English, from 1 Pet. 1:24, 25, and in Ger-man by Noah Stauffer from 2 Cor. 5:1.

Fesser —On the 17th day of Sept. 1940, at New Stark, Ohlo, Bro, Blenton Fesser, aged 35 years, 5 months and 15 days. Died of typhoid fever. Was married to Anna Good. Funeral services by John and N. O. Blosser. Text. Ecci. 9:10: "Whatsoever thy Text, Ecci. 9:10: "Whatsoever thy hand findeth to do, do with thy might." This brother's hand found to do hard manual labor: he was ever ready to do le part in that he was capable and will he greatly missed in the neighborhood

SHROCK.—On the 25th of Oct. 1900, near North Grove, Miaml Co., Ind., Benj. J. Schrock. He was horn in Holmes Co., Ohio, Nov. 29th, 1817 and Holmes Co., Ohio, Nov. 2916, 1817 and was aged 82 years, 10 months and 27 days. He united with the Amish Men-nonite Church in his young years, srd was married to Mary Keck, which union was blessed with feurteen chiunion was bisesed with fourteen chil-dren, nine of them preceded by into the smirtt world. In 14th he me've divide his family from Oble to Mism. In was and lower for 5 wears, after which he was murried to Anna Harris, and they lived together for 27 years, till the time of his death. Ho. Strock was hind for the last children to the was not hilled. He always seemed to he was not hilled. He always seemed to he was ot blind. He always seemed to be well ontented with his lot; he was a man of good counsel, both in the church and ortwide of the church, his counsel was much missed in the church after he

mourn as those who have no hope. We have reason to believe that our loss is count no longer fin his present in the feeternal gain. Fluerial services during the feeternal gain. Fluerial services were neiti on the bit at the Sarai service, the service grant of the grant gain of the grant g monro as those who have no hope, mourn as those who have no hope, their lives is his eternal gain. Funeral scryices at the Mennonte Church on Sunday the 28th, conducted by D. C. Miller in German and D. H. Beuder from Tub, Pa., in the English from 2 Cor. 5:1. It was a very large true ral, the house could not accommodate nearly all the people. Burled in the old home grave yard. G. W. N.

DREVEUS .- Josie Dreyfus was born on the 28th of May, 1881, in Alsace, Germany, and died on the 20th of April, 1900, in Emma, LaGrange Co., April, 1900, in Emma, LaGraige Co., lud, aged by years, 10 months and 20 days. Funeral on the 22nd at the Shore Mennonite church. Services by A. S. Cripe; buried in the Miller bury-ling ground. ing ground

SCHROCK .- In Shore, LaGrange Co., SCHROCK.—In Shore, Lagrange Co., Ind., or cholera infantum, Clarence Ray Schrock, only child of Bro. David and Sister Fannie Schrock. He was born Nov. 19.h, 1899, died Se. t. 14, 1900, born Nov. 19.n, 1899, died Sept. 14, 1990, aged 9 months and 25 days. Funerial on the 16th at the Shore Mennonite meeting house; services by A. S. Cripe and D. D. Miller. Burled in the Yoder hurying ground. 1870, and Sister Schuck mourn not as those who have no hope, for little Ray budded on earth but bloometh in heaven.

MAST.-Near Pievna, Ind., Nov. 2, 1900, of failure of neart, Adam mast, ageu 71 years, 11 months and 16 days. He was born in Somerset Co., Pa., Nov. 18, 1820. Was united in matrimony to Sarah Yoder, Aug. 19, 1832. This union was blessed with ten children. One died in infancy, the other nine all arrived at the age of manhood and womanhood. Alt-rwards one son and one daughter preceded him to the spirit Bro. Mast united with the world world. 1870. Mass unfield with the Amish Mennonice Church in his early years, and was a consistent member up to the time of his departure. In 1865 he, with his family, moved from Somerset Co., Pa., to LaGrange, Ind.; and In 1870 they moved from LaGrange Co. Ind. to Douglas Co., Ill., and in 1876 they removed back to Eikhart Co., Ind. In 1887, he and his wife came to Howard Co., Ind., where they remained with their second son, Emanuel, to the time of his death. He leaves a sorrow-ing widow, five sons and two daughters, one brother and si-ter to monro his deone brother and si-ter to mourth his departure, but they need not mourn as if they had no hone, but their loss is his tetrnal gain. The funeral was held at the home of his son Emanuel, on account of Sister Mast being too old and feebla to go to the church. A very large number of people were present. Services by N. Sprool in German from 2 Tim, 4; 6-8 and by J. A. Burield in Drught from I better 1:3.4. Burield in Sabes. ashes

Stores -- On October 97th, 1900, nes Arcadia, Ind., of old age, Sister Eliza heth Stokes, (maiden name Smellz) age 86 years, 3 months and 9 days. was huried in the Kauffman gravevard was hirred in the Kaulman gravevard.
Funeral services by Elies Smellzer.
Sister Stokes was horn in Lancaster.
Co., Pa, and united with the Mennonite
Church at Arcadia, Ind., some fifty

years ago. LIEGUTY -On the 18th of September IJECHTY.—On the 18th of September, 1903, at her son-in-law's home, Pre. Christian Augsburger in French Twp., Adams Co., Ind., Cabrine Llechty, Lebelly 1909, and the 1909, and the 1909 in Canton Bazel, Switzerland, Her age was 80 years and 3 daws, Married in Wavne Co., Ohio to Jacob Ljechty. To the union were horn ten children, of which hunbrad and two this world of gars and trouble come. children God saw it to take away from this world of care and fromble some years are. There were also eights three grandchildren and libits seven great-grandchildren and of these fifteen were taken to sternity. Funeral on the 90th

graveyard. Services held by Nobertus Sprool of Howard Co, Ind., assisted by Daniel Yoder from 2 Tim, 4:8-10, also Psaim 90. She was a member of the Salt 30. She was a member of the Amlsh Mennonite Church from early youth and died in peace and with a longing to meet her Maker. May her rest be sweet, and may we all so live that we can meet her over yonder

FREEWILL OFFERINGS

RECEIVED FOR MENNONITE ORPHANS' HOME FOR OCT., 1900.

E. D. Yuder, West Liberty, O., \$5.00 Famile Bowers, West Liberty, O., 100 A Brother, Kau., 25 H. Osierstock, Akron, O., 10.00

Total.

Bro. Delweiler, West Liberty, O., sweet po-tainers apples, rquash, self soep and a coal-ler. They, West Liberty, O., sweet pol-tose. Spellman, West Liberty, O., beans, A firetiter, West Liberty, O., butter, sweet po-lation and waterin-tons. A sister, West Liberty, O., butter, sweet po-lation and waterin-tons. A sister, West Liberty, O., bref. A Sister, West Liberty, O., perf. A Sister, West Liberty, O., one pair of bones, dress and ceal.

nd mangoes, Sister Yoder, West Liberty, O., sweet pois-Bro. Harzler, West Liberty, O., polatoes.
Skieler, Re-dville, Ps., crar brries.
Skieler, Re-dville, Ps., crar brries.
Skieler, King, west Liberty, O., sweet potatoes.
Spuncker, West Liberty, O., apples

der Smucker, West Liberty, O., apples and quast. A Bister. West Liberty, O., sbirting. Aspinall & Faust, West Liberty, O., china

Brother, West Liberty, O., overshoes. Bro. King, West Liberty, O., celery and rquash. Sisier. West Liberty, O., sweet potatees and

Sister, West Liberty, O., sweet potation and squash. A Mister, West Liberty, O., hood. Humah Jackson, Wowler, O., one pair of shoes, four pairs stockings, one cap and a dress. Brither, West Liberty, O., jelly and sweet nes, ther Plank. Reliefontaine, O., two bupolyloes and two gal, lard, Sister King, West Liberty, O., two weeks work.

Nister, Hanisville, O., bref.
A Sister, West Liberty, O., quilt and sweet polatoes.

Gratefully acknowledged

A. METZLER, Supt. West Liberty, O.

FINANCIAL REPORT OF WELSH MOUNTAIN INDUSTRIAL

Or arrent m	IN T WATE	TIVE COATORIO
1	MISSION.	
	RECEIPTS.	
Contr	ibutions of t	Cash.
ino, Musseiman e Jac, Mellinker J. A. Umble Ben, Charles Mennonite Vire It Abr. Diener Canadish brethre Jno. Sisuffer T. S. 'Sandoe Pubile contrib al M. Mee	ns. Co. cont	5 50 1 50 5 00 60
	otal.	8127 1
	me of Missi	
		49.47

Jno. Stauffer		00		
T S. Sandoe	14	60		
Public contrib at Para M. Meeting,	dise S. S.	00		
Total,		_	\$127 1	17
Income of	Mission.			
Rec'd for cabbage.	49	47		
" apples,	11	20		
" sturt factory	work. 81	15		
44 carnet weav	ing & warp, 12	30		
" qulit.	100	25		
" posts,	11	180		
Cash sales in store.	6	38	\$213	20
Total.			\$326	37
Previous re-	ceipts,		8375	21
		-	F3711	58
EXPENI	DITURES.			
Bitta	Paid,			
E. M. Wallace, prov.,		70		
B. H. Muss-Iman, pro		5 75		
S. H. Musselman, oil,		1 00		

Cash sal	posts, es in sto	ore,	11 80 61 88 \$21
		Total,	\$37
	Previ	ous receipts,	837
			\$371
	1	EXPENDITURES.	
		Bitts Pasd.	
E. M. W	allace,	prov.,	70
B. H. M	ass-lms	n, prov.,	5 75
8 H. MI	assel ms	n, oil,	1.00
J. J. 8b	rk me	nt,	11 +7
Noah H	. Mnck	prov.,	4.30
68	11 1	epairs,	50
19	15 1	nedicine,	50
67		undries,	1 43
61		ash to laborers,	87 ×1
M. H. H	agler, t	read,	26 99
		prov. & gro.,	6 41
Constd	HILIBRO	l, store gords,	17 ×5
		store graids	6.89
Wor+t d	Shertz	, store goods,	4 35
4.7	**	44	11"1
49	74		7 50
44	14	11	2 48
49	19		B ×8
94	47	44	18 72
**			18 54
44	44	44	19 62

November 15

NOAH H. MACK, Treas.				
SUPERINTENDENT'S REPORT.				
Contributed Good.				
Paradiae sewing circle, clothes, 8 1818 inter Mattir Mover 2 1828 inter Mover 2				
Total, Previously acknowledged,	839 5 157 8			

ster Anna Stauffer,	75
Total, Previonsly acknowledged,	83× 53 157 89
Total,	\$196 92
Gratefully acknowle	dged
NOAH H. M	ACK, Supt.

	REPORT	
FREEWI	LL OFFERI	NGS RECEIVED
AND PA	ID BY THE	MENNONITE
EVA	NGELIZING .	AND BE
	MILOS WALTE DO	AND

NEVOLENI BOARD.						
FOR	THE	MONTH	OF	OCTOBER,	1900.	
		REC	EIV			

Evanyelizing.			
B. G. W.,	8	5 00	
Roseland Cong., Adams On., Neb.,		6 00	
Penna. Pong., Harvey Co., Kana.,		17 12	
Chapel Cong., Bancock Co., O., Betnel Cong., Cass Co., Mo.,		3 00 2 85	
	_		
Total,			\$33.97
Chicago Mission	ì.		

Kana, Chapel Cong., Hancock Co., O., Betnel Cong., Casa Co., Mo.,	17 12 3 00 2 85	
Total,		\$33 97
Chicago Mission.		
B. G. W., California. 8	5.00	
West Liberty S. S., Kans.,	10 37	
Mt. Zion Cong., Moran Co., Mo.,	2 21	
Sister Ma.	2 00	
Frank A. Rose,	2 00	
Harvest Meeting, Olive Cong.,		
1 d.,	6 80	
	- 00	
7 Oak Grove 1. F. M., Wayne Co.,	11.00	
Onio, Allensville Bible Class, Mifflin	00	
Co. l'a.	8.84	
" (A. M.) S. S., McVeytown, Pa.,	7 58	
(A. M.) S. S., Mevestown, Ph.,	4 00	
Licity B. S., Lancaster Co., Pa.,	17 75	
Chapel Cong., Hancock Co., O,		
Beinel Cong., Cass Co., Mo.,	2 15	
Renia,	22 00	
Visitors at Mission,	5 00	
cong., Fignag n 1.1.,	775	
- Cobrain Eberrole.	1 00	
Ainha, Minn, Corg.,	6 15	
21 Roseland, N. h. Y. P. M., for per-		
	1 85	
58 Primary S. N., Canion, Kans., for		
charitable purposes,	2 00	
Toini,		\$.21 04
India Mission.		
Anticch Y. P. M., Idaho,	\$2 20	
Penna. vong., Harvey Co.,	18 62	
Kans.,		
 Bethel Cong., Cass Co., Mo., 	5 00	
Total.		823 82

Katle Mishler and her S. S. 1 la->. David Kby's Mennonite S. S., Ont.	\$ 1.50 15.00	
Total,		\$16 50
Ornhans' Home (O.	hio)	

Chapel Cong., Hancock Co., Ohio,

India Famine. Receland Cong., N.h., Groffdele & M. tzler's Cong., Pa., Patnyra S. S., Marton to., Mo., Belleville S. S., Mifflin Co., Pa.,	\$18 00 28 00 1 80 1: 30		India Mission, India Oʻphans, Ohto Oʻphaus' Home, Philadeiphis Mission, Weish Mi. Mission,	425 06 292 42 62× 67 27 11 4 00	Total balance, Oct. 1, 1900, Evangelizing, India Mission, Ophians' Home, O., India Orphians, Armenia Orphians,	\$ 61 50 101 Hz 9 U5 68 96 57 49
Total,		\$63 10	Total,	\$ 2176 67	ludia Famine,	291 02
PAID. Evangelizing.			RESOURCES. Mennonite Publishing Co. Stock		Total, Chicago Mission (short),	\$.90 04 24: 75
H. H. Good, McEwen, Tenn.,	830.00		G. L. BEND	ER, Treas.	Total balance,	8368 29
J. S. Shoemaker, P. Y. Lebman, work in Mich.,	11 08 5 00		EIGHTEENTH ANNUAL	FINAN-	RESOURCES. Real Estate, Chicago Mission	
Total,		\$46 08	CIAL REPORT		Bidg.	\$10000 00
Chicago Mission.					Mennonite Pub. Co. Stock,	2575 00
Attorney's fees, Interest on morlgage, Ease troughs, Repairing roof,	\$ 5 00 15 1 00 8 40 14 50		AND BENEVOLENT BOA		Mission huildings in the hands of American Memoral Mission in ludia,	\$12575 00 e 81000 00
Sawar cleaning,	11 00		THE YEAR BEGINNING		LIABILITIES.	
htove, Dispensary,	9 00 8 00 5 > 0		1899, AND ENDING 8 30, 1900.	EPT.	Bills Payable, G. L. BEN	\$8250 00 DER, Treus.
Living, Gas.	2 00		Evangelizing.			
Curfare,	35		Cash on hand,	331 04		

Fxpress, Postage,	1 °5 1 26	Freewill offerings rec'd,	508 10	FINANCIAL REI	PORT
Sundries, Total,	8:28 61	Total, Expended,	\$ 839 94 77~ 44	OF WELSH MOUNTAIN I MISSION.	NDUSTRIAL
Gratefully acknow		Balance,	61 50		
G. L. BEND	kR, Treas.	Chicago Miss	Chicago Mission,		
		Cash on hand,	\$ 64× 37	Contributions.	
SEVENTEENTH ANNU	JAL FINAN-	Freewill offerings rec'd,	644 87	B. B. Leamen, Worst & Shertz.	\$ 20 00 2 52
CIAL REPORT		Toial, Expended,	\$.263 24 1 .14 69	A. W. Martin, Herr & Suavely, John Musselman, collected,	53 25 00 50 00
OF THE MENNON'TE E	VANGELIZING	Balance Short,	8 221 75	Nogth Good,	20 00
	DARD FOR	India Mission.		Abr. Hoover, " Jac. Hartz, "	33 00 21 25
THE YEAR BEGINNII 1893 AND ENDING		Cash on hand, Freewill offerings rec'd,	\$ 245.06 1449.80	Peter Hess, " H. D. Charles, "	8± 00 2± 50 10± 00
30, 1899.		Total, Expended,	\$1694 ~6 1590 N4	J. B. Lindeman, "	57 00 \$ ₄ 85
Ev angelizin	g.	Balance,	8 104 02	Income on Missio	
Cash on hand, Freewill offerings rec'd,	g 5.85 to(5.94	India Orpho	ins.	Rec'd for labor.	811.77
Total, Total expended,	\$ 1511 29 1189 25	Cash on hand, Freewiti offerings rec'd,	8 292 42 2 9 5 1	Red for a bbige, apples, etc., Red for R. R. ties, Red for can pet, Casb sales in store.	8 60 4 20
Baiance.	\$ 331 04	Total, Expended,	\$511 B6 445 : 0		6:01
Chicago Mission.		Balance,	\$66.96	Total, Total receipts for month, Previous receipts,	\$ 529 62 284, 59

offerings rec'd,	1256 68	$Armenia\ Orph$	ans.	Total receipts for year,	\$337
Total, Total expended,	\$1518.70 888.83	Freewill off-rings rec'd, Expended,	\$157 49 100 00	EXPENDITURES.	
Balance.	\$64a 37	Balance,	\$57.49	Bills Paid. J. J. Shirk for meat.	
India Missie		Orphaus' Home (Ohio.)	Noab H. Mack, casu to labor-	\$ 976
		Cash on hand,	\$ 628 67	Noab H. Mack, provisions, re-	84 41
band, offerings rec'd,	8 414 56 1885 4 i	Freewill offerings rec'd,	4+ 85	pairs, etc., Monroe Elchelberger, hinck-	11 66
Toisi.	\$2500.01	Total.	\$ 678.53	smithing,	6 61
Total expended,	26/495	Expended,	664 47	Atlantic Reflicing Co., oil, Atlantic Reflicing Co., gasoline.	1 60
Balance.	\$245.C6	Balance,	89 05	D. G. weldman, feed.	5 10
		Philadelphia M		D. G. Weldman,	8 69
Ohio Orphans' I	Home,			D. tr. Weidman, Freight.	1 188
hand, off.rings rec'd,	\$ 63 45 665 22	Cash on hand, Freewill offerings rec'd,	8 27 11 1 10	S. Scot Kurlz, repairs, J. W. Showaller, hdw.,	75 25
Total.	87:8 67	Total, Expended.	828 11 28 11	Clarion Printing Louse, print-	9 00 3 46
Total expended,	10r- 00	naponaon,		J. R. Wilson, provisions, E. M. Z. II, provisions, etc.,	16 45
Balance,	\$6_8 67	Welsh Mt. Miss	ion.	E. M. Zell, provisions, Jos. A. Seffarien & Co., carpet	96
Armenia Orph	ans.	Casb on hand,	8 4 00	warm,	23 10
hand.	\$2.00	Expended,	\$ 4.00	Worst & Sheriz, prov. & groc., Worst & Sheriz, prov. & groc.,	7 42 8 57
offerings,	8 50			D. O. weldman fied,	145
Total,	\$5.50	India Famin	е.	J. D. Bair, becon, J. W. Stauff r. feed.	2 49 2 35
Expended,	6.50	Freewill offerings rec'd,	\$ 3891.02	J. W. Slantfer feed,	2 44
Balance.	0.00	Sent derect to India by friends		Worst & Sh. rlz, store goods,	9 73
		Given by government of In-	20443 00		8 20
India Orpha	ns.	dla,	20143 00	14 44 41	12 24
00°1	E 202 42	Total	\$25:441.02	11 11 11	9.38

5.50 5.50 0.00	India Famin Freewill offerings p c 'd, Sent drect to India by freed Given by government of In- dia, Total, Sent to India by M. E. & B. By friends and congregations Given by sovernment of In-	\$ 3891 02 \$ 5148 00 20442 00 \$29481 02 \$ 3900 00 5148 00	D. G. Weldman, f. ed., J. B. Bair, becon, J. W. Stauff T, fed., J. W. Stauff T, fed., Worst & Sh. Plz, store goods, """ """ """ """ """ """ """ """ """ "	145 2 449 2 35 2 44 19 17 9 73 8 20 12 24 9 38 1 94 1 7 36 5 66 2 23 3 84
	Total,	\$ 29 90 t 0	J. W. Stauffer, flour & feed, J. W. Stauffer, flour & feed,	16 77 8 257 09
	Balance,	\$291.02	Previous biils,	1724 10
	SUMMASY. Casb balance Oct. I, 1899	s 2176 67	Orders paid, Previous orders paid,	\$ 137 09 260 82
	RECKIVED DURING THE Evangelizing, Chicago Mission, India Mission, Orphynas, Herne (Obio), India Orphynas, Armenia Orphynas, Pri adelphia Mission, India Famine,	50490 614 87 1449 A0 4 85 218 51 157 49 1 11 28441 03	Total, Total expenditures, Gratefully acknow Noast H. Ma Vinola, Pa., Oct. 9, 1999, SUPERINTENDENT'S F	rledged, CK, Treas. SEPOST.
70	Total, PAID DURING YE. Evangelizing, Chicago Mission. In its Mission, Orphans' Home, O., India Orn, 200	\$ 34684 14 4.8. \$778 44 15 4 99 1500 >4 884 47 44 10	Month of Septemb Contributions of Clot Paradhe Sewing Circle, Witt. Leed, potatore, Missian friends, provisions, Annow Hersney, provisions, J. Wenger, feed,	

\$34315.85 \$368.29

Month of September. Contributions of Clothes,	ance and depicting quences."—(Sydney, It is extremely fascin up the Savior's life as		
lse Sewing Circle, .eed. potatoes, n friends, provisions, Hersney, provisions, nger, feed,	8 10 1 75 5 73 56 50		and ranks with such A Comrade of the Cr ier of Phillppl," and c
Total, Previously acknowledged,		8 16 44 \$:40 95	attractively in stron cents; in fine cloth
Tetal,		\$157.39	and promises to have liberal terms to agent

NOAH H. MACK, Supi

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8.50 8.02 7.38 7.20	2.10 1.22 12.57 12.89	5.45 5.25 5.07	Benton Harbor Niles Granger Elkhart Goshen	7.10 8.02 8.24 8.46 9.09	1.10 1.57 2,22 3.44 8.06	5.8 8.5 7.2 8.1
	12.17 A. M. 11.58 11.27 10.06	4.47 4.24 8.56 2.45	Milford Jet. Warsaw Wabash	9.31 10.02 11.88	8.27	
	9,18 8.00	1.54 13,40	Marion Anderson	P. M. 12,21 1.40	5.58 7.15	
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Misslonary Penny. L. C. A.
Atonement. A Symposium.
How to Pray. R. A. Torrey.
Little King Davie, Nellie Hellis.
Short Talke, D. L. Moody.
The Great Appeal. J. G. McClure.

Mennonite Publishing Co. FLKHART, IND.

HERALDOFTRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospei of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

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ABRAM B. KOLB, Editor.

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Marriage and Deaths.

EDITORIAL NOTES.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth.—Solomon.

Owing to the space occupied in this issue by the conference reports a number of articles that were intended for this number had to be laid over for next issue.

There is no slavery equal to the slavery of sin; no sacrifice so great and so profitiess as the sacrificing of all the higher and nobier qualities to the service of Satan.

The little congregation of Amish Mennonites in Ward Co., N. D. held communion services recently. Bishop David Kauffman of Shipshewana, Ind. and Eli Borntreger of Island Lake, N. D., officiating.

On the afternoon of the 19th of November a number of the ministers of the Eskhart Co. di trict met at the home of Pre. Jacob Christophel, but as the session was a private one and not latended for all the ministers of the district, the object, nature and result of the meeting is not yet generally known.

There are, at the close of this century, about 15,500 Protestant missionaries in the foreign field, and these are assisted by nearly 80,000 native workers.

Of the funds used for carrying on foreign mission work the one and a half million native communicants contribute nearly two million dollars.

The Chinese minister to Washington in a recent speech at Philadelphia emphatically denied the attament that the sawful murders recently committed in China were the result of missionary influence. While some missionaries have been indiscreet, Mr. Wu Ting Fang says that the real cause of the trouble lies with the generally contemptuous attitude of foreigners in China toward Chinese customs, traditions and institutions. A more considerate and polite attitude by the foreign press in China would go far toward conciliation

The readers will rejoice to know that Bro, and Sister Burkhard arrived at Bombay sately and well see Bro. B's letter on the "Mission" page). The little company of Menhonites at that place is also increased, for the present at least, by the arrival of missionary P. A. Penner and wife of Mountain Lake, Minn., who with missionary J. Kroeker and wife have gone to India under the auspices of the General Conference Mennonites and who write that their address for the time being at least will be Dhamtari, india, in care of J. A. Ressler. May the influence of these new arrivals to the missionary force in India be one of Holy $S_{\mu}irit$ power, to the enlightenment of many benighted souls.

The impression seems A CORREC to have gained currency in some places that the editor of the HERALD had withdrawn from the membership of the Eikhart Cong. This is an error. The editor has not withdrawn, and has no desire to sever his present church relations. The rumor may have come from the fact that the teachers and the business manager of the Elkhart Institute have formally withdrawn from the congregation and because the name of the editor is used in the Elkhart Justitute catalogue in connection with the facuity, it may have been thought that he was included in that numb r. This correction is made from a desire to do

Some people give because they GIVING. have a sincere desire to do good. Others give to be seen of men. Some give to have their names appear in the public prints and receive unto themselves the honors of the world. The apostle tells us that we should do good to ail men, that the Lord loveth a cheerful giver. Jeeus tells us that when we give we shall not sound a trumpet before us, we shall not let the left hand know what the right hand doeth. It is an opportune time for us to remind ourselves of these things, now that the winter is at hand and there are so many calls for our charities. In the late years the objects of benevolence in the Mennonite Church have so multiplied, that it is hard sometimes to know just where it is best to bestow our gifts, and with these many objects that present their claims, the poor are often neglected and have to suffer on account of claims that are considered more worthy. Let us here remember what Jesus says about them; "The poor ye have always with you, and ye can do them good if ye will." With Home Missions, Foreign Missions, Evangelizing Board work, Old l'eople's Homes, Orphans' Homes, etc., let us not neglect the poor in our own congregations, and remember them not only on Thanksgiving and Christmas days, but in their times of sore need iet us open our hands and give liberally to the suffering ones, bearing in n ind that we are to "do good to all men, especially to them of the household of faith '

t SUGGESTION. The editor has much more reason for grati tude than for grumbling, and it is hoped therefore, that what is going to follow, will not be construed into a grumble, or, what is worse, a whine. Our correspondents have been a source of continual gratitude to the editor for the great amount of interesting church news items which they have contributed to the columns of the HERALD, and it is evident from the fact that outside of free stationery for correspondence for the HERALD and free subscription there is no remunera tion whatever, the contributions which have been so liberal and so cheerfully given, were given because of the interest which the contributors take in this part of our church work, and we gray

that the Lord may richly reward you in your seeing the church built up and strengthened through your cheerful, unselfish efforts. Thus far at least we hope you will not see the sign of a grumble. But from now on, bear with us. It is frequently the case that the greater part of correspondence that is intended for a certain issue is sent in just in time to be late for that Issue, that is, if we adhere strictly to our rule of "closing" the paper on the 7th and 22d of the month. This means an extra rush for the editor and the force ail the way through if the belated matter is till to go in and the paper to be out on time. The editor could easily take care of three times the present amount of correspondence if it came regularly instead of in a bunch at the last moment. In his present state of health the editor is obliged to work beyond his strength one or two days and then use a good part of the two weeks between papers to recuperate. Is this a grumble? The editor will do his test if present conditions continue or if they become even worse, and they would be worse, for the readers at least, if the kind correspondents would take the ahove as an insult and not write at ail; but the editor will be doubly grateful if the hint conveyed in the above is taken ln the same spirit in which it is given. And we hope too that the hint regarding the possibility and desirability of an increase of the number of correspondents will be taken with good result. That is all

During the past year THE EVANGELIZ and more the atten ING FUND. tion of our people has been called to the urgent needs of the famine stricken people in fadia, and large sums have been contributed and sent to our missionaries. God has singularly ble-sed these contributions not only to the rescue of many thousands from starvation, but indirectly to the establishment of a mission station at Dhamtari, India, the like of which for completeness and extensive ness, considering the time in which it was done, may be very rare in all India. To God be all the glory. While there will be considerable expense connected with the work of the Mission, the care of the orphans gathered in, etc., yet the immediate need of large

barvest field. The preliminary steps BARRED OUT. Protestant Episcopai church in this country for radical for years, and at the last general assembly a special committee was appointed to formulate rules or "canons," to be presented to the next general assembly for consideration. The following canons adopted by the committee, will, it is believed, be adopted by the church:

"Canon 2-No minister shall solemnize a marriage between any two per-

worst of the famine is happily over. shall have satisfied himself that neither year a lot was purchased and a build best terms.

That is the law regarding divorce as vorced, becomes a party to the com-

It is a matter of deep satisfaction to us to know that the great body of the Episcopai church has taken a decided far short of what they should be. stand for Christ's teaching in regard Thanksgiving Day has come and gone. to the sanctity of the marriage relation. Many ministers in other denominations thank offering, of thanks doing? If likewise refuse to officiate at marriage not, or if it has been meager, there is ceremonies when it is known that one room for opportunity and a pb ce for or the other of the bridal pair is diverced contributing to the needs of the Mas- from a former and still living companion, except in the case where one has been separated from a husband or fund will be remembered with liberal contributions. And let us pray the wife who, it was learned after mar-Lord of the harvest that He would riage, had a partner, divorced or unsend forth more laborers into the great divorced, still living. The teaching and practice of our own denomination has, in this respect, been an unswerving have been taken by the testimony against the evils of the divorce court, and as men obtain a clearer conception of the Divine will and law or a deeper conviction in the evil. The question has been agitated matter the divorce evil will be corre and cannot come in person to see the spondingly abated.

> The Mennopite Publishing Company is an old and well established house, and the continually increasing orders received by them is proof sufficient that the people know where to send their orders. The Mennonite Publishing Company

the arm. From this small beginning our "Canon 3-No person divorced for day it would require several railroad Mennonite books, in this country. The would not allow to be brought into

> Among them are the following: Menno Simons' Complete works, Engiish, Menno Simons' Complete works, German, Martyrs Mirror, or history of tents we would not have sold them. the Martyrs, in English, Martyrs Mirror (same work) in German.

nonite Publishing Co., at Elkhart.

These four books were published at a cash outlay of a little less than twenty thousand doilars. They are grand books for those who love the doctrine of the faithful witnessess, who sealed their faith with the baptism of blood, and should be read by the Mennonites of to-day. The stories of the Marture are full of pathos and Christian heroism that will awaken admiration and a warmer love to God in every

Manual of Ribie Doctrines by D. Kauffman, Pitfaiis and Safeguards by M S. Steiner, Talk to Church Members by D. Kauffman, Plain Teaching by J. M. Bronnemen, The Mennonite Church and her Accusers, Non-Conformity to the world, Baptism by W. A. McKay, Journeys of Jesus, Mennonite Hymn Books, various editions, Biographical abotab of Christian Herr of Lancaster County, Pa., Christianity and War by M. Brenneman, Confession of Faith and Ministers' Manual, etc., Encour agement to Penitent Sinners.

We have also a long list of German publications, published by the M. P. C., cents a week. for which we refer the reader to our German catalogue.

One of the principal features of our book store, is the stock of Bibles which we constantly carry. We have them ali sizes, forms, prints, blndings and prices, ranging from 25 cents to 20 doliars. Our Teacher's Bibies run from \$1.25 to seven and eight dollars. You can get a very nice and substantial teacher's Bibie for from \$2.50 to five dolters. If you live some distance away and select what you think will suit you. Those who desire to make use of our premium Bible this year will be able to get a very good Bible for a very smail amount of money.

Our assortment of Sunday school supplies is large and our quarteriies, began business at its present location with the best. Cards, maps, heips,

outlay has grown much less since the sons unless, nor until by inquiring, he No. 320 Main street, in 1867. In that wall rolls, etc., can be supplied on the

We also have a large assortment of good miscellaneous books. A sister every kind of books bere, don't you?" "Oh, no! not nearly every kind." There are thousands and thousands of books, bad books, infidel books, This place is the great repository for etc., etc., which we could not and only the very best that are published and that accord nearest with our faith and practice, and even then we sometimes find among them such that if we had fully known their con-And our people often write us and remind us of things in some of the books that do not correspond with our doctrine and we are aiways glad to have them tell us. They belp us in our business in that way, and we thank them for it. Lately we had an offer for a job of printing books of a certain kind that would have brought us in at least \$1000 00, and probably would have opened the way for from \$5000.00 to \$20,000.00 of business a year. We declined it. The matter would have been entirely out of harmony with the principles and teachings we profess. A man lately wrote us about finding consistency, and he found it, as we ail do, a rare find. We close this talk with the request: Buy your books of the Mennonite Pubg., Eikhart, Ind. F.

PERSONAL MENTION.

CHANGE OF ADDRESS,-Bro. Daniel Shenk, from Elida, Allen Co., Ohio, to Mohea, Warwick Co., Va.

GET YOUR neighbor to subscribe for the HERALD. It costs less than two

CHANGE OF ADDRESS .- Bish. Tiliman Erb from Harper, Kansas, to Newton, Kansas.

CHANGE OF ADDRESS .- Bro. R. J. Heatwoie has moved back to Trousdale, Kansas, which will be his future

BRO. AMOS LANDES, formerly dea con of the congregation at Stering, Iii., and later of Union. Oregon, recently moved to Paimyra, Mo.

BRO. S. F. COFFMAN of Vineland, Ont., began a series of meetings at the Cressman meeting bouse, Bresiau, Ont., the third week in November.

RISH P. Y. LEHMAN of Goshen Ind., visited the congregation at White both the advanced and primary, rank Cloud, Mich., and on the 18th of November held communion services there

A CARD from Bro. J. A. Ressler dated Oct. 20, states that he had just met Bro. and Sister Burkhard at Bombay and that his correspondence would be delayed for a week or more

1900.

THE BRETHREN Paul Harshberger of Seward Co., Nebraska, and Peter Sommer of Washington, Ill., recently visited in Wright and Calhoun counties, Iowa. Their sermons were much appreclated.

PRE. BENJAMIN GERIG of Wayne Co., and Bish. Fred Mast of Holmes Co., Ohio, recent y visited the congrega. tion in Warwick Co., Va., holding several meetings there.

IT IS REPORTED that on Jan. 1, 1901, the sale of haif fare tickets to minls. ters, missionaries and members of the Salvation Army will be discontinued on the railway lines between Buffalo and New York.

JESSIE ACKERMAN, the well known traveler and writer of l'hiiadelpbla, Pa., has been engaged by the Lewis Literary Syndicate of New York City to start, on the 1st of December, for a year's tour of the world, during which time she will visit every important field of missionary effort. Her semimonthly letters, giving accounts of her traveis and observations, will be circulated by the above syndicate for publication,-at the rate of \$5.00 per letter.

BRO. E. J. BERKEY reports from Opal, Virginia, that he made a ministerial trip to West Va., during which he had the privilege of holding a number of meetings in W. Va. Nine persons were received into church membership, and on account of sickness and other causes others were not received. He also had two meetings in the Weaver meeting house, in Rockingham Co. The field in W. Virginia, Brother Berkey reports, is growing. Our brethren in Virginia have been doing some real practical mission work, for years, and their efforts are showing fruits. This is the kind of missionary labor that our people need to do more of. There are many other places that work of this kind could be done with equal son that the Bible urges, and proceeds success. May the Lord further bless to show the testimony that nature bears the efforts of our people.

DOCTRINAL.

"LET HER BE COVERED."

The seven stars in the right hand of the white-robed Son of man, and the seven golden candiesticks, were dazziing with beauty, but not without flaw, "Nevertheless;" "But;" "Notwithstanding;" "N t;" "Remember;" "Lnkewarm;" 'Because." Rev. 2:4, 14, 20; 3:2, 3, 16, 17. These words come as the her head uncovered is to dishonor God, trumpet peal of Jehovah through all

solemn and imperative to day as ever. God says, take away the natural also, lect one or more with the express design You are one of those stars, and your little church is one of those candlesticks, and Christ is in your midst, ap proving the good, and condemning all that is carnal and cross disowning. Make 2 Tim. 2: 15 and 1 John 2:6 your constant, all absorbing study.

Your question is fully and clearly answered by Paul himself, and if we read his directions intelligenly and honestly, we cannot err.

His reason for requiring a covering for woman in prayer is so radical and comprehensive, that there is no possibility of successful evasion. Why man to be uncovered in prayer, and woman covered? Because of the relation in which they were placed to each other bu God when He created them 1 Cor. 11:3. Has that relation ceased? If it still exists then woman bas no more right to pray or prophesy uncovered than she has a right to usurp authority over the man. 1 Tim. 2:12. Neither man nor woman may disregard their divineiy established relations any more than Christ may disown the Headship of God.

In 1 Cor, 11:5, 13 we have a com mandment. In verse 15 we have an 4/lustration. In verse 14 we have the turning point from spiritual to natural. The hair covering is a natural organic product, belonging to all alike. The prayer covering is voluntary, symboliz ing the unity of the sexes in Christ and the order of God in recemption. Woman feil first; but the incarnation did not make her the first entiret of sanctided humanity. Mary was not saved because she was the mother of Jeans. Christ Himself was the first recovered, sanctified man. We pray aiways, even when we are not on our knees. We always honor our relation. ship Godward and manward, even when man follows his dally work with his head covered and woman uncovers to comb her hair. God has specific times for general indications. But what is specific cannot be ignored without dishonoring God and injuring ourseives.

tion which forever crushes the plea that woman's hair is given her for a prayer covering. No person can contend to the hair as a prayer vali without making Paul an inconsistent, seit contradictory monitor. "If the woman be not covered," then she is without hair. What then? "Let her also be shorn." Did the Apostie Paul ever write such nonsense? Let us forever banish the thought that the hair of woman is he prayer covering. In verse fourteen be says that nature teaches the same les to his argument in favor of the head of man and woman in prayer. I chailenge any scholar in our Conservative and Progressive Fraternity to demolish the anustie's logic. The most learned commentators agree with Paul. If woman does not want to dishonor her head in prayer, let her be covered. The giory of a woman's long hair is a type of a higher glory. The higher glory is the beauty of hojiness in the relation in which God has placed her. For man to pray and prophesy with his head cov. ered is to dishonor Christ and himself. For woman to pray and prophesy with and Christ, and man and herself. If the Christian centuries, and they are as she refuses to accept the prayer vaii,

"Let her be shorn," as the open indication of her rebellion against the divine

How beautiful to see a woman with the token of loyalty to God and man on her head. A spectacle of aomiration to heaven and earth is the lovaity of which the prayer vail is the symbol. This is "the giory that excelleth." Very simple, and to some minds very foolish are the emblems God has instituted; but hallowed, glorious, ravishing are the verities they represent. God is omnipotent; but He must become flesh to be our Savior. Christ's flesh does not save us, but Christ in the flesh, John 6:63:1 Cor. 6:19. 20 -C: H Buls. baugh in Gospel Messenger.

MISCELLANEOUS.

For the Herald of Truth. I APPEAR TO BE USELESS.

BY ANNA LEAMAN

need this to lock your foes in the face,

to meet the difficulties that will come

up before you in the way, and that you

may be able to persevere in your

No matter what station you fill, in what place you dwell, or how small your talents may be, you need not be useless. There is work that you can do. There are souls that you may benefit. There is good seed, and you may sow it. There are good news, and you may spread it. Yes, you may tell to sinners round what a dear Savior you have found. You may speak of Jesus, for Jesus, and with effect, too. Yes you may be useful if you wish. You may do good, and perhaps great good. You may comfort the feeble minded, strengthen the weak, make the widow's heart sing for joy and save souls from death; if you wish to be useful, make up your mind that you can. Having done so, go to the Lord as to a Fatuer and pray heartly for three things: For confidence, power and couragefirst, for confidence, not in yourself, but in God. Then secondly, for the power of the Holy Ghost. You can do anything In verse six we have the demonstra through the power of the Holy Spirit. Then thirdly, pray for courage. You

> attempts until you have accomplished your purpose. Your confidence will prepare you to commence your work; power will enable you to do your work, and courage will fit you to persevere in your work until it is figushed. From God you may receive these three grand requisites to usefuiness; and therefore if you wish to be useful, seek them at once; seek them in faith, seek them with importunity, and so seeking you will receive them. Now apply to the Lord to prepare you to do His will. Begin the work at once. Do not wait until you feel confident, strong and courageous; begin to do something at once, for God meets us in our work, yea, sometimes by means of our very work. Now speak to some one on purpose with the design of producing an impression in order to convince of sin, and show the need of salvation, if repuised, do not be discouraged but try again; try some one else, for it may be

permitted to prove your heartiness and

purpose of soul in the work. If you

look around among your relations,

friends and acquaintances, you can se-

of being instrumental in their salvation; don't be disappointed if nnexpected difficulties be thrown in your way, for Satan will oppose and do all he can to dishearten and drive you from your work. O sister and brother, how much we can do if our hearts were but set upon it. The Apostie reminded the Corinthians that they knew that their labor was not in vain in the Lord. If an unconverted sinner reads these lines, I say uuto him, On, my teilow sinners, let me beseech you to come to Jesus who lovingly calls you, is waiting for you, and will willingly save you. You have been a curse, but you may be a blessing. You are God's enemy, you may be His frlend; for after all you have done against Him, He will beseech you to be reconciled unto Him, and piedges that in judgment He wili not place your trespasses to your account Believe then in Jesus, and God and your soul will be friends forever.

For the Herald of Truth WHAT IS OUR LIFE?

BY E. A. SOUDER

Lancuster, Pa

Our natural life is short if it is taken in contrast with our spiritual life. It is too precious to be wasted in foulish ness or things that are unnecessary. We may ask the question, "What are we here for?" Our chief aim should be for that "heaveniy home" which God has prepared for those that love Him. And Christ says, "If a man love me, he will keep my words." We also read,

"Ye that love the Lord hate evil." Dear reader, did von ever think how long you will live? You may say I do not know how long, but this you can know, viz., whether you are saved or not. If you are saved it does not matter how long you will live, but to the unsaved it matters much. When we come before the judgment seat of God we will either be made helrs of heaven, or cast out into eternal darkness.

You may ask, How long? The an swer is, For eternity, yes eternity. You never have lived in such a time as the present; therefore come to Christ, and do not choose the way of the wicked which is too painful if it were only a day; but it is forever. Think of the rich man that is mentioned in the Bible. He lived a life, which probably too many people live to day, and where did he go

In heli he lifted up his eyes being in torment. And what was his condition tnere? He said, "I am tormented in this flame," and he didn't want to see his five brethren come tuither; but he wanted a messenger that would tell his brethren, lest they also come into that piace of torment; but what answer did e get? He was told: "They have Moses and the prophets, let them hear them." But the rich man was still not satisfied; he thought if one should arise from the dead and speak to them they would repeat. But the answer came "If they hear not Moses and the prophets, neither will they be persuaded through one ro e from the dead." Since the death of the rich man there arose one from the dead, who will give consolation to every soul, namely, Jesus. Now let us hear Him. O, how sad it would be if one of our brethren, or sisters, or

friends had to go there! O dear Christlan, pity them here before they go there, and help them on the right way hetore it is forever too, late. You may say they will only laugh and mock at you. Do not let this discourage you. We are not better than Jesus; they did the same to Him and much more; they then killed Him at

We are to be Christlans ourselves. and then to sow the seed which is God's spaingly, and he which soweth hountlfu ly shall reap also bountifully." For all fl sh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever. Behold the Lord cometh with ten thousand of His saints to execute ju igment upon all.

For the Herald of Truth

THE CHRISTIAN AND PRAYER.

BY FRIDOLIN MUELLER.

But when we pray, use not valu rep-But when ye pray, use not vain rep-citions, as the heathen do: for they think they shall be heard for their much speaking. Be not ye therefore like note them: for your Father anowem what things ye have need of before vessir him -Matt. 6: 7. 8.

How should the Christian construe these words of our Savlor? The sentences are clearly expressed, and to misunderstand them appears to he almost impossible. But in view of the manner in which prayers are often spoken, and in view of the evident motives of the persons so speaking them. It is much to be doubted as to whether Christ's commandments regarding prayer are yet fully understood by many of His followers.

"But when ye pray, use not vain repetitions, as the heatnen do." The heitef that our Creator can be glorified by loud and long prayers, is very common, and to the thoughtful Christian, it would seem it is quite evident that something more than mere words is needed to constitute an effectual prayer. "Words are cheap," Revnard the Fox Is said to have remarked on a certain occasion. By experience in their daily life men know that things which do not require much effort to be produced, are of necessity cheaper and of less value than things in whose production more la sor and care has been expended. And it is also known that to many it requires but precious little effort on their part to offer long and tedious prayers to God, and hence the value of such prayers must be regarded at least -a donotful one.

"They think they shall be heard for their much speaking." . It is to be noted that it is not said "they shall be heard." but that "they think they shall be heard." The Christian cannot glority God so well by actions which require little or no sacrifice on his part as by those which necessitate a sacrifice The prayer of that person who but prays in words is not likely to be answered so soon as the prayer of the person whose supplications to God consist both in words and in good deeds toward the end songht.

It is not of uncommon occurrence that induiged in all the extravagances of

mind is not in a fit condition to perform witticisms, and positive vulgarity, both such a soi-mn act, so that prayer is reduced to an act of mere formality. It sometimes bappens, for instance, that shortly before going to the table, a conversation not of the sublimest charac ter has been carried on. Suddenly some one is called upon to "ask the blessing," and on finishing that act, the same theme which had not yet been couclided, is again resumed as if notbword. In 2 Cor. 9: 6 we read, "He ing had happened. Such prayers are which soweth sparingly shall reap also acts of mere formality only, and can be of hut little consequence for the good. It would, perhaps, be too much to call them downright blasphemy; but what else could they be called? Not only does this frequently happen at the table before eating, but on countless other occasions. In the schools and colleges of the country, in literary and many other societies, people, whose Christianity may at least he doubled, are called on to "lead us in prayer," whereupon very eloquent and impressive prayers are offered to the Almighty, not because the minds of those assembled are in a state that they especially desire to pray, but because it is a custom to open such meetings with Draver.

And what about the sixth verse of the same chapter from which the above two verses are quoted? Does the Christian not violate the commandment that praying should be done in secret, when he especially delights in making himself heard in public during

It must not at all be understood that prayer should never he offered in public, for our Lord Himself has done so repeatedly; hut it is of the utmost importance that before praying all frivolous thoughts and vainglory are utterly excluded from the mind. So long as a person cannot forget the thought of self elerification, his mind is not in a proper condition to pray in public. If he then is called on to lead in prayer, and If he pray at all, he ought to use as few words as he well might.

Eikhart, Ind.

For the Hevald of Truth.

A FEW ITEMS ON DOWIELSM

If I were a believer in pre-existence I would say, that, J. A. Dowie is the reincarnation of that notorious "false prophet, Brigham Young, the Mormon." When Dowle was on his way to Chicago in the spring of 1889 he stopped at Salt Lake City and learned all the Mormon tricks calculated to deceive the authinking public, and made a study of the communistic features of that unique institution, most of which he has adopted without apology. Dowle has stated in his "Leaves of Healing," that they recrived him as a Prince of the Church, The writer was in Salt Lake City, Decamber 1888 -he noticed that most of the large houses were closed, and, on inquiry, was told that the twelve Apos ties and some of the leading elders were la the penitentiary. You are doubtless aware that Brigham Young practiced Divine ilealing and fleeced the people. His practices were entirely at variance with his teaching. He, like his imitator, rode in the most elegant carriages "Be not ye therefore like unto them." la the territory, and his favorite wife

prayers are offered to God when the the age. He indulged in the coarsest in language and manner; and yet a portlyp of the saints touk no notice of bis inconsistencies, but received all he said as the strictest law and gospel. The most horrible things were taught from the pulpit. Decency was out raged. There was not a pure character In all the Bible history which was not blackened. Brigham Young in one of bis sermons declared that Jesus Christ was a practical polygamist. Mary and Martha were his plural wives, and Mary Magdalene another. Men and women were alike ruled by the arbltrary will of this man. Brigham used to denounce physicians in the most horrible manner in his tabernacle, and declared they should never enter heaven. I need not remind you of the Mountain Meadows massacre, where the emi grants from Arkansas and Missonrion their way to California-were murdered by Zion's guards, called the avenging angels, who were disguised as

When Brigham was booming his Zion, be bad bis official paper, "The Millennial Star " scartered throughout Europe, announcing that the times of restitution of all things are upon ns: everything is being restored. That he had had a "special revelation" to command the faithful to sell their passes slons and flee to Zion the City of Refnge: that famine and pestilence would visit the earth. When the thousands reached Zion their money was depos Ited in Zion's Bank, the people receiving no security from Brigham as it would be like questioning the Lord's anoluted. At one time Brigham balanced his a count with the Church by ordering the clerk to place \$2.0,000.00 to his account for services rendered.

Form of Application for Membership in the

Christian Catholic Church.

To all who are desirous of entering into Fellowship with the Christian Catholic Church

My Dear Brothers and Sisters:-The principles of the Christian Catholic Chu ch have been fully set forth in the Reports of Two Conferences on Organ-Ization, held in Zion Tahernacle No. 2, wnich are fully reported in LEAVES OF HEALING for January 31 and February 7 1894 The Basis of Fellowship is set forth in the second section of the resolution passed on February 5th (see LEAVES OF HEALING Volume II. Number 17, page 267):

FIRST-That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice

SECOND-That we recognize that no persons can be members of the Church who have not repented of their sine and have not trusted in Christ for Sal vation.

Turpp...That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented. and are truly trusting Christ, and have the witness, in a measure, of the Holy

FOURTH-That all other questions of every kind shall be beid to be matters of opinion and not matters that are essential to church unity.

All who are conscious of fulfilling these conditions, no matter where

they may reside, are invited to fill up the following blank and answer the questions contained therein.

Catholic Church.

I am falthfully vonrs in Jesus. JOHN ALEX. DOWIE. General Overseer of the Christian

This basis of fellowship is very sim ple, and entirely satisfactory because scriptural. Yet Dowle independent of any action on the part of the church. sets aside this hasis of fellowship, and commands every member to do as he talle them

I) wie renestedly contradicts himsel as a teacher of the word of God, and arrogates to him elf authority greater than that claimed by the Pope of Rome. Hear this inspired man contra dict himself: "Friends, the man that rejects Christ Is lost, you have heard the cry, I am so sorry I rejected Jesus. It is too late, too late." (L. of H., Vol. 3, No. 20, page 138).

"When you understand dlvine love, you will want to go to bell; I believe that we have very false notions of the life to come. I believe that Christ will send us to preach to those who were dischedient in the days of J. A. Dowle." (L. of H., Voi. 5, No. 9, page 1711

"A man may be a Christlan, and enter the kingdom of God without ever being at the haptismal waters." (L. of H., Vol. 4, page 385.)

"I command it in Zion, I command you to be baptized, every one of you." (L. of H., Vol. 4, page 924.)

"Do not forget that He, Jesns, was the angel or messenger of the covenant 3400 years ago." (L. of H., Oct. 25, 1895 1

"I tell the church universal every where you have to do what I tell you. Do you hear? You have to do what tall you because. "I am the messenge of God's covenant." (L. of H., May 27 (899.)

"I simply know that I am a 'voice crying in the wilderness." (L. of H., Feb. 11, 1899.)

"It seems to me as if I bad known that Christ of God when He trod this weary earth, and had looked into His face, and had heard His voice, and had been with Him: that I have come back to earth again after centuries to serve Him once more." (L. of H., March [899] (Are not such contradictions sufficlent evidence that the author is a humbug and a blasphemer ?)

And yet Dowle proclaims that every word written in his "seventh Gospel" (L of H) is inspired of God. (L, of H. Vol. 5, page 230.)

"We will smash the nations. You and this church that is growing up are growing up for the purpose of destroy ing every form of human government, and establishing the rule of God everywhere," (L. of H., Vol. 5, p. 736.)

In Daniel 2:44 we are told that the "God of heaven shall set up a king dom"-not Dowle's C. C. C.

"God is going to gather to Zion, one hundred and forty and four thousand-I helieve God is establishing Zion. By and by in the fuliness of time He will bring His one hundred and forty-four thousand from Zion City. (L. of H., Voi. 5, p. 575.) (This is exactly in line what the other false propbet taught in the Mormon Church; and the question is: "Did Dowle get his insplration on this subject from the book of Mormon, or did he get it from God?)

There is not a verse in all the Rible that tells where the one hundred and forty-four thousand are to be taken from. Yet Dowle is positive they are to be taken from his Zion City The Bible save they are "redeemed from the earth" and then they stand on "Mount Zlon" with the Lamb

April 8, 1899. Dowle sent, forth a "General Letter" commanding all tithes to be paid to bim personally, before a famlly, state, business or other debt obligation should be in any measure met, and this "order must be obeyed. not discussed."

Dowle says, "The spostles of our Lord Jesus Christ controlled the largest sums of meney which ever at any tlme came into the treasury of God. Their combined wealth would be \$_50, 000 000 00 *

Paul the Apostle says, "Even unto the present bour we both hnnger and thirst, and are naked, and have no certain dwelling place, and we toll working with our own hands."

The Church of God is bound to indge Dowie as it judged Mohammed, Brlgbam Young and others,-by teachings and clulms

"For there shall arise false Christs and false prophets, and shall show great signs and wonders" (Matt. 24:24). We are dealing with one who without question has the "signs and wonders" connected with his operations and biasphemone claims

The Bible distinctly teaches that the things that are seen are temporal, but the things that are not seen are eternal So many will persist in accepting the oplnion of man instead of obeying the "command of God" to walk by faith and not by sight.

Yours very truly,

HABITS.

My boy, do you know that you are forming habits? Do you know that they will stick to you through life? Do you know that the habits you are now forming will largely determine what kind of a man you will be? Think of these things now, and think hard. A certain writer well says: "Nothing is easier to form than a bahlt. The first action breaks a path through an untrodden wilderness, the Widens it, the third makes a trodden highway. When a young man or giri drops into siang for fun, or, still rse, uses a word which horders (n profanity, there is a feeling of recoil the first time: but habit removes restraint, and presently the unfortunate and improper mode of speech is used without conscious protest. To beware of an evil hahit is as important as to form a good one,"-Rel. Telesope.

SUNDAY SCHOOL CONFERENCE

Report of the Amish Mennonite Sunday School Meeting held at Pine Gien meeting house, in Mifflin Co.

WEDNESDAY EVENING SESSION The meeting was opened by singing, after which Bro. John E. Kauffman the former moderator, made a few

remarks followed by Bro. Michael Home Department is for those who are Yoder who led in the devotional exer-

The following officers were then appointed: Moderator, John E. Kauffman; Asst. John M. Yoder; Committee on resolutions. Samuel Leiter D. H. Zook and Ailie Byler: Secretaries. John M. Hartzler and Mary N. Yoder. The first on the program was a

greeting by Bro. S. K. Yoder. Bro. William Grayhili ably discussed the first question. The Sunday School, a Church and Bible school.

The second question was opened with an essay by Sister Allie Byler Should our church Sunday schools be conducted on denominational lines? Yes, if they are founded on the Scriptures. Bro. J. Z. Kanagy further discussed the subject by sanctioning what had been said and adding a few more points. He was followed by others who brought ont many good points.

Closing exercises by the moderator. THURSDAY MORNING SESSION.

The meeting was opened with singing, atter which devotional exercises were conducted by Bro. Letter

The first subject was opened by Bro. G. D. Miller, What are some of the Qualifications to be kept in view in Choosing Sunday School Teachers? First, he must be a Christian second one who is apt to teach, by word and example; he should be of good report, sound in doctrine, and not self willed This was followed with an essay hy Sister Nannie Harshharger, after which there was a general discussion

Second topic, Queries. Next toplc, How can a Snnday School Teacher improve himself in the Art of Teaching? Opened by Bro John M. Yoder. He should be interested in the work, exchange views with others, be well versed in the Serlatures

filled with the Spirit and the love of

God.

He was followed by Bro. John M. Hartzler. He should have an ardent zeal for the salvation of scholars. must have a desire to improve, review preceding lesson, study well every les on pray for wisdom and knowl edge, for counsel and strength; study to show himself approved unto God, a workman that needeth not be

ashamed, and practice, what he preaches. Followed by general dis-Autonion

The next topic was opened by Sister Sarah Kurtz. How to cultivate the spirit of reverence. Should spend much time in prayer, Strive to live a consecrated life and thus cultivate the spirit of reverence. Reverence God in singing, in our actions, and in our conduct. If the spirit of reverence is rooted in our hearts we will Impart it to others. This was followed by Bro. Wm. Selber. The spirit of reverence should begin at home. By regarding the rights of others; by helping the poor and weak, hy heing orderly wher ever we are, is to cultivate the spirit of reverence. The subject was closed by a short general discussion

A closing prayer was offered by Bro. E. A. Zook, benediction by Bro. Leiter. AFTERNOON SESSION

The meeting was opened with prayer by Bro. R. T. Myers. Scripture lesson, sixty-seventh Psalm.

The "Home Department" was opened by Sister Hannah Yoder. The

not in the Sunday school. Send ont Bibles and Sunday school literature to all those who have them not. Speak to them. Never let an opportunity pass whereby you can help some one. Visit them and belp them in the spirit of prayer. She was followed by Bro. J. K. Hartzler. The Home Department is an addition to the Sunday school. Women are better fitted for this work than men. It takes persons of tact and who understand human nature. Gain their confidence. Are you

Unity of the Sunday school members. An essay read by Sister Mary N. Yoder. A house divided against it self cannot stand Do not think that the Sunday school cannot get along without you, but think that you cannot get along without the Sunday school. Bro, Ell Miller was called on who added some good points.

willing to do something? A general

discussion followed

How can young people be won and held in Sunday school? Opened by Sister Mollie Snyder. First win them by kindness and let your light shine, Show that we love them with a neverdving love. We must be real earnest workers. We cannot expect the seed to grow at once. Visit them in their homes and show that you are inter ested in them. Followed by Bro. D. H Z ok. Do not try to drive but win them with love. Make them feel at home in the Sunday school and show that there is something real in Christlanlty. Be sociable. Get the old and young together. Have a zeal to give them a missionary spirit. The same spirit that wins them will hold them, If they see that the Sunday school i en:husiastic and earnest in the work, they will want to stay.

GENERAL DISCUSSION

The next topic was opened by Bro I Saner, Does the Sunday school lessen the Responsibility of l'arents for the Religious Instruction of their Chill. dren? It does not lessen it but adds to it. When the child is small is the time to sow the good seed. Followed by Bro. J. H. Byler. Our responsibility Increases with our opportunity, l'arental teaching comes first, then the Sunday school. God says: "Bring them up in the nurture and admonition of the Lord," There is no end to mother's influence Followed by a general discussion and singir g. Closing exercises by Bro. Joseph Zook

EVENING SESSION.

The first part of the evening was given to singing and queries, after which Bro. Winey conducted devotional exercises by reading the 3d chapter of Colossians.

First topic. How to have power in Spiritual Work, was opened by Sister Lizzie M. King. We receive power by prayer and hy being more consecrated to God. If Christians would pray as dld the disciples for the release of Peter, the prison doors would fly open and hundreds of souls would be set free from the honds of sin. This was followed by Bro. Jacob Snyder. Be consecrated to God and Ills word, Come down on a level with the poor and degraded and have an earnest zeal for the salvation of lost sonls. Without spiritual food we will die a spiritual death. General discussion.

Quite a number of queries were read and answered, after which the committee on resointions read their report.

Whereas it has again pleased God to permit as to come tog-ther in the capacity of a Snaday school conference, and has blessed our meeting,

Resolved, That we extend our heartfelt thanks to the trustees and mem bers of the Pine Glen German Bap lst Church for the use of their meeting bonse and for the kindness and bospltallty which they have shown us during our meetings.

We desire also to thank our dear brethren and sisters of the Mattawana congregation for the sacrifices they bave made for our comforts and con venlence during our stay among them

RESOLUTIONS OF TOPICS.

Resolved, That a Sunday school conducted by consecrated Christians becomes a church and Bible school and is a help to the church

2. Resolved. That a Sunday school may be conducted on denominational lines if that church has the Spirit of Christ, who is the Head and Heart of the church.

3. Resolved, That the qualifications In choosing Sunday school officers shall be, not the blind nor self willed. Woe

to them that go down to Egypt for help. 4. Resolved, That the teacher may Improve in the art of teaching by heing teachable himself. Jesus says: "Come, * * * learn of me "

5. Resolved, That to cultivate the spirit of reverence is by complying with the admonition of the spostle,

"Study to show thyself approved." 6. Resolved. That the Home De partment shall be conducted by conse crated men and women.

7. Resolved, That Sunday school members many be in union by heing bound together by the honds of love,

8. Resulved, That young people may be won and held in Sunday school hy showing that we love them and praying that we may be led by the Divine Splrit

9. Resolved, That the Sunday school does not lessen the respons bility of parents for the religious instruction of

their children.

10. Resolved, That to have power in spiritual work we must be fully conse crated to God and His work.

Open conference. Many words of encouragement were spoken in which many took part. The apostle admon lshes us to abhor that which is avil and cleave to that which is good. Be kindly affectioned one to another with hrotherly love, in honor preferring one

another Closing words and prayer by the mederator.

Secretaries | JOHN M. HARTZLER,

MISSIONS.

For the Herald of Truth

OUR FAMINE EXPERIENCE. No. I.

BY J. A. RESSLER.

During the famine of 1896-'97 the Mennonite people of North America sent about \$20.00000 to India tor the relief of the suffering, and an equal

1900

mount was pledged for the support of orphans within a year afterwards. Most of this money was sent through the Home and Foreign Relief Commission of Fikhart Indiana, with Eider Geo. Lambert as its representative in India

The interest awakened by the famine was the immediate occasion of an awakening of the missionary spirit among our people in benaif of fallen India (Sume one should be sent as a missionary," was heard on every side. Who should go " was the important question. The committee as pointed by the Mennonite Evangelizing and Benevelent Board to examine volunteers for the foreign field waited for a fuil year before anyone volunteered who was free to go. It was on the occasion of the meeting of the General Conference at the Holdeman Church, Elkhart county, Indiana, that the interest reached its culmination in the actual appointment of missionaries to go. After the close of the conference at a meeting called by Bro. M. S. Steiner, Dr. W. B. Page and the writer were appointed to go to India to open a mission of the Mennonite Church. Later it was decided that Bro Page's wife and child should accompany him.

On the 22d of February, 1899, the party sailed from New York in the S. S. St. Paul. The intervening time had been spent mostly in visiting the various churches in Pennsylvania, Ohio, Indiana, and Illinois. Many were the prayers that were offered in our behalf, that God might consecrate us to Himself and use us to His glory and to the saivation of many souls. The details of the expedition caused no little concern. Only those who associated with ns in our inner thoughts at that time can realize what this meant to us.

The voyage to Southampton was pleasant and the journey to Bomhay in the S. S. Caledonia without special incident. We arrived at Bombay on the 24th of March 1899. We did not know a single person in all India at that time But we soon found friends Ray E S Home, of the American Mis stop was the first to welcome us and he became one of our most valued friends. The Dunkard Brethren at Bujear also met us with a hearty welcome. At the invitation of Rev. M. D. Wood we went to Igatpuri, 85 miles from Rombay on the G. I. P. railway, for some time, in order to study the language and the field.

Our Board had not loaded us with neediess instructions. We had been recommended to go to some part of the famine district of '97 and to some place not within 30 miles of any other mission. To find this place Bro. Page and the writer traveled from Bombay to Calcutta, as far north as Jhansi and Aliahabad, and as far south as Jagdalpur in the Bustar state. A combination of providential circumstances led to our selecting Dhamlari as the location of our proposed mission and we arranged to remain temporarily in Raipur or until land could be secured. While the writer was in Rombay awaiting Bro. Wenger, who was at this time on his trip around the world, Dr. Page, accompanied by Bro. Godshail, went to Doumtari and made a prejiminary investigation, provisionally selecting a tract of land-the tract of which we afterwards lessed the part (516 acres) on which the mission buildings now

hue since been lessed. The lesse was finally finished on the 7th of November and recorded the next day. Rev. A. Stoll of the Ger Ew Mission and Bro. Wenger accompanied us at the time the lease was made, Bro. Stoll acting as interpreter for us. This much of explanation was thought necessary to show who we are and how we came to be interested in this, the severest famine that has visited India since its occupation by the British.

While we were still living in Raipnr the fallure of the rains pointed toward another famine. Beggars of a different kind from the ordinary heggara of In its began to come in and try to give their chillren to any one who would care for them.

On the 22nd of November, 1899, at one c'elock in the morning, Bro. A. D. Wenger and the writer arrived on the Mussion ground at Dhamtari and siept the remainder of the night in the tonga which had brought us from Raipur. Daylight found as besieged by men wanting work. We had at this time less than Re. 100 on hand, and were not in position to do relief work on an extensive scale. However we had brought a lot of hamboo matting with us from Raipnr and we employed a few men to make us a temporary dwelling. For a few days we lived in a pen without a roof "under a apreading mango tree." About a week after our arrival, when the larger house with the roof was finished, the Page family came from Raipur with the rest of the house hold property.

The only European whom we found in Dhamtari was C A. Pelham Rogers, who had preceded us a few days. He is an Assistant Commissioner in the Indian Civil Service, and had been sent as a Famine Charge Officer to look after the Dhamtari region. He did all he could to make ne feel at home. We shall have occasion to speak of him again as this story goes on.

The Government administered relief . mainly through two departments, the Public Works Department and the Civil Department. At first it was snp posed that the P. W. D. would carry the bulk of the famine relief work. Their work is to construct roads, large irrigation works, and other works of a similar nature. Their o ganization is complete. They employ large numbers and take them wherever the work is required with little regard to the nam her of miles the workers are taken away from their homes. The workers are provided with buts to live in, the children are given special care, and the aged and infirm dependents of the workers are provided for. But it proved that the most distinctive feature of the P. W. D, its organization, defeated its usefulness in large meas ure this year. While the officers were busy enrolling, drilling, disciplining, getting ready for work, the starving people kent coming in at a rate that defied their efforts to handle them sno cessfully

The Civil Department was early in the field. As soon as reports of scarcity came in Assistant and Extra Assistant Commissioners as well as revenne officials were detailed as Famine Charge Officers. Later some missionaries were used in the same way. All served without compensation other than their regular pay or support. The first form ship with our people, two more wish to been sailing ever since. On the whole

stand. An additional tract of 31/4 acres of relief employed by the Civil Departgiven to the old the infirm, and the helpless. But this seen proved insufficlent. Strong, able bodied men and women came bringing their children and cialming to be unable to support themselves and their little ones. The children were the first to show emaciation But often men and women showed plainly the pinch of hunger. As there were no crops no work could be obtained from private sources. The people always live from hand to mouth and never make any provision for such a time as the past year has been.

Seeing the condition of the P. W. D. the Civil anthorities decided to open tank works in the villages "As a temporary measure to tide over the diffi cuity nntil the P. W. D. gets ready," they said. Now, when we in America talk about a tank we have in mind a large box of some kind put up some place so as to get the benefit of its pressure. But in India a tank is an artificial pond dng in the ground. If a new tank is to be constructed a plot of ground is laid off, say 500 feet square. It is marked into squares of about ten feet so that each person's work can be easily measured. The earth is then dug from the middle and piled up all around the outside except where the water is to flow in. When a tank is built on a decided slope only three aldes need be banked up. On more nearly level ground only a small space is left without embankment and this is filled in when the tank is full so as to prevent the water from flowing out the water outside sinks into the soil. The use of the tank is to store water during the dry season until the next rainy season turns the whole country into one vast tank.

When we came to Dhamtari we found the famine peoble working on such a "tank."

Dhamtari, C. P., India, Oct. 4, 1900.

MENNONITE HOME MISSION.

1930 E. Vork St., Phila. DEAD HERATO READERS:-() that men would praise the Lord for His goodness, and for His wonderful works to the children of men

You may wonder how the work is

progressing. Sunday school for the last month's total average was eighty, with a decided improvement in the order for which we are very thankful.

On the 18th of Nov. there were 20 that recited the memory gems. Bro. Shelly commits and recites them in German, which is an inspira-

tion to many of us who are younger. Children's meeting and Bible reading are well attended, so that regularly, our rooms are filled three times on Sunday, yes, four times when we have preaching, which is every two weeks, that the ministering brethren of the Franconia Conference fill the appointment.

Bro. Noah Mack of Lancaster Co. will preach in English, Dec. 2nd, afternoon and evening, and in German on Monday the 3rd at 8 P. M.

We enjoyed visits and spiritual feasts by our Bishops H. B. Rusenberger, A, Mack and Isaac Eby.

One soul was received in full fellow-

unite, but will be received in the counment was in the form of cash doles try. May they with us be true to our calling.

December 1.

There are others who are under con viction; pray that they may have victory in Christ Teens

On the 17th of Nov. there were fortyseven girls in sewing school. Many are doing very nice work while others are only learning to make stitches.

It is a pleasure after the sewing is laid saide, to see their bright eves, as they recite a dozen scripture verses. beside the first, twenty-third and twenty-fourth psaim, the ten commandments and the books of the Old Testament

We ask you to remember this parof the work, as many that come to sewing school don't attend the other meetings.

The house to house visiting is growing, and many times we can only say. Lord, help these who are bound by

A few weeks ago we were called to a home where the lady had been sick a long while, and now that she is on her death bed, her bushand and daughter are quarreling about her jewelry. while she hears and sees it all: the grandmother meanwhile fighting for the life insurance book.

This is a picture of what life insur ance may do for one, even the mother loves money more than her own daugh ter, not even mentioning her soul.

Again we are reminded that the "love of money is the root of all evil." And too that a danghter would forget her mother rather than her jewelry.

These are sad scenes, and we think of our Father's love, for He says, "come, and I will give you rest."

The lady dled, and since then, the home is broken up, and the husband walks the streets and sieens out doors. because of sin, again proving that "the way of the transgressor is hard.'

In isa, 48:18 we read, "O that thou hadst hearkened to my commandments then had thy peace been as a river, and thy righteousness as the waves of the

Our little May who had not missed Sunday school since the second Sunday we were here had been very sick, and missed two Sundays, but we are thankful she is better.

Diphtheria is bad in parts of the city. Thus far the weather has been very warm which makes it easy for the poor of the city

In the Master's service. THE SISTERS

LETTER FROM INDIA.

Oct. 18, 1900 Door Readers of the HE ALD -Greeting. May Gad richly biess

As a number of our friends have requested us to give an account of our voyage in the columns of the HERALD, e shall endeavor to do so.

While I'm writing we are on the Arabian Sea sailing toward Bombay. If everything goes well we will reach Rombay to morrow morning, where we expect to meet Bro. Ressler.

It is now almost a month since we left the shores of America. We gave our friends at New York the parting hand on the 19th of Sept., and have

our voyage has been a very smooth and driver to take us down and arrived did not make any note of the things we the debit, that no wholesale or even pleasant one. The time has passed away so quickly that we hardly know where it has gone, but then when we look back we can realize that it is nearly a month As we sailed away from New York

out onto the Atlantic, we soon noticed that the sea breeze was much cooler than the atmosphere on the land. And we were not slow to learn that our heavy clothing and overcoats would not feel uncomfortable. The first four days the voyage was very smooth. One man on board who had crossed the Atlantic nine times said be never saw it so smooth. On the first Sundsy the sea hegan to get a little rough, and on Monday it was pretty rough. There was no storm, but for some cause the waves were high, and the ship rocked to and fro as she ploughed through the great deep. That gave us a taste of how it would be in a storm. Then on Tuesday the sea was more caim again and remained so nntil Thursday. Our ship was due at Southhampton, England, on Wednesday morning, but on account of some of the machinery breaking, we were not permitted to run at full speed. We did not get in sight of land till Wednesday evening. We expected to land next morning, but when morning came there was a heavy fog. so no land could be seen, and the sbip being disabled, the sailora were afrald to venture in, before they could see land. So we lay at sea off the Isle of Wight till five o'clock in the evening, when it cleared up and land could be seen. We began sailing and by ten o'clock we landed at Southampton.

There were eleven of us on the ship "New York" bound for India, six in our party and five Methodist mission. aries. Four of the Methodist missionaries have been in India for a number of years. Dr Parker and wife who have been in India for forty years, were happy on their way out again. Dr. Johnson has been there thirty-eight years. Rev. Neeld has been there for twenty years. It was encouraging for us, who are going out for the first time, to see these old people happy on their way out. They gave us much practical advice concerning living, which I think we will put into practice. At London they took another route to Bombay, so

we left them. After our baggage was taken through the custom house at Southampton, we took a train for London. It was a little after tweive o'clock at night that we arrived at the last named place and after having our baggage all arranged we went in search of a hotel; a policeman found one for us and hy three o'clock we were in bed. As all of ne were tired we enjoyed the few hours' rest very much, Bro. Eby and I rose about six o'clock, and as our ship for Bombay was to leave that day at twelve o'clock. and our tickets had to be arranged for Bro. Eby went at once to find the office of Thos. Cook & Sons. The rest of us remained at the hotel and got our breakfast, which we all relished very much. We were tired of the meals on the ship. After breakfast some of us did some shopping. About ten o'clock Bro, Eby came back, and told us to be quick as we had only about half an hour to get to Liverpool Station, which was about a twenty minute drive, to take the train for the dock where our see many sights of interest, but as we

there about ten minutes before train saw, time, which gave as ample time to purchase our tickets. But then our heavy baggage was not there yet, and so we waited for that. It came inct as the train was due to leave, but they kindly held the train five minutes for us to get our baggage on. We got on the train and after a half honr's ride we reached our ship. As we were getting on the ship, our baggage was being carried on. In about half an hour after boarding the vessel we salled away from the pier out into the Thames River, and on out through the North See and the English Channel into the waters of the Atlantic. If I ever felt like thanking the Lord for anything it was that time. If our baggage had been a minute or two later at Liverpool Station we might have had to stay in London for some

Our ship the "China" we found to he a more commodious one than the "New York," The meals were better prepared, there was a greater variety and more fruit. It seemed strange to us that the meals on an English vessel should be more American-like than those on an American reseal

After we left London, the first place we stopped was Plymouth, England. From this place we sailed south toward the Strait of Gibraltar, which reached the morning of Oct 2 That morning we could see land on both sides of the ship. To our right was Africa with her millions of people who have never heard the Gospel, and to the left was civilized Europe. We stopped at Gibraitar about three hours. Here were many scenes of interest, but the principal one was the Rock of Gibraltar, which is 1400 ft. high, and on or in which is built one of the strongest fort. resses in the world. David says, "The Lord is my fortress"-a stronger for tress than all the fortresses of the world

put together. After we left this place we were sailing on the Mediterranean Sea. In the Bi le it is called the Great Sea and uttermost sea.

The next place we stopped at was Marseilles, France. As we salled into the harbor we could see some very beautiful scenery, such as hills covered with trees, and the rocky mountains We stayed at this place twenty four hours. We left on the 5th shout 190 P. M. and swiled in a southeastern direction toward Port Said, Egypt, On the morning of the 7th when we got up on deck, we had just passed Italy, but it could be seen yet in the distance. It being Sunday we att-nded services They have religious services every Sunday conducted by the Church of Eng land That day as we looked on our maps we saw that we were on the same waters that Paul and the crew with whom he sailed as a prisoner were the time they sailed from Crete and were afterward ship wrecked on the island of Milita - Maita now. The next morning we were sailing slong the coast of Crete. The twenty seventh and twen ty-eighth chapters of Acts became more resi than ever before, as I read them while in the vicinity of some of the places mentloned therein

In the of:ernoon of the 9, h we reached Port Said, Ezypt, where we stayed till next morning. At this place one could

On the morning of the 10th we left this place, and entered the Suez Canel. This canai is a great construction. It is eighty-seven miles long, about seventy-five feet wide at the bottom and about twenty-six feet deep. On this canal the limit of sailing is five miles an hour. There being no great waves, sailing went very smooth at the slow rate of speed. On either side of the canai ail one could see was hilis and plains of sand, with here and there a spot of vegetation.

The next morning we entered the Red Sea. This sea is of interest to Bi ble readers. For the first haif day we could see land on either side of the ship. The place where Moses led the large multitude of Israelltes across the Red Sea on dry land, we crossed in a vessel. It was interesting as I saw that large multitude of people ln my imagination coming down to the sea then crossing over between the walls of water, and travelling southward toward Mt. Sinal, It is not hard to reason out why those people murmured against Moses at times, when one looks out at the rocky and sandy coast. From the ship one could not see any sign of vegetation. I was made to wonder if there are not many Christian people to day who would murmur if placed under similar circumstances. There are those who complain right away when things don't go to suit them, or when the fields don't bring forth as plentifully as had been expected. Let us he careful that we do not complain against God because it is God that gives the increase.

As we sailed south in the Red Sea the weather became warmer. The last day it was no comfortably warm. But we were told it was not as hot as it often is at this time of the year,

On Sunday, the 14th, we reached Aden; our last stopping place before we reach Bombay. After stopping a few hours, we set sail again toward our destination. The air it much cooler than it was on the Red Sea.

We will be giad when we can land,

and get to our field of work. Oct, 19. We landed at Bombay this morning. Bro. Forney of the Brethren mission met us and took us to the T. m. perance Hall botel, where we are at present. A telegram from Bro. Ressler states that he is coming to morrow morning.

This leaves us all well and praising God for His blessings. Yours in Jesus' name

JACOB BURKHARD

THE WORK OF THE MISSION APILS

As usual in affairs of this kind missions and missionaries come in for widespread comment and discussion In general the charges made are that missionarles have no right to disturb the religions of other people: that many of the men sent for the work are not fitted for it, and lack discretion and diplomacy, and finally, that the competitions among the different creeds lead not only to many troubles, but also to frequent open scandals.

These objections may easily be left to themselves. The mistakes and weaknesses of some of the missionary enterprises are admitted, but the credit side ship was walting. We hired a cah are not out on a sight-seeing tour, we of the ledger is so vastly greater than day 300,

general charges against missions can for a moment stand. Testimony in their favor is not only universal but overwhelming.

The herolem of the early martyrs was not greater than the courage of the modern workers Once before in China missionary work converted nearly 3: 0,-000 people to Christianity, and persecution almost extinguished them, but through it all the spirit of the work remained. In other countries people were massacred for their faith, but other men took no the canse and carried it on. The consequences of these labors in fore gn lands are over 2,000,000 converts, over 20,000 of organized congregations, 55,000 native preachers and teachers, 20,000 secular schools with nearly 1,000,000 scholars, 25 000 Sundayschools with 2,000,000 scholars. When ever these missionaries go they carry civilization, progress, education and cleanliness. They distribute in a year 3,000,000 volumes of the Scriptures. They attend not only to the spirit, but to the body, for many of them are graduates in medicine. The material results are, indeed, magnificent, and if Christianity were not to seek to convert the whole world it would simply admit its own defeat, and deny the teaching of its Master, Undoubtedly the finest development in the Chinese troubles is the spiendid conrage of the missionaries and the fidelity of the converts. When men and women not only give up their own lives, but those of their children and their households. for their faith, criticism n; on their work reacts upon itself

Emerson's dictum that times of heroism are generally times of terror, was never more forcibly illustrated than in China, and the impersonal words which he wrote in that same essay on Heroism, pecullarly fit the missionaries in China and the criticisms that have been made upon them. "There is somewhat in great actions which does allow us to go behind them," he wrote. "Heroism feels and never reasons, and therefore ls always right; and although a different breeding, different religion and greater intellectual activity would have modified, or even reversed, the particular action, yet for the hero that thing he does is the highest deed, and is not open to the censure of philosophers or divines. It is the avowai of the unschooled man that he finds a quality in him that is negligent of expense, of health, of life, of danger, of hatred, of reproach, and knows that his will is higher and more excellent than all actusi and sil possible antagonists."

And if any one thinks that this ont break will stop or even halt the growth of Christianity, he is very much mistaken. Look for a moment at the wonderful figures of nineteen centuries The number of converts on the Day of Pentecost was only 3,000; at the end o the first century it reached only 300,000. Even at the close of the tenth century there were only 50,000,000 Christians in the world. Come a little further, to the days of Luther in the fifteenth century, and we find only 100,000,000. But begin with 1800, and for every year of this century we have an increase of over 2,000,000, until 10-day there are in the world nearly 600,000,000 Christians. Seventy years ago the Bible was read in only fifty languages and dialects-to

1000

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December 1, 1900.

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Monthly Calendar for Dec., 1900.

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23	24	25	26	27	28	29
30	31	Ï				

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With the approach of cooler weather interest in Sunday school work is reviving. A number of Sunday schools have recently changed song books, hav ing decided to give Gospel Call a trial. Recently we received an order from one Sunday school for 250 copies. The book is fully up to all that is claimed for it, and gives good satisfaction. All Sunday schools which are contemplating a change in song books, should not fail to examine Gospel Call. Sample copy sent post paid to any address

Wanted to correspond with a devoted minister of the Mennonite Church, who has some qualification as an evangelist, and possesses also fair husiness qualifications. He must he well established in the faith and so situated that he can leave home for three or four months. The work will not interfere with his ministerial duties and will give him special opportunity to labor in the Master's cause. Address M. C., care, Mennonite Publishing Co. Elkhart, Ind.

To those in Arrears. - Now that the summer and fall crops are gathered and marketed, you will find it a good time to remember the printer, who bas so faithfully lahored to fill each issue of the paper with the best he could secure.

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CONFEDENCE

A Bible Conference will be held at the Weaver meeting house, near Johnstown, Pa., Dec. 26, 1930-Jan 4 1901. All are cordially invited to come. Those coming over the P. R. R., will come to Johnstown, those over the B. & O. Ry, to Johnstown or Krings. Write to any one of the following: Hiram Weaver, R. M. Luther, D. H. Yoder, all of Gelstown Pu

LEVI BLADON

SUNDAY SCHOOL LESSONS.

LESSON X -DECEMBER 9. BARTIMEUS HEALED,-Mark 10: 46-52.

Read Luke 18: 98-43 Memory 51, 52 1

GOLDEN TEXT -1 ord, that I might receive my sight,-Mark 10:51.

INTRODUCTION. TIME.-The last of March A. D. 30. soon after the last lesson.

PLACE.-Jericho, situated five miles west of the Jordan, six or seven miles north of the Dead Sea, and between fifteen and twenty miles northeast of Jerusalem. In the time of our Lord, Jericho was quite an important city: the center of considerable traffic: the second as to population in Judea.

Herod died in its royal paiace. PERSONS.-Jesus, Bartimeus, the disciples, many people.

LESSON CONNECTION .- After the in terview with the rich young ruler, as recorded in onr last lesson, Jesus spake the parable of the laborers in the vineyard (Matt. 20: 1-16). And as they journeyed towards Jerusalem He again spake to the disciples concerning His death and resurrection (Matt. 20: 17-19). While on this journey Salome and her two sons, James and John, came to Jesus, asking for the chief places in His kingdom (Matt. 20: 20-29) When Ie. sus with His disciples came to Jericho He restored sight to two blind men, one of whom was Bartimeus of our to day's

PRACTICAL SURVEY OF LESSON. The physical condition of Bartimeus represents the spiritual condition of the unconverted. He could not distinguish between day and night. He could not see and appreciate the beauties of nature. He took more interest in that which he held in his hands, than in that which was in the distance, such as mountains, valleys, forests, sun, moon, and stars. Even so the natural man cannot distinguish between the light of salvation and the darkness of sin; nor can he see and appreciate the glories of the spiritual realm. And he takes more interest and pleasure in his earthly possessions than in the heauties and riches of the unseen world. The sinner is so blind that he cannot see afar off. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:4. To them Christ "hath no form oor comeliness," there is nothing in Him that they really desire. Spiritual bilindness is the very worst kind of blindness; those who are thus affected seidom real ze their true condition, but fancy that they have a very clear vision. Those who are naturally blind like Bar-

not so with the spiritual blind. "It is a disorder of the beart of which men seldom complain, or from which they seldom desire to be delivered." We are blind by nature, "born blind." "This accounts for the indifference of our chlidren and young people, and many older ones, to the heau les of religion, and the fact that men can walk upon the brink of awful danger without the least alarm." Jesus came to give sight both to the natural and spiritual blind DEC. HOME READINGS.

HERALD OF TRUTH.

- 3. M-Bartimeus Healed.
- Mark 10: 46-52 T.-Son of David. Matt. 21: 1-11 5. W.—Earnest Cry. Lnke 18: 35-43
- 6. Th.-Invited to Come. Mark 10: 13-16 10, M,-Zaccheus the Publican
- 7. F.-The Will to Heal. Luke 5 : 12-17 11. T.—The gracious call. 8. S .- The Healing Touch,
- 9. S .- Mattbew's Narrative.

LESSON XI.—DECEMBER 16. ZACCHEUS THE PUBLICAN-Luke 19; 1-10. [Read Lake 5: 27-39 Memory Verses 8-101

GOLDEN TEXT .- The Son of man is come to seek and to save that which was lost .- Luke 19:10.

INTRODUCTION TIME .- The last of March A. D. PLACE.-At Jericho.

PERSONS. - Jesus, Zaccheus, the crowd.

LESSON INTRODUCTION.—Jesus was passing through Jericho for the last time. It was only a little more than a week before the crucifixion, and our Lord was slowly making His way towards Jerusalem, where the closing scenes of His life were to take place So far as we know Zaccheus was the last convert before the cross. The penltent to lef was the next. Many of the people in the crowd that accompanied Jesus were on their way to Jerusalem

to attend the passover .- Arnold. PUBLICAN.-A revenue officer em ployed by the Roman government to collect the taxes. It is said by Robin son, that among the Romans there were two sorts of tax receivers, some were general receivers, who in each province had deputies, who collected the revenues of the empire, and acconnted to the emperor. These were men of repute and great consideration in the government. But the deputies, the under collectors, the commissioners, the publicans of the lower order, were looked upon as so many thieves and pickpockets. Among the Jews the name and profession of a pub ican was exceedingly odious; if one of their own nation was thus employed, they looked upon him as a heathen and moral reprobate. There were many publicans in Judea in the time of Christ, Zac cheus, probably, was one of the principal or general receivers, since he is cailed "chief among the publicans. Matthew may have been one of the inferior class, ere he was called to the discipleship (Lnke 5 : 27). The scribes and Phari-ees reproached Jesus with being a friend of publicans and sinners and eating with them .- Luke 7: 34 Our Savior told the chief priests and

timeus realize that they are blind, and elders of the Jewa that the publicans are desirous to be restored to sight, but and harlots would go into the kingdom of God before them (Matt. 21:31). In the parable of the Pharisee and publican who went up to the temple to pray, we notice with what bumilty the publican approached God and plead for mercy, and was justified in the sight of God: rather than the proud Pharises who simply hoasted of his goodness Zaccheus, the subject of our lesson. was undoubtedly a prominent man socially and politically: a man who had been successful in amassing wealth, and probably honored of all, except of the Jews. Yet his soul is not satisfied with his earthly possessions; at the first opportunity he becomes a convert to the Christian religion DEC

- HOME READINGS
- Matt 9 9-13 Matt. 9: 27-31 12. W.—Author of Salvation
- Heb 5 1_9 Matt. 20: 29-34 13. Tb.-Use of Opportunity. Ten 55 - 6 12
 - 14. F.—The last first, Matt. 21: 23-32 15. S .- Seeking the lost.
 - Matt. 18:7-14 16. S.—Confession and salvation. Rom. 10:1-10

CORRESPONDENCE.

FROM ALLEN CO. OHIO TO WAR WICK Co., VA .- On the 24th of October, after some painful partings with children and other relatives and friends, and receiving many good wishes and many a kind "God bless you," we left our bome in Ailen Co., Ohio, and started on our journey for Warwick Co., Va. We took train at Lima on through tickets for Oriana, Va., our present nearest railroad station, but stopped off at Sidney, Ohio, and went by rail to West Liberty. Logan Co to visit wife's folks Pro David Hilty and family. After nearly a week's stay we resumed our journey toward Virginia Oct 30th

Returning to Sidney we took an evening train on the C. H. & D. Road going by way of Cincinnati, thence over the C. & O. We arrived at Oriana next evening a little after dark just about twenty three hours after leaving Sidney, a distance of about seven hundred fifty miles.

We found all well in the colony except my eidest sister, wife of Bro. M. B. Shank who was prostrated with maiarial fever, but at this writing, (Nov. 12) is again slowly improving. We expect, the Lord willing, to make this our permanent home, but we came, and are here to assist in the work of the Lord, rather than for worldly gain, or to secure an earthly home. We he

lleve God's hand has led us bere, and

we have realized His presence and His

protecting care thus far and can say of

truth; "Hitherto bath the Lord

heiped us," for which we also feel truly thankful and shall trust Him for guid ance and assisting grace in the future, We also feel very thankful to our many friends both in Allen Co., O., and at West Liberty and vicinity for their kindness, their prayers, and the interest manifested in our behalf, and the hearty good wishes for our future welfare. God bless and reward them ali,

DANIEL SHENK. Mohea, Warwick Co., Va.

FROM McEwen, Tenn.-Pre. Henry Good and Dea, A. A. Good returned to their homes in Knox Co., from a visit to the above named place, on the 5th of November. They remained shont eleven days with the brethren at Mc-Ewen and had meetings each day day ing their stay, On Sunday, October 28th cbnrch counsel was taken and it was decided that a minister should be ordained. Votes were given for three brethren, Martin Blosser, Rndolph Miller and C. H. Becker. The lot was cast in the usnal manner and feli on Bro. Becker. One person was also received into church membership and communion held. The church now numbers thirty one members They bave now arranged for services every two weeks. May the Lord bless and prosper the little flock, so that if Luke 19: 1-10 may grow and increase and be a power for good.

> GARDEN CITY, MO. NOV. 12 1900 -Greeting to all in the name of our joying Savior. We have great reasons to rejoice since we again realize the goodness of God towards ns in sending us messages of His love through His servante

Bro. David Garber, of Nampa. Idaho, came into our midst on the 13th of October and remained until the 29th during which time he very earnestly admonished us in the ways of life, so clearly pointing out the necessity of iiving holy, consecrated lives: also plead very earnestly for the salvation of lost souls showing them that Jesus with outstre ched arms is waiting to welcome every soul that is willing to step out on His promises. Seven precious young sonis became willing to take a stand for Christ. May God richly bless them and may they prove faithful workers in His vineyard Communion services were also beld while the brother was with us, and one and all feel that God was with us; and with new zeal feel to go on laboring more earnestly for the Master, May the Lord ahundantly bless the broth er's labors wherever he may go.

FROM THORN GROVE, RANDOLPH Co., W. VA., Nov. 16TH, 1900 .- The writer and Deacon Henry Blosser of near Dale Enterprise, Rockingham Co., Va., are at present on a visit to the various congregations of Mennoniter in the State of West Virginia.

After making the usual two days' journey by private conveyance across the mountains, by the evening of Nov 10th the mouth of Senneca was reached in Pendleton Co.

In this neighborhood four meetings were held from Saturday evening till Sunday evening the 11th.

On Monday evening we crossed the top of the Allegheny mountains and entered Randoiph Co., where an even ing meeting was held in the Porter School House. We found this region covered with a sheet of snow that lay about 5 inches deep on the level while drifts were found along our route of travel that were several feet deep These along with the ice in the road and the stiff, cold, westerly winds that smote us in our faces added greatly to the discomfort of travel. After spending the 13th and 14th days of the month in Tucker Co., attending the burial service of Alice Walterd, a

From this point we turn our faces homeward with seventy five miles of travel hefore us over a tortuous and winding mountain road before we can expect to he restored to the companionship of those we have left at home in the Shenandoah Vailey.

TROUSDALE, KANSAS, Nov. 13, 1900. -To day, by the Providence of God, I am home again, after the General Conference at Sterling, Illinols. Before this General Conference, as it is called, there was a conference pertaining to evangelizing work. Then last of all was the Rible Conference. Thus all that came from far and near had a special opportunity of enjoying the blessings of heaven as God was pleased to give them for one and all. It seems to us that these two conferences, one before and the other just after the General Conference, were something like two, more than granite stepping stones to and from this General Church Conference: which conference. It seems to me, if always conducted similarly as it was here, will owns he a blessing to the cause of Christ. In my more than thirty years of churc's membership I have attended variety of annual conferences and they were always good and even glorions to me, but this Church Conference at Sterling, Iil., it seems to me, exceeded any other one conference that I was ever privileged to attend. Even Spirit so manifest here, may also have been at all the other conferences, I never was at one where the gospel ring of voices from Kansas to Canada, from Virginia and l'ennsylvania, to Nehraska and Iowa, yes from Idaho to India far beyond the great waters. were ever given at any one conference where I was permitted to attend. May our dear heavenly Father help na all to still more wisdom and more holy beavenly real as church conferences or as individuals in all that we say, do, or leane undone, both at home and abroad. to His glory and our everlasting comfort, but all in Jesus' worthy name. Amen and Amen.

On our way homeward we were much encouraged by stopping off at us all is our prayer. Amen. Palmyra, Missouri, and to our surprise found thirty brethren and sisters here with J M Kreider of Pennsylvania as their minister in charge. Bro. Amos Landes and family are moving here at present from Linion, Oregon, which will then supply this little company with a deacon as well as a minister. Our ministers going slong this line through Quincy to Kansas City, or otherwise, are hereby requested by these dear brethren to visit them and give them words of encouragement and edification as our dear heavenly Father may direct. R. J. HEATWOLE.

McVeytown, Pa., Nov. 20, 1900,-Our communion meetings passed off in Logan Co., Ohio, was with us and then accompanied Bro. Michael Yoder to granted the privilege of holding the

church at Long Green, Md. It so hapn Lancaster County also and there had the pleasure of being with the hrethren and also meeting the brethren Freder ick Mast and Benjamin Gerig of Ohio. These brotherly visits were, to the majority of us, nnexpected but most welcome, and, as it seems, blessed in

REID, Mp., Nov. 14, 1900 .- We feel

A BROTHER.

to praise our Maker who has brought us thus far on our jonrney; directing us through the trials and difficulties of Especially do we feel to praise and thank Him for permitting us to enjoy the privilege again of participating In the commemoration services of the death and suffering of our Lord and Saviour, who gave His life upon the cross on Calvary for the redemption of the human family. Oh, do we realize the grand import of the ordinance, as we partake of the bread, representing His broken body; and of the wine representing His shed blood? Let us consider this prayerfully so that we may not eat and drink unworthily, thereby eating and drinking condemnation to ourselves; but may we eat and drink worthily, and thereby glorify our Father in heaven. I feel by the grace of God and through love to the brotherhood to say a few words by way of admonition to those of us who visit our neighboring congregations upon the day of communion so that we present our hodies a living sacrifice, holy acceptable unto God, which is our reasonable service: that we may eat and drink to the glory of God, and love to the brotherhood and as ensamples to those who are as yet standing aloof from the ordinances of our Savior. Dear brethren and sisthough the one selfsame, unifying ters, I often think when I see those who are visiting their sister congregations, and are in peace in their home congregation, remain inactive during the observing of the sacred ordinance. that it does not show true love to God, neither to the church; neither does it show a true light to the outside world; especially when they know not the mo tive of those whose custom it is, not to take part outside of their home congregation. Now, dear brethren and sistere I do not wish to be looked noon as consider and observe these things more closely, we would become more firmly nnited and established in the principles of religion. May the good Lord bless

BENJ. B. WEBER.

SUNDAY SCHOOL ITEM.

ELVILART IND. NOV. 21, 1900 -The new S. school which had been heid in a room on South Main street, found those quarters inconvenient, and the school has been moved to the Eikhart Institute hullding on Prairie St. Learly opposite the Mennonite M. H., where accommodations are ample. It was the wish of a considerable number of those who withdrew from the Elkhart Mennonite S. S. to make the home of the new organization at once in the Institute building, but it was then thought love and peace. Bro. Jonas Yoder of expedient not to do so. A majority of the Board of Directors however

hold a communion meeting with the school and Y. P. M. there. Chnrch services are now also held there, with pened that these two brethren stopped Samuel Yoder and J. S. Hartzler as ministers.

HERALD OF TRUTH.

PROCEEDINGS OF THE SECOND MENNONITE GENERAL CON-PEDENCE HELD AT STERLING, ILLS., OCT. 31, AND NOV. 1, 1900

The Conference was opened at 9.30 A. M., by singing. Devotional exercises were conducted by Noah Stauffer of Strasburg Ont, by reading the 23rd Psaim and prayer.

Organization resulted as follows Moderator, Daniel Kauffman, Versailles, Mo.; Asst., D. J. Johns, Goshen, Ind.; Secretaries D. H. Bender, Tub. Pa.: John Blosser, New Stark, O.

Jacob Shenk, Eikhart, Ind., was later elected treasurer.

The following committee was ap pointed to frame resolutions: J S Shoemaker, Freeport, Ill.; D. D. Miller, Middlehury, Ind.; S. G. Shetler, Davidsville. Pa.

After singing "All Hail the Power of Jesus' Name," the conference sermon was delivered by J. M. Shenk of Elida. O He did not take a special text but referred to a number of passages of scripture. Many good, practical thoughts were presented among them are these: The outlook for the General Conference is bright and hopeful, Blessings have come from our first General Conference. Barnahas was glad when he saw the grace of God manlfested, so we rejoice in coming together in this meeting. The importance of the discussions and deliterations of this meeting it is not possible to estimate. How we should endeavor to conduct this conference in such a way, so as to produce proper results! The prime object is to be better fitted and qualified for the work of the church and the Gospel.

The church is not growing worse, but it is not what it should be. This meet ing should be the means to help in this great work. To maintain the neace and harmony of the membership. To more thoroughly inductrinate the be lievers To establish a deeper work of Christian piety and love. To receive a a faultfinder; but simply gave this out fuller work of grace in the heart. To of pure love, feeling that if we would exemplify the life of Christ in our lives daliv.

In order to be thus analified we must get out of and farther away from self. An aspiration for honor stands most prominently in the way to a successful ministry. "How can you believe which seek honor one of another and seek not the honor that cometh from God only " Jno. 5:44. We need the haptism of the Holy Ghost. The work looms up around us in stunendous form. The cry for help comes from every quarter of the U. S., Capada, India and from the uttermost parts of the earth. Let us each ask the question, "Have I been doing my part?" May we be so fitted by the sanctifying power of the Holy Spirit that we may say "Speak Lord, thy servant heareth.'

The churches then reported as to following conditions:

1. Condition as to practical piety and doctrine.

2. Evils to contend with Encouraging testures

4. Additional information.

Illinois conference, represented by J S Shoemaker.

Interested, zealons workers. Room for Improvement, Pretty well in doctrinated, need more spiritnal appli

2. Worldliness, Lack of workers. Questionable unions in marriage and husiness.

3. Harmony. Earnest workers. In terest in Blhle stndy, Missions, etc. 4 Invite evangelists to work.

Indiana (Amish) conference, by Jona than Kurtz.

1. Reasonably good. Mnch better indoctrinated by intelligent teaching.

2. Worldly conformity in dress. esecration of Lord's day 3. Consecrated workers. Unity among the ministry.

Kansas-Nebraska conference, by D. G. Lapp.

1. Some godly people. Mnch room for Improvement. Well indectrinated. Encroachment of worldliness

through carelessness. Extremes. Willing workers. Harmony of the ministry. Mission spirit. Have one of our number in India.

4. Need more consecrated workers Canada conference, by Moses C. Bow-

1. Lack somewhat. Troubled with extremes. 2. Teachers to prevent these evils

3. Unity and a willingness to work. Southwestern Pa conference hy Asron Loucks.

1. Fair. Workers contending earnestly for the faith. Some inclined to drift. Need more spiritual doctrinal teaching.

2. Worldliness in dress and seeking riches Sinful induigences. Secret orders. Unwillingness to snhmit to plain teachings of the Word.

3. A deeper work of grace and unity among the ministry. Evangelistic work and Mission posts established. Accession of members.

4. One of our ministers in the forelgn field, (Bro. Ressler). Have favored a General Conference for many years. Hold Rible Conferences to get better acquainted with God's word,

Ohlo conference, by N. O. Blosser.

1. Improving, but room for more consecrated piety. 9 Worldliness Misnnderstandings

and dissatisfaction among leaders. 3. Great hody in general nnison. Few exceptions. Young people stand

ing by the principles of the church. Forenoon session closed by prayer led by Geo. R. Brunk of Canton, Kas.

Afternoon session opened by singing and prayer led by J. S. Gerig, of Smith vilie, O.

Reports continued. Western (Amish) conference, by Se-

bastian Gerig. 1. Generally good. Large field for

2. Worldliness in its various forms. 3. Successful work being done. Mission spirit growing.

Indiana conference, by Noah Metzler. Normal Need more "abundant life." Doctrine good.

2. Contention, Worldly conformity dress. Worldly amusements. 3. Outside of the contending districts harmony. The young standing with the old for the right.

Missouri conference, by Joe C. Drive

1. Fairly good. Room for improve-

2. Worldly conformity in its various forms. Tendency to formality. Sunday pleasure seeking. Lack of spiritual workers

8. Ministerial harmony, Willing workers among the young people. Increase in membership.

4. More personal work needed. No opposition to General Conference Ohlo and Pa. (Amish) conference, by David Plank.

. Some more practical plety needed. Also doctrinal teaching. 2. Conformity to the world in all

phases. Extreme views 3. Stepping forward and upward.

Made progress. Need more. 4. Young people alive to duty Good results from the Sunday school.

Virginia conference, by George R. 1. A fair degree of spirituality.

Need more doctrinal teaching. 3. Sentiment in favor of General

Conference. Favor of continued meetlngs. Many accessions. Lancaster conference, by Abram

Metzler Spirituality fair. Mission spirit pre

vails. Many accessions. Not favorable to General Conference.

Some sentiment, however, in favor A hymn was snng after which the

reports of committees were heard The committee appointed to confer with the Mennonite Evangelizing and

Benevolent Board reported and presented the following resolution from said hoard, "Resulted, That we, the members

of the M. E. & B. Bd., in accordance with the resolution passed at the annual meeting of 1998, herewith desire to be recognized by the Mennonite General Conference and to work in harmony with and under the auspices of said conference

A. B. Kolh. Pres. C. K. Hostetler, Sec'y.

After discussion the conference passed the following resolution in reply. Resolved, That the General Confer ence, for the present, assume no control of the M. E. & B. Bd., but recognize and encourage the work of the same as long as it is conducted to the good of the church in general.

The committee on church institutions reported that they received invitationa to investigate the following institutions which desired to be considered church

Oid People's Home Orphana' Home

Elkhart Institute. Mennonite Evangelizing and Benevolent Board.

Mennonite Book and Tract Society. Mennonite Ald Plan.

Ail these institutions were visited by the committee and investigated. A re port of each institution was given, except the Aid Plan, as the membership this Institution is not confined strictly to members of our church. therefore could not strictly be consid ered a church institution.

The conference passed the following resolution concerning the institutions reported.

R-solved, That this conference recommend the lnatitutions investigated and reported by the committee as Institutions worthy of the support and encouragement of our people in general.

HERALD OF TRUTH.

Second day conference opened 9 A. M. Devotional exercises were conducted by Albrecht Schiffler of Roseland. Neh

D. J. Johns being called home David Plank, Bellefontaine, O, was appointed assistant moderator in his stead.

The committee on new Hymn Book gave a lengthy report which showed that there is an urgent demand throughout the church for a book sultable for all departments of religions work of the church. The discussions on this subject occupied the remainder of the forenoon session

Afternoon session was opened by prayer led by Jas. H. McGowen of Nappanee Ind

Conference then adopted this resolu tion

Resolved, That this conference take steps toward the publication of a new Hymn Book to snpply the needs of the church by appointing a committee to compile and make arrangements for the publication of the same in the near future. After considerable deliberation a compliing committee and an ad-

visory committee were appointed. Complling committee: J. S. Shoemaker, Freeport, Ill.

D. D. Miller, Middlebnry, Ind. E. S. Hallman, Berlin, Opt. Advisory committee:

A. B. Kulh Elkhart Ind. Noah Stauffer, Strasburg, Ont. C. Z. Yoder, Weilersville, O.

The following instructions were Resolved, That the compliing com-

nittee he instructed by this conference to carry out the following rules and instructions. That, 1. This committee be requested to

co operate wi h committees aiready appointed by several district conferences and with competent hrethren in other districts to obtain heipful information in compiling and to glean from other sonrces any additional information that may he deemed necessary.

2. This committee be authorized to make all necessary arrangements and to have book published as soon as possible provided the necessary funds can be raised to defray expenses of publica-

The following general questions were discussed.

1. How may a closer union

ought about among our people? Here are a few of the thoughts pre sented: Learn to understand each other: many stand aloof from each other simply because they do not understand the other's motives. Learn each oth-

Get in union with God

The General Conference should help to unify local conferences. Get ac quainted and you will love each other Put away self and selfish interests.

Interchange evangelists and bishops between the various congregations. Pray the prayer of Jesus: "That

they may be one." Commence at home.

Heip those who are wrong into the right instead of cutting them off. Make others feel welcome. Nothing will drive one away quicker than to make him feel he ls not welcome.

"Charity never faileth."

"In essentials, nnity; ln non essentials, liberty; in all things, charity."

Committee on resolutions offered the following:

Resolved, That a closer nnlon can be brought about by meeting in General Conference and similar meetings, thus learning each others' needs, wants, environments, etc. We see the need of teaching and Indoctrinating our people npon true Gospel principles and thus act according to Eph. 4:3-6.

2. What means and methods may this conference advise to overcome ex isting evils that threaten the church?

We append a few of the good thoughts offered while the committee prepared resolutions.

Keep clean onrselves.

Create a desire to do God's will. Ministers should specialize popular sins. Too many cowards among the ministry. Do not help vote in officers who may ask you to do what you be lieve wrong. Fight the evil while it exists, attack the devil before heattacks

Do not dress innocent children in the fashions of the world. Do not have mixed marriages

The committee offered the following As a remedy to counteract these encroaching evils, we recommend that the following rules be made practical in our lives:

1. That ministers keep themselves unspotted from the world in the strictest sense and testify in no negertain sound against worldiness and sin of every form.

2. That we advise all onr congregations to receive into church fellowship only those who give unmistakable evidence of true conversion and hy God's grace, have lost the desire for worldli-

3. That parents make home pleasant, a place where love reigns supreme that the children may be contented with home environments, having no inclinations to go out and feed on husks.

4. That we give our young people plenty of work in the Sunday school, Bible Readings, Y. P. Meetings, etc., that they may have no time for the service of Satan

5. That the ministers and their congregations co operate in all lines of Christian work carried on in the church, Unity in purpose and effort of the workers gives strength to counteract the evil forces.

6. Let Christ, in the person of the Holy Ghost, takes full possession of your heart, and all feathers, flowers, vanities and snperfluities will drop off.

7. That the Bible teaching and prin cipies on the questions of husiness. marriage, secrecy and other vitai questions be taught in the home and from the pulpit and strictly adhered to every day of the year

8. That ail questionable literature he kept out of the home and the church, providing plenty of good sound litera ture for the members of both institutions.

These rnles were sanctioned by a standing vote.

Conference adjourned for an evening session to finish np business.

EVENING SESSION. Opened by prayer led by J. N. Durr

of Martinsburg, Pa. On motion and by vote of conference the following husiness was transacted. D. C Amstutz, of Rittman, U., was appointed to succeed himself as trustee on the Mennonite Board of Charltable

That 5,000 copies of the minutes of this conference containing a full report of the investigating committee of church institutions be printed.

That a report of this conference be submitted for publication in the HER ALD OF TRUTH and also a synopsis containing all the resolutions appear in the German HERATE

That the secretaries see to the printing of these reports and that a collection be taken to defray the expenses of same Collection 815 87

That the next General Conference meet in 1909

That the following committee be appointed to arrange for time and place of holding next conference:

D G Lapp, R seland, Neb. C. Z. Yoder, Weilersville O.

Noah Stauffer, Strasburg, Ont. That each conference district elect a

member of a committee to arrange the work for General Conference. That a committee be appointed to visit the church institutions already investigated and reported to this conference and any others who may desire investigation and report to the next

General Conference. The following committee was appointed: Geo. R. Brunk, Canton, Kan J. M. Shenk, Elida, O.

Jonathan Kurtz, Ligonier, Ind. Closing remarks by the moderator and prayer by John Blosser of New Stark, O., ended our second General Conference with the feeling apparent In all present that it was "good for us

to be here." JOHN BLOSSER | Secretaries.

BISHOPS PRESENT. John Nice, Morrison III J. M Shenk, Elida, O. Daniel Kanffman, Versailles, Mo. D. J. Johns, Goshen, Ind. J. Kurtz Ligonier, Ind S. Gerig, Wayland, Iowa. Aaron Loucks, Scottdale, Pa. J. N. Durr, Martinsburg, Pa. Daniel Plank, Bellefortaine, O. Joseph Buerckey, Tiskilwa, Iil. Geo, R. Brunk, Canton, Kan. Samuel Weidman, Almira, Ont. T. M. Erb, Harper, Kan. Aibrecht Schiffler, Roseland, Neb.

MINISTERS PRESENT (Delegates). Philip Nice, Sterling, III S Shoemaker, Freeport, Ili. Peter Unzicker, Culiom, Iil. Peter Zimmerman, Ranoke III Peter Summer, Washington, Iil. D D. Troyer, Goshen, Ind. J. H. McGowen, Nappanee, Ind. D. Miller, Middlebury, Ind. S. G. Shetier, Davidsville, Pa. Abram Metzler, Martinsburg, Pa. D. H. Bender, Tub. Pa. J. M. Kreider, Palmyra, Mo. C. S. Hauder, Garden City, Mo. lee C. Driver, Enid, Mo. Moses C. Bowman, Mannhelm, Ont. E. S. Hallman, Berlin, Ont. J Burkholder, Box Grove, Ont D. G. Lapp, R seland, Neb. P. P. Hershherger, Beaver Crossing, Neb. D. B. Raber, Holden, Mo. D. D. Kauffman, Hartford, Ka

. F. Rittenhouse, Jordan, Ont. Noah Stanffer, Strasburg, Ont. Not Delegates. David Garber, Nampa, Idsho. David Lehman, East Lewistown, O.

provement.

organ and a piano.

Ing done.

day evening.

tution thereof.

erai Conference.

347.-Ed.)

Elkhart Ind

it now exists.

good shape.

ing done

and more apparent.

of high grade literature.

5. Sanitary condition .- Good.

morning. The sisters wear the prayer

both in the regular course and in special

classes outside of school hours.

graphic, Commercial, Vocal Music

MENNONITE EVANGELIZING AND BE.

NEVOLENT BOARD.

I. Date of organization and purpose

1. It was first organized as an Evan-

gelizing Board Dec. 28, 1882 and after-

wards chartered as an Evangelizing and

2. The original purpose was to de-

fray "the expenses of ministers travel-

ing to visit scattered members and

partially supplied with lahorers." The

organization of the Board was effected

that its sphere of usefulness might be

extended and that it might legally hold

any endowments, or requests that may

he made to the church, or any insti-

2. The business is conducted by an

executive committee of three consist

ing of President, Secretary and Treas-

nrer of the Evangelizing Board. These

officers are elected by the annual meet

ing from among a board of nine Direc-

tors. Each conference district is repre-

sented by one or more field members

(For officers and members of the M. E.

& B. B. see HERALD of Nov. 15, page

The charter locates the institution at

III. Condition of the institution as

1. Financial.—The institution is in

good financial condition, the receipts

and expenses being carefully recorded

in the Treasurer's book. The balance

these hooks fully written up and in

3. Working Condition .- Good. The

work seems to be increasing and the

need of more laborers is becoming more

IV. Character of the work now he

on hand Oct. 1, 1900 was \$368.29.

rches, not supplied at all or only

The business of this institution

transacted at Eikhart Ind

Benevolent Board In 1896.

for which organized.

John Biosser, New Stark, O. N. O. Blosser, New Stark, O. S Steiner, Pandora, O. J. S. Gerig, Smithville, O. Nosh Meizler, South West, Ind. I S Hartzler, Elkhart, Ind.

Samuel Yoder, Ekhart, Ind. J. M. Christophei, South West, Ind. L. J. Lehman, Cullom, 1li.

E. M. Shellenberger, Freeport, Ill. done. I W McCulloh, Ustick, Ill S. H. Miller, Walnut Creek, O. D. Y. Hooley, Garden City, Mo. C. S. Schertz, Eureka, Ili.

J. B. Smith, Belton, Mo. DEACONS (Delegates) Henry V. Albrect, Tiskiiwa, Ili.

visited by the committee in October J. G. Wenger, Harper, Kan. 1900, and the report so revised as to rep-Not Delegates. resent the institutions to date, Oct. J. C. Hershberger, Middlebury, Ind. 26, 1900, THE OLD PEOPLE'S HOME. J. N. Fortner, Freeport, 1il. We spent most of Jan. 10 and 11,

are as foliows:

managed.

TRUTH.

for which organized.

1. Date of organization and purpose

2. Of whom composed and how

3. Conditions of the institution as it

4. Coaracter of the work now being

This announcement appeared in the

This announcement was responded to

Note.—The institutions were again

Jan. 1, 1899, number of the HERALD OF

hy the institutions, a report of which

1899 in investigating this institution.

we now proceed to give.

Revisited Oct. 8, 1900.

H. T. Nice, Ustick, Ill. C. Z. Yoder, Weilersville, O. W. T. Lineweaver, South English, la. 1 C Driver Enid, Mo. Ahram Burkhart, Sterling, Ili.

Lay Delegate.

REPORT

OF THE COMMITTEE APPOINTED BY

THE MENNONITE GENERAL CON-

FERENCE TO INVESTIGATE OUR

CHURCH INSTITUTIONS.

We the committee appointed by the

Mennonite General Conference held at

Watarnes Ind Nov 2 1893, to inves-

tigate the condition of those institu

tions claiming to he church institu-

tions, and having to the hest of our

shillities, carried out the instructions of

said hody, heg leave to suhmit the fol-

The first question to present itself to

us was. When shall we investigate our

church institutions? After consider-

ing the request of some of the institu

tions for an early investigation, and in

order to save traveling extenses we de-

cided to hegin our work in January

The next question that naturally pre

sented itself was, What institutions

was empowered to investigate all or-

ganizations "ciaiming to be church in-

stitutions." That we might pass none

hy and that we might know definitely

what organizations wish to he consid-

ered as church institutions, we decided

to announce through the HERALD OF

TRUTH the time when we expected to

make the investigations, and asking ail

organizations that wish to he consid-

ered church institutions, to report the

same at once to D. J. Johns. Goshen.

Ind. In this announcement we stated

that a failure to respond to the notice

hy any organization, would be accepted

as awidence that such organization did

not wish to be considered a church in-

stitution. We also made a statement

Indiana (Fall).

Ohio and Pa.

This institution is located on the farm of Bro. D. C. Amstutz, in Wayne Co., O. It was willed to the Mennonite B I Heatwole, Trousdaie, Ks. Church by Bro. Amstutz for the purpose designated later on. The hullding is to Conferences represented: he 36 feet wide and 52 feet long with two wings, each, 24x36 feet, the whole *Western huilding to he two stories shove ground, *Kansas Nehraska with attic. The cost of building not to *Missouri. exceed \$6000.

Note.-Before the building was *Indiana (Spring) erected, the price of material advanced, *Southwestern, Pa and consequently the building cost more than the original \$6000.

I Date of organization and purpose for which organized. 1. The first meeting of the hoard of

trustees was held Dec. 27, 1897. It was later on chartered with the Orphans' Home, under the name of Mennonite Board of Charitable Homes,

2. To take care of the homeless aged and infirm of the Mennonite

II. Of whom composed and how 1. Managers of the Home, according

to the constitution, must be members of conferences, or congregations, recognized by the Mennonite General Conference.

The present officers are as follows: Trustees .- M. S. Steiner, J. M. Shenk, D C. Amstutz.

Board of Managers.-President, M. Steiner: Vice Pres., C. Z. Yoder; Sec't of Board, D. C. Amstuiz; Financial Sec't, G. L. Bender; Treasurer, Abram Burkholder.

2 The hoard of managers is subject to a board of directors. The Home is to he under the immediate control of a sushail we investigate? The committee perintendent, assisted by a matron.

111. Condition of the institution as

1. The huilding is completed. It is a brick veneer, plain and substantially huit. It is well arranged with rooms halls and stairways suitable to old people; heated by the hot water system, furnished with hot and cold water throughout, wash and bath rooms on both floors: kitchen and dining room in hasement. Can accommodate from 30

9 We examined the books, and, as far as we are able to determine, find that the financial affairs are conducted in a straightforward, Christian like manner.

IV. Character of the work now be-

of the points to he considered, which The Home is ready for occupancy as soon as enough rooms are furnished.

HERALD OF TRUTH.

ORPHANS' HOME. We wisited this institution Jan. 11.

and 12, 1899 and again Oct. 24, 1900. The Home was originally located in the house and on the farm of Bro. S. K. Plank in Wayne Co., O , hut was moved to West Liberty, Logan Co., O., Mar. 28, 1900, and is now well located on the property purchased for the purpose.

I. Date of organization and purpose for which organized.

1. The idea of starting an Orphans Home first presented itself to Bro. David Garher and wife in 1894. The first orphans were taken into the Home Nov. 16, 1896. The Orphans' Home was sanctioned (as a good work but not as a church institution) by the Ohio conference in 1896, and taken in charge of the directors of the Oid People's Home in 1898 with which institution it was incorporated, May 23, 1899.

2. To take care of poor children (giving Mennonite families the preference) teaching them lessons of industry and Christianity and finding Christian homes for them.

II. Of whom composed and how managed. By action of General Conference, Nov. 3, 1893, the management of this institution is identical with that of the Old People's Home. At present Bro. Ahram Metzier is the superintendent

and Sister Anna Autenrieth, matron. III. Condition of the institution as it now exists

1. Building. - The building is of brick and stone, weil built, two stories. Consists of a main part 43x47 feet, and an L annex one part of which is 17x48 feet, and the other 18x22 feet. Contains 16 rooms well lighted and ventilated. Can accommodate from 40 to 50 children. The huilding originally cost \$30,000,-but was purchased with 8 acres of land for the Home for \$1980. Since, 23 acres have been purchased by

a hrother and leased to the Home. 2. Number of children in Home, 11.

Homes found for 30. 3. How cared for. Well cared for. Children have good religious training.

4. Sanitary condition .- Good. Financial.-The Home is shout paid for. Expenses are kept within re-

ceipts. About \$50. in the treasury. IV. Character of the work now heing done.

There are no children received over twelve years of age. Homes are found children as rapidly as possible. Children are placed in Christian homes only. Children having attained the required age, attend public school. Boys are taught outside work under the care of the superintendent. Giris are taught to work about the Home under the care of the matron, Regular devotional exercises are conducted with the children both morning and evening. Children attend Sunday school and church service at the Mennonite

THE ELKHART INSTITUTE.

This institution is located at Eikhart, Ind. The main huilding is 60 feet wide and 72 feet long, and is two stories above the basement. The basement is nsed for furnace rooms, kitchen and dining hall. We spent about a week in investigating this institution, finishing find a decided interest in Bihie study our work Jan. 20, 1899. It was again visited Oct. 20, 1900, and changes noted.

I. Date of organization and purpose for which organized.

1. Started by Dr. Mumaw in 1894. Incorporated in 1895.

3. Building.-The building is heated To provide a higher education for with furnaces and lighted with gas, The recitation rooms and chapel are our young people without exposing them to the dangerous influences sur well furnished with seats. The Labo rounding so many of the schools of our ratory and other departments are furnished as well as means will allow, The literary society has the use of an

II. Of whom composed and how managed.

1. Of stockholders, who are all members of the Mennonite Church, the hylaws prohibiting the sale of stock to any persons who are not members of the church. Foilowing are the officers:

Directors.-Noah S. Hoover, Jno. O Martin, C. P. Yoder, A. D. Wenger, A. B Kolh M S Wambold, C. K. Hostet ler, J. S. Hartzler, Lewis Kulp.

Facuity.-N. E. Byers, J. W. Yoder, J. S. Harizier, D. S. Gerig, W. K. Jacobs, A. B. Koib, S. F. Gingerich, Olivia Good, Addie V. Brunk, Leiia Munsell Line Zook

Note.-These are not all regular teachers, some teach only part of the

2. Managed by a hoard of nine directors elected from among the stockhoiders, by the stockholders, each of whom is entitled to "one vote and no more." The officers, President, Vice President, Secretary, and Treasurer, are elected by the directors from among themseives.

The Boarding Hall in the basement is conducted by the directors. Recitation hours from 8 A. M. to 11.30 A. M. and from 1 P. M. to 4 P. M. Each recitation is 45 minutes long.

The chapel exercises are conducted every morning at 9.30. All students are required to attend same.

All students are required to be in their rooms by 8 o'clock every evening, except Saturday at 10 o'clock. They are required to attend church and S S somewhere every Sunday. Students have free access to the library, subject to regulations of the school.

III. Condition of the institution as it now exists.

I. Financiai. — (a) Salaries. — The officers and directors of the school receive no salary, except the hasiness manager who is paid by the day for service. Teachers receive from \$21 0. to \$720, per annum.

(b) Deht.-The present indehtedness of the institution is \$2144.33, Int. 5 to 6 per cent.

(c) Tuitlon.-From \$8.00 to \$15.00 per

(d) Boarding.-May he had at the Hall for \$150 per week, Furnished rooms may he had at 50 cents per week. (*) The institution would be nearly self sustaining, if it were clear of d. b s.

(f) Secretary's books.-The books are inspected annually hy an anditory committee appointed by the Board of Directors. The reports of these committees, the last of which is dated Aug. 19, 1900, snow the hooks to he correct. On inspection, we found that they are carefully kept.

Morai and Religious .-

The teachers and hody of students, generally, give evidence that (a) good moral standard is maintained (b) All the saiaried teachers and about, 50 per cent of the students are members of the Mennonite Church. W and church work. In the matter of worldly conformity, some of the stu-

dents, as well as many of those in our 1. Departments.-Funds are being congregations, might make some lmreceived and disbursed for the following purposes:

Evangelizing, Old People's Home, Home Mission (Chicago), India Orphans, Home Mission (l'hila.), Armenian Orphans, Foreign Missions, Church Building, Orphans' Home, India Fam ine Relief.

2. Evangelizing.-Ministers are sent out in various parts of the field. 4. Library.-The Library consists of Special fare R. R. permits are secured about 650 volumes, most of which are for ministers and other workers thus materially reducing the traveling ex-

1V. Character of the work now be-3. Chicago Misslon. - This Institu tion is located at 145 West 18th street and has been under the Evangelizing 1. Religious.-Chapel exercises every

Board since 1896. head covering during chapel exercises. Bro. A. H. Leaman is the present Besides these devotional exercises, the superintendent assisted by four work ers. The board has recently purchased school gives instruction in Bible study the building and ground where the Mission is located for \$8750. - The ullding is 25x75 feet and the lot 25x101 2. Secular.-Instruction is given in feet. The building is four stories, part the following courses; Normal, Latinof which is rented for living apart Scientific, Seminary, Bibie, Stenoments and vields an income of \$34

The literary society meets every Fri-There is still an indehtedness of \$8250, on the huilding.

per month.

The cost of living for the workers is from \$3 to \$4 per week. The receipts and expenditures are carefully recorded in a hook. They hold numerous services during the week and make trequent visits to the homes of the poor and needy holding worship whenever permission is given. There is good in terest shown by their congregations though at times the little ones gathered together are a little noisy. A number have aiready united with the church and others would it they were not hindered by their parents. The workers seem to be consecrated, but they are in need of more workers, especially a min ister. The work should be encouraged. The committee would suggest the fol-

owing to the managing Board. That they exercise care in paying out funds.

2. That they make a greater effort II. Of whom composed and how get the needs of the institution before the public. 1. Composed of members of the

3. That the church give the institu-Mennonite Church recognized by Gention its hearty support.

> MENNONITE BOOK AND TRACT SOCIETY. I. Date of organization and purpose for which organized.

 Oct. 10, 1892. 2. To distribute tracts and good

()f whom composed and how man aged 1. Membership confined to mem

hers of the Mennonite Church, 2. In charge of an Executive Committee composed of the President, Vice President, Secretary, Treasurer, and

Tract Editor. These officers are elected hy the annual meeting of the Society. The present officers are: President John Blosser: Vice President, David Burkholder; Tract Editor, A. D. Wen ger; Secretary and Treasurer, Jno. W Weaver: Assistant Secretary and Treas

2. Secretary's Books. - We found nrer, G. L. Bender. 111. Condition of the institution as it now exists.

The Society is somewhat inactive or account of opposition.

Francisi - There is at present about \$114 In the treasury, \$95 of which is to be used for the publication of 640000 pages of tracts.

IV. Character of the work now being done.

HERALD OF TRUTH.

Bibles and hooks for Bible stndy are furnished to our ministers and worthy poor at cost. Religious books to whom apply for them at a discount. Tracts distributed free.

MENNONITE AID PLAN.

The committee went by invitation to examine into the workings of this institution. Finding that the membership of this institution is not strictly confined to members of our church and that therefore this could not be considered strictly a church institution we decided not to make any report. We would say, however, hy way of commendation to Bro. M. D. Wenger, who is the General Secretary, that his books are in excellent shape. He has proven himself a worthy servant.

Respectfully Submitted Committee (D. J. Johns,

MENNONITE S. S. MISSION.

The regular quarterly meeting of the Paradise, Lancaster Co., Pa., on Thursday. October 25

The morning session was opened at 9:30 hy singing, "O Bless the Lord, my Soul," after which Bro. N. H. Mack of Viuois read part of 2 Tim. 2, and offered prayer.

Superintendent Meilinger briefly addressed the house and then called to the chair, Bro. George Wenger, of Gap. Singing, "O Lord our Languid Souls Inspire.

Reading minntes of last meeting, Bro. Mack then preached an excellent sermon from 1 Cor. 16:8, 9. A few thoughts from the sermon are:-When God prospers people they are apt to sit down at ease and let the world go on in sin. It often requires persecution to arouse Christians to activity,

I'aul accomplished his great missionary work by the power and under the guidance of the Holy Ghost. Every Christian worker needs to be filled with the Spirit just as well as Paul.

Singing, "Lead me Savior." Address, 'rimary Work in the Sunday School, by S. S. Kraybill of Maytown.

The brother referred to the concern our Savior manifested for the children when He said "Suffer little children to come unto me," and again in His command to l'eter to "feed my lambs," He spoke of the lasting impressions that are made in the early years of childhood, of the advantage in teaching through the eye as well as the ear, and of having the small children in a separate room from the larger ones.

An interesting and instructive discussion followed in which a number of brethren took part.

Song, "Gather Them Into the Fold." H. S. Jenanyan, of Armenia, now staying in l'atladelphia, heing present, was called upon and responded by a short address in which he spoke impressively of the triumphant power of prayer.

Singing, "Guide me, Blessed Savior. The meeting then took a recess to 1:00 P. M. during which time iuncheon was served in the basement of the

From 1:00 to 1:30 a song service was held, after which Bro. Amos Hoover of Gap offered prayer.

In the annual election of officers the present board was unanimously re-

The hretbren, Christian Stauffer and J. B. Lindiman, were appointed anditors to audit the accounts of the treasnrers of the S. S. Mission and the Welsh Mt. Industrial Mission.

Reports were heard from the five Mission schools now under the care of the S. S. Mission, and also from Red Well, formerly a Mission school but now a self sustaining Sunday school and congregation.

Song, "Work to day for Jesus,"

Sermon, hy Benj. Weaver of Churchtown. Subject, Christian Cross hearing. The Christian's cross is the self-denial he makes for Christ's sake and the principles He has taught us. We some. times create crosses for ourselves for the bearing of which we receive no reward. He feared sometimes that we as a people were too prosperons in worldly matters to make good Christian workers. Our Lord had nothing at all of this world's goods.

Song, "Go Work in my Vineyard." S. H. Musselman, chairman of the Board of Directors of the W. Mt. I. ennonite S. S. Mission was held at Mission stated that they have had ahout seven hundred visitors at the mission during the past summer. The new dwelling and store are nearing completion. They are manufacturing carpets, shirts, brooms, etc.

Isaac E. Hershey who frequently visits the mission and Jacoh H. Mellinger a director and now assistant superintendent of the mission gave some of their impressions which were favorable and encouraging to the Industrial Mession

Address: Harmony, hy C. M. Brack bill of Gap.

The Bible is made up of many books, some of which are historical, some prophetical and some poetical. There is not exact sameness in these writings, yet they form one perfectly harmonious

It is so with the Christian church Although we as members may not all have exactly the same ideas, inclinations, impulses, etc., or the same work to do, yet if the spirit of Christ is in as there will he a harmonious body without exact sameness in the individuals composing it.

A number of visiting brethren favored the meeting with excellent five

After some remsrks by the Gen. Superintendent the house sang "Almighty Sovereign of the Skies," "Sweet By and By" and closed with the Doxology and Lord's l'rayer. The meeting was feit hy ail present to have been one of unusual interest and of an upiifting, inspiring influence.

AMOS A. RESSLER, Secv.

THE ROMAN CATHOLIC CHURCH AND THE SABBATH.

Two corrrespondents have written denying our assertion that the Roman Catholic Church did not change the Sabbath from the seventh day to the first day. Both of them assert that the change was made in the time of Constantine the Great, and give what they suppose to be historical authority for their assertion.

If that statement were true it would fully prove what we said, instead of

egent delegates.

refuting it; for the Roman Catholic Church bad not come into existence at the time of Constantine. But as a matter of fact the statement is not true. The first day was first officially declared to be the proper day for the observance of the Saubath in the time of Constantine, but that official declaration was merely the adoption and confirmation of what had gradually become the common practice, at least, in the western churches; it did not change the day.

Of course all Roman Catbolics hold that their church has come down from the days of the apostles, and is, therefore, the only original and true church, If our Seventh day friends believe that to be the case, they should become Roman Catholics, and should keep the first day because the Catholic Church the Roman Caudic Churcu has come down from the days of the apostres. tuey will do well to had out when and how it originated before they under take to teach other people church history.—The Weekly Wilness.

MARRIAGE.

KAUFFMAN-YODER.-At the bome t the bride, dear Mattawana, Pa., lov. 21, 1900, by Michael Youer, Br . NOV. 21, 1900, by Michael Youer, Br. David Kauffman, latery of Idaho, and Sister Lean Yoder. We regret to give up Sister Yoder in our church and Sud-day action where workers are inuch needed, but hevertheless we say with all our hearts, God bless the young family in their Onio home.

DEATHS.

MILLER.-On the 31st of Oct., 1900, near Sulpshewaus, Lud., of paralysis, Maria, wife of Fre. Eli S. Milier, aged Maria, wile of Fre. Ell 5. Miller, aged 77 years, 2 months and 24 days. Sister Miller was a faituful member of the Amish Medudonte Churcu from her youth, and in the fast years when she was almost helpless she bore her trials with Curistian fortitude, only desiring with Curistian tortitude, only desiling to depart and be with Christ. She was the mother of fifteen cundren, seven preceded her to the eternal word. Buried on Nov. 2. Services at the Lu-pold M. H. by D. J. Johns assisted by S. Gindlesberger of Penus, and J. D. Miller.

HERSHEY .- Fannie, wife of Benja-HERSIEY.—Failine, who or both min hierabey, of near Paradise, Lancaster Co., Pa., died ou Nov. 6th or acute kiduey troude, suddedly brought on by a severe cold. So sundeuly and death follow the sickness, we scarcely realized that she was seriously ill, she being sick ouly three days. She was yet young in ouly three days. She was yet young in years, being only a little over 32 years of age. She leaves a husband, four lit-tle aughters, and a little son; two lit-tle sons have gone hefore, one only a little over a mouth before mamma Enperal services were held on Saturday the 10th, conducted at the bouse hy Blah, Issac Buy and at the Paradise the 10th, conducted at the bouse hy Birh. Issac Eby and at the Paradise Mennonite church by Bro. C. M. Brack-bill assisted by Bro. John Senger. Her body was laid to rest in the new graveyard at Paraoise.

HORNER -- On the 19th of November, HORNER.—On the land of Normber, 1900, in Stony Creek Twp., Cambria Co., Pa., of cancer of the stomach, Daulei Horner, aged 62 years, 2 months and 15 days. Buried on the 20th. He raves a wile, six daughters, two sons,

GRIFFITH .- On the 29th of Septem ber, 1900, near Johnstown, Pa., Molile, wife of Edward Griffith, aged 24 years, s months and 11 days. She was a mem her of the Lutheran Church. She al her of the Littleran Church. She al-ways appeared to be strong and vigor-ous until disease took hold upon her, then she soon had to yield shd pass away. Buried on the 1st of October at the Blough Mennonite meeting house, Funeral services were conducted by S. D. Yoder and Simon Layman. Text

Luke 7:34, "Seest thou this woman?" She left behind a a rrowing hushand, two small children and many Iriends to urn for her.

BLOUGH .- On the 25th of October. BLUUGH.—On the 25th of October, 1900, near Johnstown, Pa, of Infirmities of old age, Sister Fanule, widow of Bro. Henry Blough, deceased) aged 89 years. I month and 5 days. Burled on the 27th in the Blough Menonalis graveyard. Funeral services were dicted by S. D. Yoder. Text, Rev. 22:14.

BLOUGH -On the 1st of November, BLOUGH.—On the 1st of November, 1900, in Somerast Co. Pa. Vera Marguerite, only child of Bro. E J. and slater Emma Blough, aged 3 months and 21 days. Burled on the 3rd at the Blough Mennosite meeting house. Services by L. A. Bloogh and S. D. Yoder, Text, Jno. 16:29.

BUCHWALTER.—On November 4th, 1900, death claimed Bro. Henry Buchwatter of Lordstown, Trumbull Co., Onto, aged 67 years, 9 months and 20 days. He suffered from a severe attack of typhoid tever, against which his vigor and vitality could not prevail. After three weeks of sickness, camply After three weeks of sixthese, canny and peacefully he laid by the labors of this lile. Deceased was born at Bird-iu-hand, Lancaster Co., Pa., and accom-panied his parents to Dalton, Wayne Co., Ohlo in 18:0. From which place be and in 1884 to his late home in moved in 1881 to his late home in Lordstown. He was married to Bur-bara Rudy in 1862. To this union were born nine children, seven of whom are living. He united with the Mennonite Church near Orrylle twenty-three years ago, during which time he stradfastly cherished the hope made manifest at Bethlehem and Calvary.

Bethlehem and Calvary.

SMITH.—Eliza Smith (maiden name
Green) was born in Frederick Co., Md.,
August 31, 1810, dean in Clark Co.,
Ohio, November 12th 1990, aged 99
years, 2 months and 12 uays. 10 the
early part of her life she was a memi er
of the Lutherau Churen and about live of the Lutherau Church and about live years ago she united with the Meuno-nite Church and remained faithful un-if death. Buried on the 14th at Greid-er's meeting house. Funeral services by Moses Brenneman from Pas, 90:10. She leaves two aged sisters, two sous, a She leaves two aged sisters, two buss, anumer of grandchildren and great grandchildren, besides other relatives, to mourn her departure. Very few people live to he as old as Sister Smith was, however 1 was informed that her mother lived to be 100 years old and as we have the hope that she is gone to reap the reward of the righteous, may all prepare to meet ber on the other

LEHMAN .- On the 5th of Nov. 1900, LEIMAN.—On the 5tb of Nov. 1900, Bro. John D. L.-hman died at his heme near Chambersburg, Franklin Co., Ps., aged 62 years, 10 months and 20 days. He suffered from a complication of size eases 100 reports of the complex of the comp He leaves a deeply bereft widow, one son and three daughters to mourn the loss of a dear companion and father. Funeral services were conducted at the Chambersburg meeting bouse, by the brethren Peter Wadel in German and brethreh Peter Wader in German and P. 11. Parret and Henry Bricker in English, from Rev. 14:12, 13, where a large concourse of friends followed him to his last resting place. May his rest be sweet, and may we all so live that we can meet bim over yonder.

ZOOK.—At Allensville, Pa., Nov. 17, 1900, Elsle E., daughter of L. Milton and Susan Zook, aged 6 years, 3 months and 3 days.

months and 3 days.

WENGER.—Bro. Nosh Christian
Wenger was born Oct. 5th, 1835, In
Rockinsham Co, Vs. moved to Knox
Co., Tenn., 1859, died Nov. 5, 1950,
aged 65 years and I month. He was
huried the 8th, in the Mennonite burying ground, in the presence of many
friends. He lesves a wife, thore
daughters, and the present at the services which were
to mount his departure; these were all
to mourn his departure; these were all

ducted by Pre. N. Z. Yoder and others from Rev. 14:13. His death was caused by a cancer in the stomach.

BUCKWALTER .- Near Palmyra, Mo., BECKWALTER.—Neal rainlys, Mor. 15, 1900, of diphtberlic croup, Jacob Elwin Buckwalter, only remaining child of Ezra L. and Anna M. Buckwalter, aged 6 years, 9 months and 28 days. On account of the virulent character of the disease no public runeral was held, and on the afternoon of the 16th bis remains were followed to the grave by bis sorrowing parents and a few friends and neighbors, where brief services were held by Pre. John M. Kreider. "The Lord gave, and the Lord but taken funeral was held, and on the afternoon Lord hath taken away; blessed be the

name of the Lord."

Horsino.—Near Allegheny church, Brecknock Trip., Berke Co., Pa., Sleiter Co., Pa., Bish, Jacob N. Stribacher of Mount Joyand Henry Good of Bowmansville.
The words of the text were those she expressed on her death hed. Rev. 22:
20. Sister Horning joined the Menonite Church in her vonng years and lived an exemplary Christian life up to the time of her death.

ADVERTISEMENTS.

Our Family Almanac for 1901 is now ready for delivery. All orders will be promptly filled. It is one of the best almanacs published in this country. It contains besides the complete astronomical calculations, several excellent Illustrations, and a very good selection of reading matter that is both interesting and useful. Our almanac this year should find its way into every Mennonite household. If you did not have one last year, be sure to send for one Prices are as follows:

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gan,
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were received into the church upon confession of their faith. Bethlehem may have been an insignificant piace to be chosen for the birthpiace of Jesus, the King of kings, but Beitlahm was the "house of

King, the king of the house of bread.

HERALDOFT RUTH Organ of 15 Conferences in the United States and Canada,

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., DECEMBER 15, 1900.

VOL. XXXVII. No. 24.

ARRAM B. KOLB. Editor

ar-Entered at the Post Office at Elkhart, as

Christmas Thoughts, Modest Apparel. Duty of the S. S. Teacher Jur Famine Experience, Mission Notes. Bunday School Lessons, Correspondence orrespondence bristianlly at Home. How can Young People be won for and held by the S. S.?

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the World,
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EDITORIAL NOTES.

Christmas Greetings to all!

Take Jesus into all your plans.

Change of address.-Samuel Sia baugh, from Plevna, Ind., to Greentown, Ind., R. R. No. 2.

"Thou shalt call His name Jesus; for He shall save His people from their sins." Has this Name such significance to you?

Bethiehem hearts only is found a birthpiace for Christ to-day.

Baptismal services were held on the 18th of November in the Pleasant View M. H., near Milford, Seward Co., Neb., when twenty two young people

Minister Ordained .- In the Bioom

Thursday Nov. 22nd. The lot fell on the profession of arms, long regarded will be valuable to the church in propor Henry G. Angiemoyer. May the Lord the most honorable, made the most distribute to the general interest taken in its make him an instrument of much good honorable." in His vineyard.

Thanks, correspondents, many the "suggestion" in the last issue was not only kindly received, but properly understood. God bless you. Let us, by the grace of God, continue to labor together for His giory and the upbuilding of His cause. Correspondence is ions, and the slarming list of fatalities solicited from every one of our 600 or credited to them should be enough to more congregations.

A dispatch from Moscow, Russia, dated Dec. 7 states that Russian consuis in Turkey report a dreadful condition of affairs in Armenia, and that hundreds of Armenians are daily being the Herald since 1867, for a period of that the Herald is to become the orkilled. It appears as if the diabolical over thirty-three years, and she is now object of the "unspeakable" Turk to kill all the Armenians who do not em like writing a letter myself. I have a or why it should be at all spread or bebrace the religion of Islam is being car. Herald in my hand now that were lieved we do not understand. When rled out according to the original pro-

In connection with the sad case of desertion and destitution as described in the Home Misslon notes in the issue, Bro. C. K. Hostetier sends us a letter showing that the Pennsylvania Rv. Co. has offered transportation from Chicago to Urbana, Ohio, for these children to the Orphans' Home at West Liberty. Ohio, at one haif of the regular half Christ was born in Bethlehem, the rates ordinarily granted for use of chil-

> Dhamtarl, C. P., Oct. 10th, 1900. -Bro. Ressier writes under this date that there are now at the Mission, 181 in the orphanage; 2,000 are fed in the kitchen. They also have 500 in the poor house, 114 in the hospitable and about 100 patients outside of the hospitai. They are about to close the famine work for that region. They had a rain the previous Sunday and since beautiful weather.

At an address before the patrons of bread," and they who would have the the Montedore (Jewish invalid) Home will promptly take up the work as who expect to do any traveling during bread of life must find Bethlehem's in New York on Thanksgiving Day signed to them in the matter of select. nextyear to make application at once for Andrew Carnegie, the well-known milsaid: "I was recently asked what evil I some hymns which nearly all of the sist in paying their traveling expenses. ing Glen Congregation votes were taken would wish most of all to see abolished. congregations will have among those Those who live outside of the prescribed for candidates for the ministry on Sun- I wrote: The killing of man by men selected, there is nevertheless a wide territory can only get annual permits if

George Arthur Pearson who on the 7th inst. suffered the extreme penalty of thanks. You have given evidence that the law at Hamilton, Ont., for the crime of murdering a young woman, made a statement before the execution in which he solemnly warned young men not to smoke cigarettes or carry pistois. They are a pair of dangerous compankeep a boy of ordinary sense from cultivating their acquaintance.

lowing is from one of our patrons resid-

Brother, sister, are you excusing your inconsistent conduct on the ground that some one else in the least of all the cities of Judah; and in dren between the ages of six and tweive church is doing no better. Have you failen so low as that? Do you not see that you are not condemning that other one so much as you are condemning yourself? You realize and confess that by doing what the other one does you are doing wrong. Perhaps the other one does not realize that he is yourself have a desire to do what you condemn in another

day, Nov. 18th, and the lot was cast on under the guise of war.' I would see field from which to choose, and the book their work requires them to spend 30

compilation. Now is the best time to go to work. The ministers are receiving letters with suggestions as to how the selections are to be made, the HER-ALD a short time ago contained practical suggestions by the brethren M. S. Steiner and J. S. Shoemaker, to the church at large, and therefore the work should be gotten under way before a iarge part of the members have forgotten about it. Let there be a general move forward in this matter

Renewals of subscriptions have been coming in very satisfactorily in the re-From one of our Readers.—The fole eent past, a matter which gives us much pleasure. We hope all will renew. ing in Canada, who has been reading There is a false rumor in some mouths gan of a faction. Not to the editor's 73 years of age. She says: I feel to day knowledge, and how this rumor came ceived in 1867, and we have received it the editor speaks of "our people," all regularly every since, and as far as I those are meant who adopt the eighteen know it has always been paid for. I was articles of faith commonly known as 73 years old in October. It was seven our "Confession of Faith." Of this years in July that my husband died. "faction," yes, the HERALD is the or-* * * * The Herald of Truth has gan and exponent. From this faction aiways been a welcome visitor in our come nearly all the contributions and home. I close wishing you all the Lord's the support, and while in the natural MRS. _____ course of events changes come on the subscription list, we trust that no one will be frightened into running away from where there is no danger. We will be glad for your renewals and for the subscriptions of your friends, and hope the HERALD will thus find many new friends in the coming year.

> CLERICAL RATES The rules of the Centrai Passenger Asso. FOR 1901

ciation for 1901 are the same as they were in 1900. Minisdoing wrong. But even if he does, ters who desire to make applications "thou, O man, art inexcusable" on that for annual permits can get application score. Be honest and say that you blanks by addressing C. K. Hostetier, Sec'y Mennonite Evangelizing and Benevolent Board, Eikhart, Ind. Bianks can also be furnished by local ticket We hope that ail our congregations agents. We would urge all misisters ing hymns for the new Mennonite annual permits as a matter of economy iionaire "steel king" and philanthropist, Church Hymnai. While there are to themselves and the churches who as

IT MEAN?

martyrs? The old gospel showed mii-

and has been very liberally supported

ablest writers and teachers in our de-

nomination. God bless yon all richly

grace the HERALD shall continue to be

the organ of the Mennonite denomina-

tion as a whole, with no selfish, one-

sided interests to support and no inter-

est that proves a spiritual benefit to

individual and denominational growth

to ignore. Relying on God for guid-

ance, and on the prayers of His chil-

dren to support us in the work we shall

go forward. We trust that all our

the HERALD into new homes, but

shove all, will you pray that the HER-

ALD may be instrumental in building

up and uniting the interests of the

church in the great cause of Christ.

The grace of our Lord and Savior Je.

sus Christ, the love of God, and the

communion of the Holy Ghost he with

PERSONAL MENTION.

BRO. I. A. WAMBOLD of Breslau.

Ont., is at present visiting among the

D. H. BENDER of Tub, Pa., closed

the series of meetings in Jasper Co.,

von ail Amen

brotherhood at Markham

at Neutral, Kansas.

(Amish) M. H., Lagrange Co.

readers will not only remain with us

who are engaged in any other occupation than farming, aside from their ministerial work, are debarred by the rules of the Associations from getting annual permits. Trip permits can be secured for such ministers however. whenever their traveling is done in the interest of the church, by applying to the Secretary of the Evangelizing Board

And His Name shall THE ALL SUFFICIbe called: "Wonder-ENCY OF CHRIST. ful, Counsellor,

The Mighty God, The Everlasting Father, The Prince of Peace." What more could a lost and ruined world,what more could a saved world-wish in a Savior than He who answers to ali these names! Count the names on your fingers and you have the fuli hand. Verily, God's hand of hiessing was full when He gave the world such a Savior. Truly, He is all and In all. However man may quibble at his own or other men's imperfections, in Christ Jesus we find perfection, for in Him dweit all the fuliness of the Godhead hodliy. In Him we find Abundance (John 14:13, 14), Blessing (Matt. 5:3-12) Cleansing (i John 1: 7), Dsiiverance (John 8: 32, 36), Everlasting life (John 3: 16), Faith (Heh. 12: 2), Grace (John 1: 17), Holiness (Heb. 12: 10), Humniity (Phil. 2: 5-8), Innocence (John 1:29; Isa. 1:18), Joy (John 15: 11: Rom. 15: 13), Kindness (Eph. 2:7), Love (John 15: 13; Rom. 5:8), Meek ness (1 Pet. 2: 21-24), Nonconformity (John 18: 36), Obedience (Phil. 2: 8), Purity (i John 3:3; Mai. 3:3; Tit. 2: 14), Quickening (Eph. 2:1), Rest (Matt. 11: 28, 29; Heb. 4: 1-9), Sanctification (1 Cor. 1: 30), Tenderness (Jas. 5: 11), Unity (John 17:11, 20-22), Victory (1 John 5: 4, 5), Wisdom (Luke 21: 15; 1 Cor. 1:30; Jas. 1:5), 'Xaltation (Eph. 2:5-7), Yoke-fellow (Matt. 11:28, 29), Zion (John 14: 2, 3; Rev. 3: 2i).

Sister Catherine F. APPRECIATEDind., in renewing her subscription for the lighand states that "the HERALD is good company." Aithough our dear sister's evesight is failing to some extent she can still read the HERALD, and and the establishment of saloons everyher interest in the work of the congregations and the growth of the church seems unahated. But not the aged alone enjoy the HERALD. A young brother, who has been a member for hut a year, says, "i appreciate the HER-ALD. Especially do I love to read of those who have made a covenant with cused from helping to bear the burden God and have united with us to work of a condition which is so favorable to for God. The doctrinal articles also have been a great help to me and I are ready to burden the people with a have been greatly blessed and strength- curse, and rejoice in war, but they themened in studying (not only reading) selves will not move these burdens with them. Can't you get our ministers to one of their fingers. That is not audacwrite more doctrinal articles?" How ity, impertinence, inconsistence or about it, brethren in the ministry, and greed,-It is worse,

days or more in the territory. Ministers others, too? We shall be glad to have "sound doctrine" and plenty of it; not simply "church rules," but gospel teaching. There are others to whom missionary news is of special interest; he pretended to believe to be the latest ture, that builds up the inner man. other and be helped on the way of life. And may the HERALD be used as a plain, old gospei as taught by Jesus means of edification to old and young. and afterward by the aposties and Let the articles be well "boiled down," and let us be sure that they have the Holy Spirit Inspiration, for then only thought that this old gospel, because it tieth century of the Christian era sevwill they have the true Cospel ring that was given by an all wise, all powerful eral years. This accounts for the will find a responsive chord in regener-

no matter how uncultured the messenger might be who delivered it. We At the recent opening of ongress, there were as usual and changed with additions and omlsrepresentatives of various interests at hand with petitions and recommendations, etc., but mostly for re-Gospei of Jesus Christ. It is probably duction of taxation on certain articles of manufacture. Of these representsthan some ministers are, but the gospei tives a large and influential lobby was present whose members, representing is not to blame for that. We know that there are some principles, some the tobacco and liquor interests, are particularly anxious to have the war tax teachings, some special requests and instructions in the last will and testathese "twin necessities" removed. ment of our Lord and Savior that are not The drug men were also well reprebeing carried out because some of the sented with a request to have the presexecutors of the will are not np to date ent war tax removed from proprietary enough, too ignorant of the contents of patent medicines. So! are not the selfthe will or else too bigoted or too weak ishness and audacity of some people wonderful! Perhaps the nature of their business makes them so. What the lawful heirs, and thus depriving class of people derived as great direct these heirs of some of the privileges and present benefit, as well as laying a and henefits which the will bequeaths good foundation for future benefit, to them. But that is not the fault of from the recent war in Cuba and the the old gospel, but of the messenger. Philippines as did those in the tobacco, Then, if the old gospel is really "np to liquor and patent medicine business. date" in every respect, is it not doubly The great liquor demon is rubbing his siliy, yea sinful, to blame God with a hands to day over the spiendid new want of wisdom in giving the oid gosopenings for his husiness in these pel just as it was written nearly two thousand years ago? The up-to-date islands through the war. And now the demon wants some one else to pay the gospel is the whole gospel, not certain parts of it with certain parts left out, Welty of Clay City, expenses for his benefits! We advocate not war, but consistence, and the or their true meaning explained away, liquor demon is as inconsistent as he is by out of date and out of Christ minisunprincipled and unscrupulous. The ters. introduction of liquor by the wholesale THE TIME? where in these newly acquired islands will be one of the greatest hindrances

to mission work, to civilization, and to

general advancement, and Satan and

his angels and servants know it. hut

they do not care. But such outspoken

audacity as a formal request to be ex-

their interests is remarkable. They

And this ends the In the estimation of many the stepping out of the old pleases one displeases another, With important event, and great prepara- vain to look for approbation from ail, tions are heing made to "see the old or to hope to escape the criticism of the self, is the result of human calculation. made by the whole civilized world, is bearance. I have endeavored to tell

What do people mean when was not generally adopted until several What Does they speak of an "up-to- hundred years after the birth of Christ, date" gospel? Mahomet and it is now generally admitted by produced what he pretended to believe students of chronology that the Roman suited the needs of his time and its Abbot, Dionysius the Little who introand still others who love all reading in social and religious conditions. J. duced the "Anno Domini" epoch in general that appeals to the spiritual na- Smith the Mormon gave the world what Italy in the 6th century, made an error of about four years in his calculations, God bless us all as we are laboring for message from God. Have people since in other words, that Jesus was born one another, and trying to help one another found something new in this line, about four years before the year which and which they distinguish from the we would call A. D. 1.

Hence Jesus was born, not 1900 years ago, but at least 1903 or 4 years ago, and, counting time from the actual year lions the way to everlasting life. We of His birth, we have been in the twen-Savior, with a view to suit all ages and apparent discrepancy between the age circumstances, was always np to date, of our Lord and the "time" of events as given in the Sunday School Lessons, which matter has been several times know that encyclopaedias, dictionaries explained in the Herald within the and kindred works have to be revised, last few years. Many, who have been predicting great and supernatural sions, to keep them up to date, but we events for the opening year of the did not know that this was true of the twentieth century of the Christian era should know that that year is already true that the gospel is more up to date past, and that whatever the Lord has in store for us in the coming year is not because it is the first year of the twentieth century, or that it is, on this account, to be an unusual one in the dispensation of Providence. But whatever the time or the year may be cailed, God wants us to make proper use of it, and in this respect the last day, or any other day still left us, of the old year is just as valuable and of as much imkneed to make known the whole will to portance in His service, as is the first day or the first year of the new century.

FINIS. editor closes the work on the HERALD for another year, the fourteenth year of his work on the pa-The work of the past year was blest with comforting experiences, although interrupted for several months by iliness, and trying in the extreme at times owing to the feeling of lnability to meet the demands as well as the needs of the circle of readers whose preferences are naturally varied and possibly to some extent divergent. We had to realize what probably all do who are compelled to battle with such conyear, the century! ditions, that what satisfies one does not satisfy another, or, more, that what year, the old 19th century, into such conditions to meet-and they are the first year of a new century, is an to he met everywhere - it would be century out and the new century in." displeased, but it has been our humble, Ail this preparation, even the event it- fervent prayer to be so directed that God might approve. Human weak-The calendar as now adopted by all the nesses and frailties make imperfections Christian countries calls the year that and errors possible, and the work has will begin on the day commonly known on this account been imperfect and as January 1 "the year of our Lord marred here and there hy errors, and 1901." But even this statement, tho for these I ask for forgiveness and formisleading. The "Christian Calendar" the truth in love for the benefit of all,

With this paragraph the

and if in the presentation of the same I Bro. S. F. Coffman who held a serters, desires and is best pleased with birth of the great Master. On the have failed in the manner of presenting lies of meetings at Breslau, Ont., ex. the incorruptible. it, so that wounds have been made unnecessarily, I ask the reader to hear with human infirmities, and rather take closed on the 6th with 20 confessions, the matter to God in prayer in behalf all but one of them pupils of the Bresof the writer, than to your fellow man lau Mennonite Sunday school. for sympathy. The HERALD has received many expressions of good will,

For the Herald of Truth

but that they will assist us in bringing old Judea, lies the town of Beitlahm, the ancient Bethiehem.

"Though little among the thousands

tates, brings joy to the royal family, and may he a momentous event in the history of a nation. It may even figure largely in the history of the world Such births are heraided throughout the nation, and occasionally the memories of such events are retained and renewed by annual festivities and celebrations. This birth at Bethlehem by lowly parents, by no means prominent citizens of their country, was a heav. enly project. It was wafted through heaven hy angelic throngs.

and is now engaged in the same work PRE. NOAH METZLER of the Yellow Creek Cong., in this county, is at present holding meetings in the Forks PRE. DAVID GARBER of Namps, Idaho has been visiting in the states of Iiiinois, Indiana, Ohio, and Pennsylvania since the General Conference.

THE EDITOR of the Herald der Wahrheit, G. G. Wiens, left on the 30th among some of the congregations in Nebraska

BRO. C. Z. YODER of Weilersville. Ohlo, has been making a tour of the western states since the General Conference in the interests of the Old Prople's Home

BRO. W. B. PAGE has been addressing a number of meetings in Eikhart and LaGrange Counties in the last few weeks in the interest of missions. He returned to Elkhart on the 6th of Dec. and will probably remain at home untli after New Years

pects to visit relatives and friends at Elkhart, his old home. The meetings

BISH, CHR, D. TROYER of Baitle, Ohio and Pre. Jonas Troyer of Charm, by able contributions from some of the Ohio, recently visited the church in Newton Co., Ind., holding communion services there. Votes were also taken for your labor of love. As God gives for a minister and the lot cast, failing on Eii Miller. May God give him strength for every need

CHRISTMAS ARTICLES.

CHRISTMAS CELEBRATIONS

Far away among the rugged hills of

of Judah," the very name suggests to all Christendom the place of the birth of a lowly babe nineteen hundred years

The first born babe of earthly poten-

But heaven could not contain all the joy. The "good tidings of great joy" must be heraided to the inhabitants of the earth hy a "multitude of the heavenly host," with a "peace on earth, good will toward men." This announcement was hy no means sufficient for such a great event. A sign must be given among the heavenly bodies, whereby the wise men from the East knew in fallihiy the time and place of the birth. These were not the first reports of the glorious news. Hundreds of years he. fore this time the prophets spoke of Him who was to come—"despised and rejected of men." In order that all men might he saved from an endless of November for a two weeks visit death as the result of sin, God even made known the glad tidings to our first parents, and thus by looking forward to Him who should "bruise the serpent's head" ail mankind might be

> Earthly rulers minister carnal things, and rule over that which is corruptible. Here is one that is horn King of kings, who came not to minister carnai but spiritual things, and to "save his people from their sins." The earthly kings desire pomp and show. To this heavenly King, the greatest humility is the most pleasing. The kings of the peopie enjoy the carnal and corruptible The King of kings the incorruptible.

The one ministers, desires, and en-

Carnal gifts then satisfy the carnai. but it takes spiritual gifts to satisfy the spiritual. What then would be the proper way to celebrate the birth of the Redeemer

of our souls? Or, in other words, how may Christmas be celebrated to renew our memories of the sacred hirth? Will a stomach gorged with turkey, cakes and sweetmeats point to the birth of Him whose meat and drink was to do the will of the Father? Will a head racked with aches and pains as a result of a day's sumptuous living remind the victim of the incarnation of Him who "healeth all thy diseases"? Have candy and popcorn the tendency to impress upon the minds of the chil dren the real meaning of the birth of Him who so dearly loved them and said "Suffer little children to come unto me"? Does the average Christmas gift fill the soul with adoration and praise to God for the gift of His Son? Or, in a few words, does the carnal and corruptible satisfy the spiritual and incorruptible? These are questions for reflection. Let each answer for himself, and "be fully persuaded in his own mind." If any or all can be answered in the affirmative, then we know what we may do. If any or all are answered in the negative, then the way of duty

It is said by good authority that festivities and giving of gifts on that day are customs borrowed from the heathen, who celebrated this day, not as the day of Christ's birth, but as a day dedicated to their gods. It is not probable that December 25th is the day of Christ's nativity. History telis ns that the Christian church took up this day and gave it a new impetus. It may safely be said that the church found it at Rome. The Christian church changed the object of rejoicing-from heathen gods and nature to the birth of Christ-but made little change in the manner of celebrating the day. Since the object of celebration was changed from the earthly to the heavenly, should not the manner of celebration

have been accordingly changed? In celebrating this day let us keep in mind the true meaning of the hirth of our Redeemer, who has saved our souls from an endless death; who was the best gift heaven could afford, being presented to us by the Father; who gave Himself to the church to sanctify and cleanse it; who now sits at the right hand of God interceding for us; and who now desires that "whatsoever we do in word and deed, we should do to the honor and giory of God."

Namva, Idaho.

For the Herald of Truth,

THE CHRIST

BY D. H. BENDER

"His name shall be called ... Counsellor."-1su. 9:6.

As Christmastide approaches again our minds are naturally led back to the time and especially to the incidents that figured in the history of the nativity of our Lord and Savior Jesus Christ.

At Bethlehem the crowded condition of the public inn, the stable accommo-

plains the announcement by the angels to the shepherds of the "good tidings of great joy," the sudden appearance of the heaveniy choir praising God in angelle anthem-"Giory to God in the highest and on earth peace, good will toward men."

In the distant East the wise men of God foilowing the prophetic star via Jerusalem to the little town of Bethle hem and there pouring ont their gifts to the new born King. The joyfui excitement with which the people in general received the news that in the city of David is born the King of the Jews and the Savlor of the world. Notwithstanding the consternation and

It appears mysterionsly strange to the finite mind that many, many years before, the prophets had revealed to them and they in turn told to the world the exact time and conditions of this great event, also minutely describing the nature, disposition and work that should characterize this Jesus, stating by what characteristic names He should be known - Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. In His life on earth He fully demonstrated these suggestive characteristics. He did wonderful things, gave wise counsel, proved Himself mighty be yond all that the world had ever witnessed, acted the part of a tender, lovlng, sympathetic father, and above ail, lived out, fully, the great doctrine the world so much needs, yet so little sppreciates to day, "Peace, good will toward men."

Let us briefly consider one of the great guiding features of His life and work, that of "counsellor" or instructor

The world was, at the birth of Christ. and is still more so at this frantic age, in sore need of wise, healthful counsel, Solomon speaks a great trnth when he says, "Where no counsel is the people fail." How it is exemplified in almost every cailing, profession, or position in

The politician in his mad rush for office, fame and power would do weii for himself and for his constituents, to "strive lawfully" instead of resorting to all manner of inconsist encies, dishonorable, disreputable and wicked devices to win in the race, knowing that "if a man also strive for masteries, yet is he not crowned except he strive lawfully." If the husiness man while contemplating success and worldly gain by shrewd underhand, dishonest tactics, often taking the advantage of his poor and less "worldly wise" fellowman while adhering to the advice to be "not siothful in husiness," would also apply with the same zeal the counsel to "provide things honest in the sight of all men, he would not only win for himself the respect, confidence and patronage of the people generally, and thus enhance his business, but would be furthermore hiest with a clear conscience, peaceful sleep, favor of God, and friends that would, when he fails, receive him "into everiasting habitations,"

But to the Christian, the professed follower of this Savior, Prophet, Priest and King, do His counsels especially apply, and how much he needs them daily and constantly.

An elder, set over a flock of God's joys the corruptible; the other minis- dations for Joseph and Mary, the lowly heritage when troubles arise, dissen

even persecution of himself by those support he is troubled on every hand, cast down, discouraged, then it is that he needs the wise counsel of the great Bishop of our souls for he is then in the greatest danger of allowing his own will and dictations to predominate, Satan watching for and improving every opportunity to have him act desperately and rule in such a way, that in stead of bringing about "harmony and peace," the contention is augmented, the breach made wider, and the church made to suffer untold and unnecessary evil. On the other hand, when an eide under such trying circumstances, hnmbly recognizes his position and calling in the church not as "Lord over God's heritage," but as "servant of aii," and follows the counsel of the inspired word to "reprove, rebuke, exhort, with all long suffering and doctrine," first exhausting every effort along the "more joice with unspeakable joy when God excellent way" of love, torbearance and gentieness, and not "cut off" until bie for poor, sinful flesh to be restored it is evident that all other remedies again to the primeval glory of man are of no avail, he wifi hold the good will of all true members, have the a High Priest forever after the order of divine sanction, and the church will be more nearly a unit in all that is con- hooved him to be made like unto his summated The church generally is counselled to not "rebuke an elder but and faithful High Priest in all things entreat him as a father." We should stand by him and support him in ail that is right, entreat as a loving parent 2:17. when in the wrong, pray for him at ail times and under all circumstances. The minister, evangelist, deacon, S. S. superintendent and every other worker in the Lord's vineyard, let us at all times but especially in times of special responsibility, never be satisfied to act on our own counsel alone, but whether in the pulpit or in the pew, whether in authority or under authority, whether of high degree or of low degree, rich or poor, old or young, whoever, wherever, or whenever we are placed in a position to do or say anything for the Master or that which will affect our fellowmen iet us seek, iearn, follow His counsel. It is always necessary and safe. The counsel of our friends is often wholesome and heipful, we need more of it, but the counsel of the Lord Jesus. which comes to us by His sacred word from His perfect example and through the sweet communion with Him in prayer and the conviction by His Holy Spirit, aiways satisfies the earnest seeker for light, and when followed brings about the most successful re-

Even in celebrating the birth of this great Counsellor do we need to consider His teachings and practice more of His nature and keep His sayings in our churches, by our Sunday schools, in our homes. Instead of the flashy, vain decorations both of person and building, the costly and sumptuous dinners and the carnal entertainments, we would "give gifts" to the poor and to the mission cause, in order to send the "giad tidings of great joy to all people" that God has given to the world one who is able to save them from "their sins," our celebration would be more acceptable to ilim whom we mean to honor and serve.

Parents, teil your children the simple, beautiful story of the birth of Jesus and what it means to them, instead of filling their little minds with stories of

sions, contentions and ungodiliness in Santa Claus, reindeer, chimney de- this immortal principle is incased in any form among the members, possibly scents, etc., etc. Remember the divine these tenements of clay it beautifies counsel, "Lie not one to another," and from whom he should expect the truest the deciaration, "Liars have no part in the kingdom of heaven." And this unfathomable about it, and as far as has reference to all kinds of lies, big, our understanding goes we cannot com littie, black, white, Christmas and Easter lies included. May we all have a merry Christmas in the true sense of the word Tub. Pa

HERALD OF TRUTH.

THE INCARNATION. BY JOHN W. BOYER.

The great unceasing changer of scenes (Time) reminds us again that the anniversary of the world's best Gift is almost here. A few thoughts as to the necessity of this great Gift may be better appreciated if dropped as we contemplate it, not as an anniversary of sorrow, but of joy. We should re in His infinite wisdom makes it possithrough the incarnation; and we have Meichisedec. "In all things it bebrethren, that he might be a merciful pertaining to God, to make reconcilia

tion for the sins of the people." Heb.

If God would have permitted some of those other blessed spirits of light, who stand around His throne and do His pleasure, to volunteer as did the Son (Lo, I come to do thy will, O God) we would not have a High Priest who could be tonched with a feeling of our infirmities. He took not the form of angels, but the seed of Abraham. Being infinitely above the highest angels He consented to take place for a time beneath the lowest; for "we see Jesus, who was made a little lower than the people throughout this and other lands angels for the suffering of death, crowned with giory and honor; that he by the grace of God should taste death for every man." Heb. 2:9. This he did for you and me, dear reader.

Now jet us contemplate our redemp-

tion from the point of view that the

Incarnation was necessary. God made man, and knew what was in him; and for God to redeem him He must send a tangible form of love to convince man what estimate the Father puts upon him. David, who is acknowledged to he a man after God's heart, became so absorbed in the magnitude of God's work, as he viewed the stars and other heavenly bodies in their harmonious movements, that he exclaimed: "What is man that thou art mindful of him, or the son of man, that thou visitest him ?" We are too apt to be like poor David: we get out of faith into philosophy, turn from the Scriptures to studying material things; but such a course is fooishness. Compared with a star, man may be a small object, but who estimates values by mass or bulk? Who sells Raphaei's paintings by the square yard, or buys the sculpture of Praxitiles by the cubic foot? It is not the woody fibre or the deficate tint of the rose that we most admire; it is its fragrance—the gift of God—that makes ings. it more valuable

them. When this takes its flight, they fade. There is something sacred and prehend. "My thoughts are not your thoughts." Issiah 55:8. If God, in His infinite wisdom, judged it necessary that the redemption of his failen creatures should be effected by means of a propitiatory sacrifice, we should do our part by gladiy accepting, and not excite snrprise at God's love to us. If God would so jove the world as to give His only begotten Son to be sin for us, should we not follow in His footsteps in humbie obedience, that we may in some degree become conformable to His nature? "Christ also suffered for us, leaving us an ensample, that we should follow his steps." 1 Pet. 2: 2i. John assures us that there is no limit. short of a complete resemblance, which should satisfy our desire to be like our divine Master. "Herein is our love made perfect that we may have boldness in the day of judgment: because he is, so are we in this world." 1 John 4:17 Conformity to Christ is practicable in so far as we partake of His nature. "Whom he did foreknow, he also did

predestinate to be conformed to the mage of his Son, that he might be the firstborn among many brethren." Rom. 8: 29.

CHRISTMAS MEDITATIONS

BY JOHN H. VINCENT.

The family will gather around the cheery iamp and comfortable fireside, on Christmas eye, and the old, yet eye new, story of the coming of Christ the Lord, will again be repeated in song and praise in the homes of Christian

For a week or more loving parents, and other members of the household, have been selecting with care and prudent judgment the gifta they intend to present to children and friends. And it is well. These gifts bless both the givers and the receivers, made doubly hallow by their associations. Some of these gifts, no doubt, are very costly, estimated, not in dollars and cents, but

sacrifices made. But all these gifts are made to commemorate God's great gift to ns, and man, does have all the elements necesthe sacrifice He made in sending Jesus into the world to redeem it. Our gifts will doubtiess make happy many hearts, and when the gift reminds the recipient of that great Gift of God to mankind, then the gift becomes doubly valuable, but still it is, and must be considered. as a mere shadow of God's gift to us. For God so loved the world that He gave His only begotten Son. The Gift brought life and immortality to light. That Gift brought redemption, joy, peace, glory, charity, unity. That Gift has brought about a family reunion of ail the sons of man who will acknowiedge God as their Father and His Christ as their Savior, Giorions Gift. of God! Weii may we rejoice and extend to one another our happy greet-

Considered in itself, perhaps there There is something to be taught in the incarnation along this line; while what the shepherds beheld when com-

ing to Bethlehem to see for themseives the birth of Christ. In those primitive days it was not an unusal thing to turn a stable into an inn for the temporary accommodation of travelers during a crowded season but it was what the shepherds saw and what they heard be fore that gave significance to this vision of the mother and her babe in the city of Bethiebem. It was the angel of the Lord who stood by them and the giory of the Lord that shone round about them, and the words which the angel spoke about good tidings of great joy and the birth in the city of David of a Savior, which is Christ the Lord, and the multitude of the heav only host that appeared with the angel praising God - these are things that gave significance to the scene in that owiv stable of that lowly town.

Having heard the speech of the angel and the song of the heaveniy host, they made sure that this vision of the night was not merely a vision. What if after all this exaltation there should be no babe in the manger at Bethlehem? There was in what the angels said to them an implied command that they should corroborate by personal observa tion the testimony given. The angels said, "Ye shall find a babe wrapped in awadding ciothes and in a manger. That was equivalent to a command, and so the shepherds said when the angels went away from them into heaven, "Let us now go unto even Beth iehem, and see this thing that is come to pass which the Lord hath made known unto us."

The angels sang this song of good cheer to humanity in the ears of repre sentative men - simple, sincere, hard working men, shepherds of Judesand why not? A man with horny hands may have the voice of God within his heart, and as he may love his pratting babe and his faithful wife, he may love God and his neighbor in sincerity and in truth. Men of common sort are quite able to understand the simple things of the gospei. It was, therefore, not waste of truth for angels in the heavenly places to sing within the hearing of shepherds watching their flocks by night the giories of the new kingdom and the end it was destined to achieve.

Human jearning and wealth and dig nity may undervalue the capacity and ability of what are known as the lower classes of society. A man in financial poverty, a piebelan, the lowest plow sary to the recognition of trnth, the sense of sin, the unrest of gnilt, and the peace and triumph of grace. Therefore the gospei goes to all men, and it really comes not as an after frnit of human culture, bnt as a very first step of preparation for all true development and enrichment. The fear of the Lord is the beginning of wisdom. We should not wait nntil men can read and write and appreciate art before giving to them the treasures of the gospel of Christ, for that gospei should come at the very beginning. Tell the story of the gospel to the illiterate, to the degraded, to the outcast, to the disconr aged, to the impotent.

How much more we have who live on the verge of the twentieth century than did the simple shepherds of Bethiehem at the beginning of the first century of our era! We have Bethlehem still standing on the crown of the oid

hiil in Southern Judea, the plain of the shepherds stretching out from its base the bine sky of Syria bending like a dome over the land of promise. have the story of the babe - Hla sweet ness, His purity, His growth in stature and wisdom and grace, but we have the history of the Man — the peerless man whose name is the most illustrions-a name above every name that is named. In all these twenty centuries of hnman history we have the story of His life, His works, the signs He wrought, the gracions words that fell from His lips, e story of His precious death and buriai, His glorious resurrection, and the coming of the Holy Ghost whose ministries He promised. We have the history of His church, the heroes who have lived and died in defense of the faith, the victories accomplished by the Cross and the Word and the Spirit, victories over races and kingdoms. We have the civilization which is the ripe product of His life; the institutions of full of tears. A heavy debt is pressing philanthropy and education erected as him, so that he is tempted to drink in products of His own power and righteousness, and even now in the heart of that debt hangs over him, you need not every man who will accept it there is expect him to produce any more good the witness full of life and power to the work." "Then," repiled the generous fact that there has come to the world a Saylor who is Christ the Lord

On this Christmas day do we go to our spirltuai Bethlehem? Do we see the reality of Christ as our Savior, and do we go forth as did the shepherds, full of new light to make known concerning the saying which has been spoken to us in the inmost life concerning this child, this man, this Savior this present deliverer from the gniit and power of sin, this anointed One through whom on Christmas days and on all days of the years we may receive the anointing from above?

CHRIST THE JOY-BRINGER.

BY THEO, I., CHYLER

The music of Christmas carois is once more to be heard in our homes and to fill the air. It is a beautiful fact that the coming of our Lord to earth, and the closing days of His earthly life with His disciples are described as seasons of joy. When the angel appeared to the shepherds at Bethiehem he said, "I bring you good tidings of great joy, which shail be to all people." No such ecstatic note of gladness had ever been heard before in this old sinning and sobbing world.

As onr Saviour came into the world amid songs, so His last days with His discipies before His ascension were marked with gladness likewise The little band are gathered in that historic "npper room" in Jernsaiem, and the doors are shut. Suddenly the Master stands before them. They break out into such delight that it quite upsets their faith, for we are told that "they believed not for joy and wonder." Jesus sits down among them in the old familiar fashion, converses with them, and breathes on them the sweetness of His benediction, "Then were the discipies giad when they saw their Lord." They are no longer bereaved. Their sorrow is turned into joy. Jesus is once more among them, the same loving Friend, Teacher, Redeemer, and Elder Brother. This happy scene sounds like a renewai of the strains of giadness that had filled the sky three and thirty

We often speak of our Divine Master loved them; it is in doing good to as the angel said to the shepherds: "unter as a Man of Sorrows, and this is true. But let us think of Him and speak of Hlm stiii more often as a Joy bringer He came into the world, not to condemn the world, but that the world through Him might be saved. The cross brought indescrib able agony to Christ, but joy to the nnibringer of gladness! Every sinner as soon as he feels the sting of his guilt, become miserable. Nothing cuts and kills like sin, and a soni convicted of sin by the Hoiy Spirit is, for the time, a wretched soni. There is a story of a rich employer, whose most skilifui artisan began to fall off in his work. The master spoke to his steward or superintendent about it, and the steward replied, "It is no wonder that the poor feliow cannot turn out good work, his hands trembie so that he cannot manage his tools, and his even are often order to drown his sorrows. While employer, "go and tell him that his debt is paid." From that hour the artisan was a changed man; his work was done better than ever before. A gulity soul can never work for God, or enjoy any lightsomeness of conscience. untli its debt to the divine justice is paid, and the load ilfted off. The aton ing blood of Jesus pays that debt, and when the penitent heart accepts Jesus, then light and joy break in. It is a

It is not only to the new convert that the Christmas Christ is a Joy-bringer. He is the best of our comforters in the time of trouble. My brother, there is an inner chamber, a sanctum in our heart, of which we are loath to sur render the key to the dearest friend With the joys or the griefs feit there, the stranger intermeddieth not. Some times that inner room of the heart becomes dark and ionesome. One enters through the closed doors; and oh, how sweet sounds His voice of love, "Peace be unto you!" He shows us the scars of His sacrifice for us. He opens the casket of His precious promises. At such times of communion it is He who gives the "honeycomb," and it drops sweetness on our bruised spirit. Ilis consolations fill the soul with their choice perfume. We lean on His bosom as the beloved disciple did, and we can say with happy assurance, "My Beloved is mine, and I am His. Whom have I in heaven but Thee, and there is none on earth whom I desire beside Then are we giad because we have had a visit from our Lord.

Christmas caroi ali over again.

The more we have of Christ's pres ence, the more serenely peace'ul we become. An empty heart is always wretched. Weaith, fame, worldly success, cannot satisfy an immortal spirit when it looks at them in the light that should come to the human family conscience flashes on them, or which a glimpse of eternity can give. "Is this whispers the nneasy heart to itseif. But the true believer inventories his spiritual treasures, and even in the hardest of "hard times" can say, Christ is mine! I am a joint heir with Him to the most magnificent of inheritances Joy is simply joye jooking at its treas. ures. A Christian's joy is in loving Christ and ioving others because Christ

others, and so having a Christmas all the year round; it is ln looking forward to that world of giory where we shail be like Him, and shall see Him as He

ls. "Where I am," is His sweet assnrance, "ye shall be also." Jesus offers to fill our homes and our hearts with joy if we will only let Him verse, In oh, how many ways is He a do it. We cannot create canary birds, but we can provide cages and food for them, and fill onr dwellings with their music. Even so we cannot create the spiritual gifts, and biessings which Jesus offers, but they are ours if we provide heart room for them. The birds of peace and praise and joy will fly in fast enough if we only set the doors and windows of our souls open for the Christmas Christ.

"Admlt Hlm;--for the human breast Ne'er entertained so sweet a guest; Admit Him, and you'll not expel. For where He comes. He comes to dwell."

THE LOWLY BIRTH.

Lowly the roof and hare the stable walls

Near patient cattle, munching in their stalls, And heeding not the world's Redeemer's cry.

The woman's eye saw all the poverty, But dld it see the slar that shone above? he mother's ear heard the Babe's walling cry, But did it hear the angel's song of love? bscure, unnoted, from the world shut ont,

Her sorrow brought a royal boon to earth, And through her hitter travail, Christ, the Lord, The great Messiah, had His royal hirth.

Sad heart, thou knowest all thy woe and But seest not the star that shines above. Nor knowest that thy sighing, and refrain Re-echoes in an angel's song of love.

bscure, unnoted, from the world shut out Thy sorrow, even, may bring joy to earth, And through the hitter travall of thy sonl, Some truth divine may have a royal birth.

This, then, our Christmas lesson. Now we Our tears and anguish. We shall know ere

That night and darkness, sighs and blinding tears, Made possible for ns both star and song.

CHRISTMAS THOUGHTS.

BY J. M SHENE

"Behold I bring you good tidings of great joy which shall be to all people." Luke 2:10

In order that we may more fully understand the deep meaning of the words of our text it is necessary to con sider; 1. By whom they were spoken. 2. Of whom they were spoken. 3. For whom they were spoken, and last but not least, the glorious results which followed

1. These words were spoken by an angel of God who along with the muititude of the heavenly host were no doubt inexpressibly happy in glory; yet in view of the great blessings which through the "Chlid" that was just born in Bethiehem, they rejoiced greatly saying, "Glory to God in the highest and on earth peace, good will toward men "

The words of the angel referred to the birth of the Son of God who was promised in the garden of Eden as a deliverer who should bruise the serpent's head.

you is born this day in the city of David a Savior which is Christ the Lord " To Mary the angel said, "thou shait cail his name Jesus: (which means Savior) for he shail save ble people from their sins." Sin has always been the great curse of this world, and the news that one has come to save His people from sin was indeed "good tidings of great joy."

We need only contrast the sad and depiorable condition of those who know not God and who have never heard the joyful sound, with the biessed happy condition of those who have heard of and accepted of this Jesus as their Saylor, and then consider that this giorious change is the result of the coming of Christ into the would and onr whole being is filled with fervent gratitude, joy and praise. And the more carefully we look into this wonder ful event and the better we understand the fuiness of the biessings which it brings to us the clearer it becomes to us why the angels rejoiced for our sakes at the birth of Christ. Dear reader, let us endeavor by prayerfui meditation upon the goodness of God in giving His only begotten Son to redeem us from sin and iniquity, to spend the day which we celebrate as the birthday of Christ to the giory of Father, Son and Holy Ghost.

And instead of making this day a day of vain and foolish pleasure seeking for ourselves and onr children, iet it be a day of devout thanksgiving and praise, and.

With feelings of reverence and tor That God to His glory each one may employ. Seek for that infilling of power and love Which fits us for service and lifts us above. Elida Ohio

DOCTRINAL.

For the Herald of Truth

MODEST APPAREL.

BY SILAS BATMAN

As so many difficulties arise in our church because some are earnestly trying to keep up the order of the church while others do not see much in the outward expression of things within either because they have not the light or would rather follow their carnal desires which ought to be brought in subjection to the will of God, I will try to write some of the views which God has brought to my mind, hoping it may throw some light on the subject, that those who seek after light may receive a little. Those who are not willing to iearn, may iearn, when it is too iate, as did the rich man.

In the beginning God created man and woman after His own image, but Satan deceived Eve the weaker part, which brought about the fail of man. The whole human race fell into a help iess state, and were it not for God's mercy they would forever have been banished from the presence of the Lord. But God promised them one who would bruise the head of the serpent or who would take away the power of the enemy. This gave them hope and they trusted in God and His promises. Before the fail man was naked and not ashamed nor afraid because 3. The good tidings of great joy there was no sin, but after they had were for the children of men; because sinned they tried to cover up their

1900.

MISSIONS.

OUR FAMINE EXPERIENCE.

No. II

BY J. A. RESSLER

It was thought at first that the

Dhamtari Tahsil (sub-district) would

Dhamtari. Each separate work was

placed under an Officer in Charge. Do

not confuse this term with Charge Offi-

cer, the meaning of which was ex-

plained in the first letter. In the vil-

lages the Malguzars were generally

made officers in charge and they served

The big tank was slowly draining.

On the 28th of November, as Bro.

Wenger and I were going to our break-

fast at the Dak Bungaiow, where we

boarded before the Page family came,

we met Capt. McNabb, Deputy Com-

missioner of the Raipur District, on

the road and had a taik with him. He

said that in a few days the big tank

would be in condition to take on all

who would be likely to apply for work

in Dhamtari and asked us whether we

could help to relieve the pressure by

giving a hundred or two people work

on our compound for a few days. He

said Government would furnish pay

for the people but we were to show

them what to do, keep the accounts,

and pay them according to the Govern-

ment scale We readily consented and

the first day the people were paid by

the officers of the tank work. We put

them to digging a ditch around our

land to mark the boundary. The strong

dation in this ditch. The next day the

wail that is there now has its fonn,

of the relief work and instructed in his

duties. The work was named the Snn-

which are on its border. Sunder Ganj

means "heautiful treasure." The name

has taken on a new meaning since the

founding of the mission here. The

sick, the afflicted, the oppressed for miles

and miles around have heard of Sunder

Ganj and come for healing and relief.

of Government money was handled for

the relief of the poor by the American

with this government heip, and supple-

menting it, an equal amount of money

was given out from friends of the

As soon as the Pages came the foun-

Such was the beginning of the work

without pay.

For the Herald of Truth

nakedness with leaves, but they could not cover their sln before God, and God punished them for their sin, and ever since every sin will have its just punishment if not repented of and biotted out by the blood of Christ. But Adam and Eve confessed their sin and God made clothes of skins of animals which represents the righteousness of Christ which we receive by faith in His blood. Why should not we show by our outward appearance that we believe in Christ. But when we show pride and carnai desires and lusts with our ciothes, it is a proof that it is there and we are not justified, for he that is justified is also sanctified; Paul says, (Rom. 12:1). "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world." If we are not to be conformed to this world we must needs have a different form, than the world has, and not change every time the world changes, and when we are yet worldly minded we cannot prove what is the will of God.

What shail we do with those that

cannot see yet? Let us continually reprove them with God's word and our lives and show them that they need a change of mind. We know that before man had sinned he needed no clothing; but as soon as he sinned he desired clothing, and God granted lt. So we see able to prove that which is the will of that sin is the cause of our clothing, should we practice pride with our ciothing because of our sinfulness or should time of Noah they were reduced to it humble us and make us modest? I eight souls; after the flood they drifted believe if once a man sees his sinfui again and turned away from God, and state it is enough to humbie him so that he does not feel to make a show of Abram and Sarah. But when we read himself. If we are led by the Spirit of the Bible we learn that they drifted God we remain humble. Can a hum- continually. When Jacob was blessed ble heart wear fashlonable clothes? in Laban's house and got very rich, we Not after it has learned what evils see that their women began to wear come of it. We as Christians know that God wants a separate people from the world, and before the flood the sons of God saw the daughters of men that they were fair (very attractive to the carnal eye) and they took them wives of all which they choose. They were led by their carnal mind and gave not heed to the Spirit of God, and God said, "My Spirit shall not always strive with man," Gen. 6: 3. Christ Himself aays, 'As it was in the days of Noah, so shail it again be when the Son of man cometh." Luke 17: 26. I think we aii agree that among the most worldly minded people are those that dress the most extravagantly, yet there are some that dress plainly and yet are worldiy minded. I believe the Holy Spirit will teach every honest Christian to dress modestly. I do not believe that the people of God were taken in at once with the daughters of men, but gradually perhaps several hundred years be fore the flood the evil began. It seems to me that the daughters of God began to imitate the daughters of men tili there was not much difference between them, and gradually everything got mixed up. Christ aays, "Because inequity shail abound the love of many shall wax cold.

Some one might say, There is a general love amongst the people now, but the apostie says, "Let love be without disaimulation. Abhor that which is evil, cleave to that which is good." Rom. 12:9. Isaiah says, "Woe unto them that call evil good, and good evil."

Isa. 5: 20. "Let every one of us please his neighbor for his good, to edification." Rom. 15:2. And James says that "The friendship of this world is enmity against God." James 4:4. So it is impossible to please God and the world. Some might say that if I dress plainly the others will say that I think myself better than them. If they are drifting away we want to be better and stay on the right way and try to persuade them to do the same and not let them persuade us.

Did the people of God in former days dress plainly? In i Peter 3d chapter we see that women were trying to adorn themselves with plaiting of the hair, wearing of gold and costly apparel. But Peter tells them that this does not adorn them, and refers to Sarah of oid. I hope you, my dear reader, do not believe that Sarah, Abraham's wife, dld make herself attractive to man by her immodest outward appearance; yet she was fair to look upon; all that you try by vain adorning to add to your beauty wili destroy it or make you look worse to the spiritualy minded, and be laying temptations to the carnaily minded, Peter also says that we should have compassion and love, be pitifui, and courteous. I do plty a man or woman who professes to be a Christian and always tries to follow the fashlons of this world, for Paul says that those who are conformed to this world are not

God wants a separate people. In the He separated them again and chose jewels, and Rachel, when they left her father's house, stole her father's gods, Gen. 31: 19, and when she was tried whether she had them she denied it, Gen. 31: 35. After stealing comes lying. Jacob was sure that nothing was amongst his stuff that did not belong to him, but let us not be too sure Rachel had a good excuse, but the goods were there after all. Let us be honest and own up when we are gniity of wearing something that does not belong to us, but to the world. When they came back to Canaan, Dinah the daughter of Leah went out to see the daughters of the land, and set a temptation which cost her her wirtue, Gen. 34. Dear staters, you might pay dearly for the sake of being admired by the men of this world. When Jacob was to build an aitar at God's command, then Jacob said, "Put away your strange gods and change your garments," and they put their strange gods and earrings into Jacob's hands and Jacob hid them under a great oak, and they journeyed, and the terror of the Lord was upon the cities that were round about them, Gen. 35: 1-5. We can see what impression it makes when God's people have a different dress than the world has.

When the Israelites went out of Egypt they had golden earrings and made a golden calf out of them and worshipped it, Exodus 32; you cannot find that wearing of gold or jeweis and costly array has ever had any good reauits. Now, if Christ sometimes leaves

let us not turn to those earthly gods, and worship them, as the Israelites did, when Moses was on the mount only for their good. "But the people persuaded Aaron to make the golden calf," and Aaron gave way to please the people, instead of standing his ground. Oh preachers and watchmen of Zion, what are we doing against this abominable thing? May God help us. Those are "examples for us," to warn us.

The Lord plagued the people because they made the calf, and the Lord told the people to "go up in the land that flows with milk and honey, for I wiil not go up in the midst of thee; for thou art a stiffnecked people, lest I consume thee by the way." And when the peo pie heard these evil tidings, they stripped themselves of their ornaments, Exodus 33: 1-6. Who told them to do it? The Spirit of God convinced them that they were cleaving to those earthly gods, and as they wanted the true God with them they stripped those earthly gods off. God cannot make anything out of a man if he cleaves to some thing else. Some one might say, I have this as though I had it not. Does God object to your putting it away? If not, it must be self that objects.

Some might say, If all the unneces sary things were put away it would throw many men and women out of work. When Paul preached and his doctrine was proved by or rather con firmed by miracles, many believed and shewed their deeds, and some that used curlous arts burned their books, the price of which was fifty thousand pieces of silver, and Demetrius the silver smith, and his workmen were much disturbed about their business. If peopie would believe that there were no gods that were made with hands, and would only worship the true God, Acts 19. But the cry to-day is, "Great is the god of this world! Please do not disturb us." I believe enough has been said to convince honest men and women, but deceivers will deceive and be deceived for that is their part. But lets us rather choose that good part with Mary at the feet of Jesus. Read Isaiah 3:9, or the whole chapter.

Floradale, Ont.

MISCELLANEOUS.

DUTY OF THE S. S. TEACHER.

ESSAY BY DORA AUKER.

First of all, to keep the Sunday achool in a prosperons condition, the elements of punctuality and regularity should be observed by both teacher and pupils. Every Sunday, sunshine or rain, many people can be seen, exposed to the inclemencies of the weather, all on account of something that will not benefit their souls' salvation. How needful it is for us as teachers to try to train the minds of the young to be more panetual to the time in which God gives them grace to work out their saivation, and be regular in the performance of every Christian duty resting upon them

Teachers should try to be present at the hour in which Sunday school is to begin, so there is no need of getting someone else to teach their classes before they come. Unavoldable lateness is to be excused, but in some districts

us for a little season to prove our faith, lateness seems to be like some chronic disease-hard to cure. If we do not come till Snnday school is half over, our pupils will lose confidence in ns. We have no evidence in the Word of God where Christ ever failed to be true to His Word. He set the example and we should try to follow after Him.

A teacher who has charge of a class of small children, should be careful not to slight any of the children in any way, as small children cannot see things in the same light that older ones do. I know a teacher who once through a mistake slighted one of her pupils by not giving him a lesson beip. She hurt his feelings. He told his folks at home that his teacher slighted him and he would not go to Sunday school any more. When the teacher heard of this, she sent him a lesson bein and also sent him word to come to Sunday school again, and the next Sunday he was at his piace as usuai, a happy boy, and the wound healed.

We cannot be careful enough how we treat our little ones. Christ said, "Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of beaven." A teacher, to be qualified for this great work, must be a true follower of Jesus Christ. We must be consecrated to Hls service, willing to obey the command He has given us "Go ye therefore and teach the Gospei to every creature." These are the words of our Savior that were spoker almost two thousand years ago, but they are echoing and re-echolng down to the present time with inst as much emphasis as on the day in which they were uttered. Dear Christian friends, are we obeying this great command? Do we teach the giad tidings of the Gospel whenever the opportunity is given? If we want to be followers of Christ, we must follow Him ln His footsteps in every way possible, and learn of His simple and plain ways, willing to sit at the feet of Jesus. Christ says: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest for your sonls."

about our work, be active, praying Christlans, for God can use none other in His vineyard. We must put in practice what we teach our pupils. Re member as the sheep follow the shepherd, ao are the pupils apt to foilow their teacher. Do we then as teachers fuily realize the great responsibility resting upon us? Are we not training souis for eternity? How very careful ahould we then be that we teach them only those things which help them to a higher aphere in life. We should always try to do some good for others. Sometimes only a smile or a kind word will make somebody's life happier and brighter. Every good deed done through love to God has its reward, it not in this life, we will receive it in heaven. Prayer is an important element in teaching; first, last and at ail times we ahouid look to God for heip. Jesus says, "without me ye can do nothing." Prayer is the life of the soul. We must get knowledge by prayer, how we can make thinga plain and simple for the young minds before Satan can get hold on their hearta.
"Let him know that he which converteth the sinner from the error of bis way, shall save a sonl from death and shall hide a multitude of sins." James 5:20—S. S. Conf., Delaware M. H., Thomp

To be successful, we must be earnest

loss for work to give the people, we decided to erect a second bungalow and that the second house would soon be needed and we believed that we could build with less expense to the mission this year than for some time to come Part of this second set of quarters is

not be serionsiy affected by the famine. sort of test work had been opened now used as stables and another part by Mr. Rogers before we came. When as a work-shop. we arrived we found 1500 people at The Deputy Commissioner was miswork on a place so small that 100 American workmen would have contaken in one thing. We took over these people not for a few days only. The sidered themselves crowded for space. work continued in our hands as a The tank on which they were work government work for about nine and ing was located on a lower level ther one half months. You will remember large "Makayband" tank on the that we are teiling, not the story of the north side of the town of Dhamtari and only a short distance from lt. It was famine in India, but rather the story of the famine in Dhamtari. The story intended to drain the larger tank partly of the famine in general has been told into the new one so as to make it possialready in the public press and if it is ble to work at deepening the Makayband. As soon as this draining was acto be told again it must be told by one complished it was supposed that ample whose view was more general than that room would be found for all who should of the writer. The famine just now about its close was severe and the ask for work in Dhamtari. In the mean-Dhamtari region was one of the most time a number of tank works had been opened in the surrounding country vilseverely affected parts. lages so as to relieve the pressure on

At first it was thought that we should not have more than 300 on the work and that if more than that number came they should be sent to the tank for work. But in a few days the large tank was crowded. No more could be taken on there. We put the people who came to all kinds of work. After the foundations were dug they were set to carrying in stones and breaking them up into gitti; to carrying moorum, a hard kind of earth, to be mixed with the broken stones in the foundations; to bringing in limestones, and burning them into lime; to making bricks; to making ropes; to digging wells on the compound; to digging graves for paupers; and to everything at which unskilled iabor could be employed.

It would be a wearisome and haps, an unprofitable task to tell of all the "ups and downs" in the numbers on our works. On Monday, Dec. 4th we had over 1000 on the various works. We thought this a vast number and measures were taken at once to reduce it. Some of our people were sent to tank works in the surrounding villages some were sent to the tank work in Dhamtari. So the next day there were only 54i. But the numbers went up again and on the i6th of December there were 1497 persons reported as working. This brought on another re writer was appointed officer in charge duction. The 18th shows only 798. It was about this time that Mr. Rogers went to Nagpur for his Christmas vader Ganj Work after the well and garden catlon. His chief clerk, a native, was to remain in charge of the routine work in Dhamtari But owing to a death in his family (a very common excuse) the cierk, too, ieft soon after Mr. Rogers did. The famine work of the charge was left to the Tahsiidar, or native judge. and his assistant, the Naib Tabsildar. Mr. Rogers had left directions in writwhich over Rs. 60,000 (20,000 Dols.) ing limiting each of the tank works to a certain number. He had not iimited our number in writing although it was Mennonite Mission. In connection understood that we should not exceed 2000. The people kept coming for work. We sent all away for whom we could make arrangements elsewhere But now the tank had reached its ilmlt of 3000. They could take no more. dations for the bungalow and servants' The P. W. D. camp four miles south-

hospital was located and then the and they positively refused to take on orphanage. Later, when we were at a any more. I went up to the Kacheri (court-house) and inquired what should be done. Both Tabsildars sald they had set of servants' quarters. We felt sure no power to open new works. I went over the list of the tank works with the Famine Cierk. Every tank within reach was found to be fuil to its limit. What could we do? The native officials were afrald to do anything on their own initiative for fear of censure. We did not owe our positions to the government and so were freer to act. 'We took on the people till the number reached 2681. Then Mr. Rogers came back. But instead of reducing our numbers he only gave us more work to do. He opened a road work which extends that is another story.

Let ns now go back to look at some of the incidents by the way.

After we had had the work open a few days we noticed that the children were annoying their parents and keep. ing them from their work. It occurred to us that they were hungry and wanted food. Sister Page once found a mother beating her child because it cried for food. A kitchen in which to feed the children and others unfit for work had been suggested before but we did not like to take the first steps in the measure because we knew how much these people are prejudiced in their eating by the system of caste. One day the Hindoo foreman of our buliding works said we ought to give these dependents cooked food. "But," I said, "your Hindoo people will think that we are trying to break their caste and make them Christians by force. "Weii," said he, "get a Brahman for cook and there can be no objections. for all castes eat from a Brabman's hand." So this was done. The kitchen was piaced under Bro. Page's manage ment. How the Dhamtari kitchen grew to be a great institution and how was arranged and managed we shall leave for Bro. Page to tell. I may have something later on to say about the viliage kitchens and how we tried to keep them in order - and succeeded siightly. The village kitchen properly speaking reached its full development only after the tank works closed about the time Bro. Page left the work.

Bro. Wenger spent two Sundays in Dhamtari at the home of the mission, He left on the 5th of December for the eastern portion of the peninsula, Cey lon, China, Japan, and home. We missed him very much, and often in the trying times that followed we wished that he could have remained with us until the famine was over at

least. As soon as it was known that there was a doctor on the ground, a real white doctor, people kept coming in for treatment. It would bave taken all of Dr. Page's time to attend only to the medical work. But he will tell about that. The hospital is still one of the most important departments of the mission

Dhamtari, C. P. India, Oct. 30, 1900.

MISSION NOTES

DEAR HERALD READERS:-At the close of a dreary day while working down in the hall two little hoys with tear stained faces came pleading for heip. "Father," they say, "is a drunk

quarters were staked off. Then the west of here had run up to about 20,000 and and mother is sick." They have been turned out of their house and bave nothing to eat. A few words of sympathy and a promise to come to their aid sent them back to their place-for home it no longer could he called-with lighter hearts.

A few hours later as we called at the place we found the scene even more pitiful than we had surmised. The father having spent his money for drink left the rent unpaid, so ail their belongings were rudely thrown into the street where we found the little boys standing by with no place for shelter. In a heighbors house we found a smaller brother crouched in a corner, his little shivering body haif covered with a thin garment. The about four miles into the country. But mother who had gone out to see if she could find something for the children to eat soon returned, haif fainting, with her babe scarcely three weeks oid, while the one who should have pro-tected and cared for these helpless ones is now under the care of the Home is now under the care of the Home Mission and arrangements are being made for sending the children to the Orphans' Home in Ohio.

Bro. M. C. Lapp who has been a faithful worker at the Mission for the past ten months is speeding the children of the control of th

past ten months is spending a short time visiting among friends in eastern Pennsylvania after which he will re curn to Eikhart to take a course of turn to Eikhart to take a course or training in the Institute preparatory to mission work in India to which field God has called him. He is greatly missed at the Mission but when God cails we must follow even though

the place we used to fill is sadly vacant, Sister Malinda Ehersole is spending week in Elkhart with Bro. and Sister Page who have recently returned from

(We had the pleasure of having Sis (we had toe pressure or naving Sister Malinda with us to dinner to-day, Dec. 7, and she, accompanied by ittle Johnnie Lebnar, one of the Mission hildren who has spent some time

Sister Ella Mann's home, has just left for Chicago this afternoon.—Ed.)

Bro. J. P. Smucker of Goshen, Ind. is staying at the Mission for a few days. We greatly appreciate big visit. days. We greatly appreciate bis visit, especially the assistance he gives by

preaching.
Mrs. Bair who has been a faithful attendant at the Mission services, recently spent a few weeks visiting friends in Missouri where she was received into the church by water bap-tism on confession of ber faith.

tism on confession of ber faith.

The attendance at the meetings has been steadily increasing for some time.

Though Satan is enraged and opposes the work we have the sesurance that the work we have the assurance tha God is greater than he and will pros

"The hand of the Lord is not sbort

ened that He cannot save."

A valuable lesson in the line of non A valuable same as well as the conformity should be therefore to me the conformity should be the same of the conformity should be the conformity should be the conformity should be should

Kind friends have been remembering us and the poor by sending in ciothing and provisions for which we wish to

express our many tbanks.

A new department has recently heen added to the Mission work, viz., a young men's meeting. These young men are hound in sin and do not know it. We crave the prayers of the readers, for these young men,
We are yours till Jesus comes,
Mission Workers,

LESSON XIII.-DECEMBER 30.

QUARTER.-1900.

ciples, a young ruler, Bartimeus, Zac-

quarter's lessons are principally an ac-

count of the last four months of our

Lord's ministry. His ministry during

this period was more teaching than

miracle working, and mainly related by

great supper. 3. The lost sheep and

lost coin, 4. The prodigal son, 5. The

BRIEF SURVEY OF LESSONS -This

cheus, the wise men, Herod.

March A. D. 30.

Bethlehem.

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December 15.

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A Bible Conference will be held at the Weaver meeting house, near Johnstown, Pa., Dec. 26, 1900-Jan, 4 1901. All are cordially invited to come Those coming over the P. R. R., will come to Johnstown, those over the B. & O. Ry., to Johnstown or Krings. Write to any one of the following: Hiram Weaver, R. M. Luther, D. H. Yoder, ali of Geistown, Pa.

LEVI BLAUCH.

A BIBLE CONFERENCE will be held at the Cressman M. H., near Breslau, Waterloo Co., Ont., December 26th, 27th and 28th, 1900. All are invited.

THE COMMITTEE

SUNDAY SCHOOL LESSONS

T. FRSON XII.-DECEMBER 23

CHRISTMAS LESSON .- Matt. 2:1-11. [Read Luke 2:1-20, Memory Verses

GOLDEN TEXT .- Thanks be to God for his unspeakable gift,-2 Cor. 9:15,

INTRODUCTION.

TIME. - About February B. C. 4. PLACE. - Bethlehem of Judea, six miles south of Jerusaiem,

PERSONS .- The infant Jesus, Mary, the wise men. Herod.

LESSON INTRODUCTION.—The International Lesson Committee have made two selections of lessons for this date, viz.: The Parable of the Pounds Luke 19:11-27, and the Christmas Lesson the latter of which we have decided to study, deeming it to be the most appropriate for the occasion, since we are near the anniversary of the great event of Christ's birth. By following the Magi, as they wend their way to Jerusalem and thence to Bethlehem in search of the new-born King of the Jews, we may be led at this Christmas tide to worship Him more acceptably and make it a season of real spiritual joy to ourselves and others.

THE WISE MEN, or Magi, an appellation given among the Persians to wise men, priests, philosophers, etc., who devoted themselves to the study of astronomy, and the moral and physical sci ences. It is supposed there were but three of the Magi who came from the East in search of the new-born King, They probably were representatives of the posterity of the three sons of Noah namely, Shem. Ham. and Japheth. coming from Arabia, Persia and Media. The star which they followed was phe nomenal, something similar to the oillar of fire in the desert, having however the appearance of a star or meteor,

HEROD.-Commonly known as Herod the Great, not because of his great goodness, but judging from the world's standard of greatness; because of his success as a tyrannical king. He was the son of Antipater, an Edomite. At the age of twenty-five he was appointed governor of Gallice, After the death of Julius Cæsar, Herod was appointed governor of Coele-Syria, and after the invasion of Judea by the Parthians Herod was appointed king of Judea by Augustus and Antonius, at Rome. Aithough he became a proselyte to the Jewish religion, yet he was notorions for his wickedness and extreme cruelty Several of his wives and a number of his sons were put to death at his command. At his hands the Bethiehem children were siain, with the expectation of killing the Prince of Peace. He was the father of Herod Antipas, who beheaded John the Bantist and to whom Pilate sent our Lord just before His crucifixion.

DAILY READINGS.

18. T .- Herod's Cruelty, Matt. 2:12-23 19. W.—Simeon and Anna.
Luke 2:25-40

22. S.—The Living Word John 1:1-14 mur, because Christ received them;

unjust steward. 6. The rich man and Lazarus. These very vividly portray to us the kingdom of heaven in its REVIEW OF THE FOURTH various phases, and how to enter the GOLDEN TEXT .-- Thou crownest the same. The lessons that follow teach year with thy goodness.—Psa. 65:11, us: 1. That Christ can cleanse the most ioathsome of the unclean. 2. Our TIME.-From December A. D. 29, to duties as Christian workers. 3. The danger and deceitfulness of riches, 4. PLACE.-Peres, on the borders be-That Christ can open the eyes of the tween Samarla and Gallice, Jericho, spiritually blind. 5. That the greatest sinner can be saved by grace. And last but not least, the Christmas lesson that PERSONS.-Jesus, a sick man, lawtakes ns back to Christ's birth, an event yers, Pharisees, Paul, Titue, the dis-

that should bring joy to every soul. DAILY READINGS.

M.—The lost sheep and lost coin.

25. T.—Christmas lesson. Matt. 2:1-11 W.—The Prodigal Son.
Luke 15:11-29 26.

27. Th.—The ten iepers cleansed, Luke 17:11-14

Luke. Especial prominence has been 28. F.—The rich young ruler.

Matt. 19:16-26
29. S.—Bartimens healed.

Mark 10:46-52 given to the parables spoken by our Lord; covering practically a wide field. 1. Choosing the chief seats. 2. The

30. S.—Zaecheus the publican.
Luke 19:1-10

	R	eview of Titles	s, Golde	on Texts,	Etc.
Les.	Title.	Golden Text.	Time.	Place.	Practical Thought
I,	J. D. with a P.	Whosoever exalteth himself shall be-	December A D 29.	In Peréa near Bethabara.	"Pride goeth before de
II.	P. of the G. 5.	Come, for all things are now ready.	December A. D. 29.	In Peres near Bethabara.	Salvation is offered to all
III.	The L. S. and L. C.	There is joy in the presence of the -	December A. D. 29.	Perea.	There is great rejoicing wh n sinners are saved.
IV.	The P. Son.	I will arise and go to my father.	December A. D. 29.	Perea.	"Christ receiveth sinful men."
	The Unjust S.		December A. D. 29,	Perea.	Faithfulness is the key to spiritual wisdom.
VI.	The R. M. and L.	Lay up for yourselves treasures in heaven.	December A. D. 29.	Perea.	Riches in this world leads to poverty in the next.
VII.	The T. L. C.	Be ye thankful.	March A. D. 30	Between Sam.	The vilest sinners may be cleansed and healed.
VIII.	Sober Living.	We should live soberly, righteously, and-	A. D. 65.	Paul wrote fr'm Macedonia.	Christians should be a pat- tern of good works.
IX.	The R. Y. R.	Children, how hard is it for them that-	March A. D. 30,	Probably Perea	None are saved by the deeds of the law
X.	B. Healed,	Lord, that i might re- ceive my sight.	March A. D. 80.	Jericho.	Faith in Christ unlocks the door of mercy.
XI.	er cat I .	The Son of man is come to seek and to-	March A. D. 30.	Jericho.	Seeking soul and seeking Savior are soon reconciled.
XII.	Christmas L.	Thanks be unto God for his unspeakable-	February B. C. 4.	Bethlehem.	God uses various means to lead men to Christ.

NOTE.—Every pupil as well as the teacher should learn the contents of the above table thoroughly, in order to be able to repeat the same readily without referring to the lesson proper.

SUMMARY OF LESSONS.

Lesson I .- Jesus dining with a Pharises Jesus goes to dine with a Pharisee; He is watched by the Jews heals a dronslcal man on the Sabbath. He answers their reasonings by referring to what they would do for a beast on the Sabbath. He speaks a parable on humiiity, proving that "chief seats do not make chief men." The lowest seats are to be chosen: it is better to be invited to come up higher than to be told to take a lower seat. An admonition is given to feed the poor. We should never be selfish in our giving.

Lesson II .- Parable of the Great Supper A great feast is prepared; a type of the great gospel fesst. An urgent invitation is sent out; first to the Jews. Excuses are made. Many trivial excuses are made to avoid coming to the gospel feast, in this age of the world as well as 17. M.—Christmas Lesson.

Matt. 2:1-11 then. The invited to come to Christ for salvation.

Lesson III. -The Losi Sheep and Losi Coin. 20. Th.—Prophecy of Christ.

Isa, 9:1-7

the lost are coming to content mission is to seek, welcome, and save thatost. Scribes and Pharisees mur-23. S.—Revealed to Shepherds,
Luke 2:8-18 dom while murmurers stay outside. publicans and sinners go into the king- a type of the ease taking, pleasure lov-

The parable of the lost sheep. Jesus seeks and saves lost souls and rejoices over them. The parable of the ion coin. Repentance on earth causes joy

Lesson IV .- The Prodigal Son. The younger son leaves home. Cutting loose from home comforts. Godiy influences and the father's restraints, he goes into a far country. Far from God into sin. A famine overtakes him he is brought into a condition of distress and degradation, Convicted of sin. Remembers his father's love: resolves to return home. Humbly repents and confesses his sin. Is forgiven, accepted and reinstated

Lesson V.-The Uniusl Sleward. Jenus speaks a parable to show the shrewdness and forethought of worldly-minded people. Also showing that worldlings exercise more wisdom and prudence in conducting their worldly affairs, than Christians do in spiritual matters We are exhorted to be faithful stewards of the Lord, exercising prudence in small things as well as in much.

Lesson VI.—The Rich Man and Lazarus Two characters are here presented 1. A rich man who fared sumptuously, ing worldling, who lives for self, without any concern about the future. 2 Lazarus, an afflicted, despised, poverty stricken saint, with a biessed hope and an abundant treasure in heaven. The two men die. The rich man becomes a beggar in hell. The earthly beggar be comes rich in heaven

Lasson VII.-The Tan Leners Cleanand Ten ispers meet Jesus and plead for mercy. He sends them to the priests. As they went they were cleansed. If spiritual lepers would be cleaned, they must not consult their reason or feel ings, but obey the voice of the Lord. The Samaritan returned and gave God the glory. Thus should every saved

Lesson VIII. - Sober Living. Titus is instructed to preach sound doctrine; teach aged men to be soher and sound in the Christian virtues; exhort aged women to live holy lives; instruct the young women to love their husbands and children and be keepers at home; young men are to be sober-minded. Servants obedient. We are to forsake all worldiy lusts, and five an exemplary Christian life

Lesson IX.-The Rich Young Ruler, A wealthy young man came in haste to inquire of Christ the way unto eternal life. Jesus cailed his attention to a number of the commandments, which he claimed to have kept. Aithough he considered himself outwardly perfect, yet he was conscious of a lack within his heart, which prompted him to ask. What lack I yet? When the test came to decide between Christ and his riches. he chose to cling to the latter, which was the idol of his heart. Riches hinder many from entering heaven.

Lesson X.-Barlimaus Healed, A blind beggar, as he sits by the roadside cries for mercy. Many oppose him and try to hush him. His case is urgent, he will not be denied the great opportunity of his life, he raises his voice to a higher pitch for fear the great Physician may pass by. Jesus calls him and at his earnest request opens his eyes. He then follows Jesus in the way, Every saved soul will do likewise

Lassen XI. - Zacchaus the Publican. Zac cheus was a rich publican, who desired to see Jesus, but could not for the press. He overcame the obstacles in the way by climbing a tree. The ob stacles in our way must he promptly overcome if salvation is to be enjoyed. He at Christ's command makes beste to come down; and he receives Him joyfully, making confession of his sins and restitution for all his wrong doing. The vilest sinner may be saved by accepting Christ according to the gospei

Lasson XII. - Chrisimas Lesson. Jeans is born in Bethlehem. The wise men of the East see His star, and are led to Jerusalem in search of the great infant King. Christ as a great magnet, and the bright and morning star, doth attract and draw all the truly wise unto Himself. Herod is troubled at the Magi's report. After being told where the Christ should be born, he gives the wise men a charge, pretending that he too desires to worship the Christ. Be ing led by the star the wise men find the infant Savior, worship and present to Him precious gifts. Let us adore and worship the Redeemer of men.

CORRESPONDENCE.

FROM AUBORA, OREGON, NOV. 26TH, 1900 .- We have had an abundance of rain lately, and a little cold weather jast week, but it did not jast iong. The health in the vicinity is good, with the exception of bad colds,

The meeting at Hopewell vestarday was well attended, considering the bad roads. Our meeting days were changed vesterday and will hereafter be on the first and third Sundays of the month. instead of the second and fourth.

Two weeks ago (on the lith) our communion services were held at the usual place, and peace and harmony prevailed. Forty-nine members were present and partook of the emblems of the broken body and the shed blood. and we enjoyed a rich spiritual feast.

Bro. Daniel Sheliev of Emmet Co. Mich., who lives here now with his son Samuel, was with us at our communlon, and joined our little hand. Sister Sarah Siabach, of Albany, Oregon, is here with her children, and after vis iting here a few days, will go to meet her husband who is staying in eastern Ore., where they expect to make their home for some time to come. Moses Honerich and family from Nebraska.

sperger and John Stahl of Pa., came have moved here and hought a place. into our midst. Bro, Stahl preached I have lately received several letters three soui-refreshing sermons while from the East, asking what is wrong here. They left on the 20th for Ship with the churches in Oregon, that they must have help. I must answer, I do shewans, Ind. On the 20th of Nov Bishop P. Y. Lehman of Goshen, Ind., not know. I did not know that any came here and preached five sermons one had asked for help, until I saw the report of the Kansas and Nebraska held communion and ordained a des-Conference. I suppose however that it con. Bro. Eli Zook being the only one is from some other church. Our that received votes was ordained on church is prospering as well as can he Saturday afternoon. There was also expected, and we hope the Lord will one reclaimed. Bro. Lehman left for give His blessing and grace that it may his home on the 26th. Pray for the little flock at this place and especially continue to prosper. One writes and asks why certain families have been in for our young brother that God may Oregon so long and have no church give him grace that he may be faithful home. In reply I would say, that in all his labors. We would be glad to God's word tells us that people of this have some of our ministering brethren kind have been in the world already in the days of our Savior and of His aposties, and according to their teachings such people will continue to exist

to the end of time. I want to say to those who are desirous of knowing about the condition of the church here in Oregon, please consider that the people in Oregon live on the frontier, and there is where they have the hardest battles to fight in their Christian warfare. We can say that we have been with Daniel in the lions' den and with the three Hebrews in the fiery furnace, and still God has always brought us safely through, so that we cannot sufficiently thank Him for His goodness and mercy to us. Pray for us that we may hold out faithfully to the end. J. D. MISHLER.

SPORT, AUGUSTA Co., VA., Nov. 29, 1900.-This beautiful day, I will pen a few lines which may interest some of our many HERALD readers. How many people realize the full meaning of Thanksgiving ? When we think of the many hiessings we enjoy, both temporai and spiritual, we get almost entirely lost in the one word, and should surely become more and more thankful for the numberless good things that are showered upon us. In looking back over the past year we can rejoice in many things that our congre- the White Hail meeting house, in Jas- feasting. Nowhere in the New Testagation at Springdaie has been blessed per Co., Mo., with two converts. It ment do I find that we are to have mothers to do all the twig bending? I

with. We have been visited by a good was our privilege to attend most of the great dinners or suppers. I am afraid meetings. We were indeed giad for many earnest and faithful ministers who preached to us the true word and the many precious thoughts presented encouraged ail to a higher life in Christ to us. We felt to say with Peter of Jesus. May they ever go forth continold, "Lord, it is good for us to be here. uing to labor faithfully for the Lord. From here he has gone to Neutral, Kansas, to hold meetings. May the Our Bishop Bro. A. P. Heatwoie has just returned from a visit to Tennes-Lord biess his labor to the ingathering see; hope his work there may prove a of many precious souls. LEAH A. HORNING blessing. Our brethren were cailed to preach in the mountains; their work

> ELIDA, ALLEN Co., OHIO. - Bro. Amos Shenk and family in company with Rebecca F. Huber started Nov. the 27th 1900 for their field of labor near Osborn, Ohio, with Bish. J. M. Greider's (dec'd) congregation. Bro. Shenk was ordained to the ministry in the congregation near Elida, Ohio, September last for the purpose of locating with the Greider congregation. It is expected that several more workers who were selected by the different congregations will soon join them in the work near Oshorn. May Heaven's blessings attend the efforts of this little hand of workers: that the brethren and sisters at Osborn who have been for many years without a minister may be encouraged in the good work and many precions souls added to the fold.

ELMDALE, MICH., NOV. 25, 1900. -A happy greeting in Jesus' name. We are now located in Michigan. We moved from Peabody, Kans., to this piace and expect to make this our future home so far as we know at present. Bro. Shetler from Penna., has been here holding meetings to the honor and giory of God. The brother has surely taught us the way of eternal life whether we accept it or not. Our prayers are that his teachings may yet meit some hard heart to flee from the wrath to come and that God's kingdom may be built up and His name be glorified. On ordaining deacon. Bro. Shetler again spoke very piainly and took God's word May our heavenly Father richly bless him for his faithful labor. Tuesday the 20th the brethren again met for the above named purpose. Bro. Mishler received the votes cast and was orand leader ail through life. The hrethren in charge here seem faithful and at work, yet the field is large and more workers are in great need. May we ail be faithful to our cailing and stand faithful in His service.

A. H. EVERS.

FROM JOHNSTOWN, PA. - On Nov. 29th, the thanksgiving sermon was preached in the Stahl meeting house by S. G. Shetler from Eph. 5:20. The sermon was deep and heart touching . and should be remembered by all who were present. The hrother protested strongly against festivals and great feasts which are so often heid. May God biess the sermon that was deliv ered to us through the dear brother. Brethren and sisters, let us remember that we owe our thanks daily to our heavenly Father, yea every hour of the 1900 .- Bro. D. H. Bender of Tub, Pa., day. It seems to me that a day of has just closed a series of meetings at fasting would be better than a day of

those great meals on Thanksgiving day are often not to the honor and giory of God. Let us earnestly pray for a spir itual feast in the soul, and for such a fasting that may redound to the giory of God, that the naked may be clothed, the hungry fed and the gospel brought to the heathen. Amen. LEVI BLAUCH.

WEST LIBERTY, OHIO, DEC. 3, 1900. -Recently we were favored by a visit from the brethren David Garher of Idaho and John M. Shenk of Elida, Ohio, who held a number of meetings at Bethel. Friday evening Bro. Shenl again came into our midst, and on Saturday forenoon held bantismai services. Twelve young souls were received into church fellowship by water baptism, and two upon confession. Sunday forenoon communion services were held at the same place. We are truly thankful to God for the shower of refreshing we have received again. May His richest blessings follow these dear young pilgrims through life and may they ever be kept under the shadow of His wing.

For the Herald of Truth

CHRISTIANITY AT HOME.

BY S H MILLER

There is probably not a man or woman living who does not feel that the sweetest consolations and hest enjoyments of life are found in the joyes and delights of a welcome home There are bright homes and gloomy homes. The former is where the true principles of Christianity are practiced. where the love of God is reigning supreme. No matter how humble the shode if it be thus enthroped with Monday the 19th the brethren met at graces, and sweetened with kindness the house of worship for the purpose of and pleasant faces, the heart will turn lovingly toward it from all the cares of the world it will be the dearest spot and explained very plainly the different beneath the circuit of the sun. There qualifications that God's word requires. are homes where there is hurry and bustle from early morning till late at night, through years of incessant labors, until one by one the inmates fail like the autumn leaves, and the home turns to dust; and yet but very dained to that office. Our prayers go little of that Divine love is feit, that and constitutes the true sources of a weil disciplined and happy home.

We have seen mottoes on wails that read "What is home without a mother?" How true this is, for true mothers well deserve the title of "queen of the family." What the world in this present age needs is more true fathers and mothers, and not quite so many so-called ladies and gentlemen that try to iliuminate homes with man made devices. In the hand that rocks the cradie hangs the future destiny of church and nation. If mothers could but restize the high calling wherein they are called, they would many times not flatter one day, and the next day scoid and be emhittered against the little jeweis placed in their trust, by the King of kings. After the cailing comes duty, which is not an easy one unless the spirit of Christ is prevailing, for, as the twig is bent so grows the tree

Some one might say, Have the

father will do his share. If fathers would be as much in earnest for the welfare of the souls of their children, as they are to obtain an earthly home, fade away like the flowers of the grass, but bloom on to eternity's shore.

It is with sadness of heart that one sees and hears of so many unchristian and gloomy homes. Something seems to be neglected. The Scripture says, Train up a child in the way he should go, and when he is old he will not depart from it. Some people train their children to love money, and they covet after it as long as they live, even neglecting their souls' salvation, others bring them up in the fashions of the world, forgetting that Christians are to be humble and plain people, while others teach their little ones too much patriotism, McKinieyism, Bryanism, entirely neglecting the grand and nobie principle of Jesus Christism, by which the system of caste is ignored, the broken hearts healed, naked clothed, hungry fed, sick visited, and by which I may add, there is equal love for ali, special preference to none.

THANKSGIVING

We could not count them tho' the day

The harvest, like some smber sea, Has swept beyond its well worn beach

Thy gifts are as the atmosphere ppears as holy eucharist Elkhart, Ind., Nov. 22, 1900.

For the Herald of Truth

WON FOR AND HELD BY THE SUNDAY SCHOOL?

How can young people be won? are not ashamed to try and lead all . I suppose we all have scholars who

shall say no, for if the marriage vows classes and conditions of people to the have gone away. Let us try to care for how deep the abundance of your treas S. S. We should by earnest entreaty the seed we sowed while they were ure sinks you into sensuality; how try to persuade them to come within the doors of the S. S. If we do not get are gone from ns. And remember our them within the circle, there is not labor will not be in vain. In fact, we much opportunity of teaching them the have so many encouragements now way. But I would say, do not forget, when you are trying to win the young may lead the way, learn many things to come and taste of the goodness of and labor hard, and yet we shail not do God, to pray earnestiy and with an immuch nniess we love our scholars and plicit faith in Christ Jesus. "For whatthey us. They should feel that they soever ye ask in faith, believing, it have a real friend in us whom they can shall be granted unto you." Have you trust. Show them that their interests not, my brother, my sister, had blessed are onr interests, and not only in the experiences of God answering your S. S. to hold them, but try to lead them prayers, and does it not encourage and into the kingdom of peace, and that strengthen us when we realize that our they may learn of His blessedness and prayers have been heard? But we sometimes distrust ourselves and our which perisheth not, and to love God ability to do our work in the divine with a never cessing love that will bear strength. Sometimes Paul was overus through this world of earthly poliuborne in his work; the human instrution and at last be crowned the happy ments were so frail, troubled, disheir of His kingdom. Love and symtressed, cast down, but the power of pathy one with another is like the tire Christ rose and upheid them, while in of a wheel, it binds all the spokes toits mightiness they seemed smaller gether, all the members of a class in stiil. The whole confidence and giory one, so that each one feels she is cared of prayer is in its appeal to a Father for by the others, bound together with who knows our necessities before we the tire of love, without which the ask, who knows our thoughts before wheel would soon fail to pieces. they rise in our hearts and whose de-Roaring Springs, Pa. crees, as unaitered in the eternal future

as in the eternal past, yet, in close yer

ity of visible fact, bend like reeds be-

fore the faithful prayers of His chil-

Now a few thoughts as to how to hold

had no rain or sun during the week, would it grow? What a vast amount

of work the farmer does between the

great amount of work we as S. S. teach

the short hours we have in our classes

on Sunday. But we may say we have

not the time or opportunity of doing

anything during the week, of visiting

the homes of our scholars or giving

them a spare evening. Perhaps not

without iaboring for the extra time,

without waiking another mile when we

are aiready tired, or without taking a

little trouble about it. But we are to

labor,-that is part of our work; not

only to do the things that are easy and

I have learned of what a scholar said

of her teacher. She is away in service,

but her teacher writes to her and so

makes her feel that she is still one of

the class. She said, "It is so nice to

have a letter now and then, I think I

am not forgotten then." The result of

this letter writing is that whenever any

of those girls who have left home come

back for a holiday or leave a place.

they always come again to their classes.

For the Herald of Truth. ABSENCE OF PERSECUTION.

BY C. E. STOLZFUS.

them. Let us show to them that we love them with a never ceasing love, a Brother, sister, examine your heart love that will sacrifice for their sake and see if it is not divided, whether you those things which are entertaining and do not seek to serve Christ and the dear to us. Four elements of success world at the same time. How feebly would be to lead, learn, labor and love, of which perhaps the first and last are you hear and consider the word of God since your thoughts are entangled in the most important. It is real work earthly vanities; how seldom and how we have to do; there must be no playsiothfully the works of godilness are ing in it; we mu-t be real earnest practiced; and how busy and zeasous laborers; we must not expect to sow you are throughout in amassing money the seed to day and to morrow see the and property and in feasting yourself harvest; nor should we just sow the on pleasure. It is true, you have cast seed on Sunday and there leave it; how away the dumb idols, but examine now is it to grow if we give it no warmth whether the idol of riches and avarice and moistnre in the week? If a farmer sowed his seed on Monday and gave it ls not set up in your heart. Plow through the inmost depths of your no care and attention until the next heart and see whither most of your Monday or until the harvest, or if it inclinations and desires tend; whether, easily satisfied here, they penetrate the clouds and have their conversation in heaven, or whether, digging with insasowing and reaping! And there is a tiable desire into the earth, you seek to increase your riches and to add house ers should do beside sowing the seed in to house and farm to farm; whether Christ in heaven is your supreme treasure or whether your treasure is here, against which Christ so earnestly warns His disciples. If you make a test of this, study attentively your intentions and thoughts in every occurrence; consider once how great a love you have for riches; how much confidence you piace in them; how greatly troubled you are with a heathenish solicitude for the future; how anxions and despondent you are when bad times and misfortunes threaten, and how securely you live when sailing with the wind; how rejuctant and miserable your love for your possessions renders you in the giving of alms; how great contentions you would rather engage in than give up your right and suffer damage; how soon joy and sleep forsake you when losses and misfor

tunes befail you; how much time

earthly contemplations detract from

your proper devotions; how feeble and

with ns by writing to shem now they much you are pleased with youseif on this account and exait yourself above others; finally, how painfully you part from them and how sadiy you will bid that the work itself is a pleasure. We them adieu on your deathbed. Let this serve as a test, I say, and examine yourself and you will discover at the same time what you love and serve most and how much or how little you have crncified the flesh with the lusts thereof. For, though outward persecutions now and then cease, yet every Christian is cailed to sufferings and conflicts; each must take up his cross and follow Christ; each must live, not that we are all laboring for that meat after the flesh, but after the Spirit; each must suffer in the flesh that he may cease from sin. If you then find that the time of freedom (from perseentions) has given liberty and room to your lusts, persecute yourself, crucify and put yourself to death and offer up soul and body to God.

In times of persecution, words con-

sisted in edifying instructions and

awakenings to godinesss, magnifying

of the name of God, mutuai consola tion in suffering, exhortations and incitations to constancy and recommendations of eternal salvation. Ex amine once whether at this time you have not ient your tongue to please frivolous, worldly men with vain and useless taik; whether thereby you did not only not promote godiness, but were also a hindrance and injury to it; whether you did not defame your neighbor's good name and reputation and whether your tongue has not by lying and deceit ministered to avarice. In times of the cross, the time was spent in godly exercise, in consoling and edifying one another, in visiting those in prison and in preparing for sufferings by devoted meditations Consider, brother and sister, on what we are bestowing our precious time; how much of it is squandered in van ity; how much has been wasted in disputes and quarrels; how much has been lost by needless anxiety and labor and how little has remained for devotion. No doubt you will find that the absence of persecution has rendered men implous and without reverence. and that "the just of the flesh, the just of the eyes, the pride of life" have usurped the place of piety and hu

But the most dangerous of all is that but few examine themselves; but few sigh over themselves. Without knowing it, many are poor, naked and blind, who with those or Laodicea think they are rich and have everything in abund. ance, but it is a wealth with which God is not pleased and by which the spir itual riches, which consist of faith and love, in a living hope and a good conscience, are diminished. See in the writing of the martyrs, how their life was, how their suffering, how their constancy. It was the will of God that the children of israel should remember the ways of their fathers and the instruction of wisdom concealed therein: for they are ail, ancestry and posterity. taken as one body. Frequently it is said through the prophets: "I have brought thee out of the land of Egypt; though this was done to their forefa thers. Examine your ways and compare them with theirs and see whether the love of the world has not biinded spiritless they render your prayers; your eyes and led them away from

has been very successful, so much so

that we have a church house there

nearly completed. There have been

twenty-eight accessions in Bro. A. P.

Heatwoie's district in the past year,

and one applicant at present, which is

very encouraging to our little flock

here, and should be to all, to know that

there are some here and there, who be-

come willing to forsake the world, and

live for Christ May they all grow in

grace, and give up all for Him, who

Let us ever and always praise the

WHITE CLOUD, MICH., DEC. 3D.,

1900.—Greeting in Jesus' name. The

iittie congregation at this place again

enjoyed a spiritual feast. On the 16th

of October the brethren Samuel Gindle

Lord. May the rich blessings of God

died that we might live.

be with ail.

come and heip us in the work of our Lord and Master. JACOB P. MILLER. LOVELL, KNOX Co., TENN., NOV. 26TH. 1900.-Bish. Anthony Heatwois of Augusta Co., Va., came to Knox Co., Tenn., November 16th. He remained with us eleven days, during which time he filled appointments every day, the out in his behalf. May God he his staff abundant treasure that fills the hearts, iast one being a communion service, Sunday 25th. It being a very rainy day very few outside of the members were present, and not quite all the members were there. But while the rain was steadily failing on the earth we felt sensibly that showers of blessing were failing even upon us who were under the roof. Our intention was to have another meeting at night, but because of the rain we let this suffice. During these meetings we had four accessions and two were reclaimed. This morning our dear brother is leaving us for his home. May God care for him through danger seen and unseen and

H. H. GOOD. ALBA, JASPER Co., Mo., DEC. 8,

bring him safe home to his loved ones

and continue to use him to the further-

ing of His giorious kingdom of peace.

1900

gain political honor, or hoarding the unrighteous mammon, many homes would be lighted, clouds would vanish away, sunshine appear, beautifui flowers springing forth in the bosom of the little tots, tinged with sweet scented Divine love, that will never

Walnut Creek, O.

The editor of the Young People's Paper, 8. McManus, favors the HERALD with the oliowing beautiful "Thanksglving remem

Dear Lord, our blessings are so great -Should cease its march and patient wait That we might place them in array, On every hand Thy gifts we see, In bo nteons generosity.

And flooded land from lee to lee, With riches that in word and speech Can scarce be told—so great the store, That fills the land from shore to shore.

We thank Thee for abundant rain -(Yet stayed when evil might hefall) For increase and unearned gain That came as captive in its thrall, r light and darkness-heat and cold-For all Thy bountles manifold

Recause Thon lovest as and well-Thy gifts have come of pain and woe, 'Tis hy these tokens we may tell w great the love Thou dost bestow Tis kind of Thee to hid us fars Seneath a hurden Thon didn't bear

ervading space, no spot is missed— here'er we look a gracious cheer. God of the land and sky and sea— Our tnankful heart-we raise to Thee

HOW CAN YOUNG PEOPLE BE

ESSAY BY MOLLIE SNYDER

First, I would say, by kindness,-not only on Sunday, but "let your light so shine that they may see" you enjoy your Christian life, and also that you

little breathing time sets in, they again begin to lean towards the world. The parents become rich, the children lux- time. urlons and wanton; the world caresses them and in time they become highly respected and lifted up hy the world the represent of the cross will be relin quished and the honor of this world steps into its place. And this, in the first church, was the reason why God permitted a most awful persecution to come in the time of Emperor Diocletlan, that His children might be chastised thereby, who already began to join in with the common worldi Therefore we must see well to it that we do not incur like guilt, lest there come upon us what came upon them; for no one fares worse in such times than he who has not made good use of his time; such an one will then he visited by woe, distress and misery. But to them that love God, all things work together for good: they are purified and tried by the refining fire; but we have only to ask His divine goodness to discipline as a father and draw us by His jove, moving our hearts and minds to Hlmward, in order that we might lead a godly and holy life, in all love, peaceableness and kindness and longsuffering, not easily complaining of or grudging against one another, but bearing in patience one another's infirmities, and bettering one another by good instructions, fleeing and avoiding all offense, contention and dissension and separations; and seeking to heat and to restore to unity and peace that which is broken and ruined, rent and torn asunder by the subtility of the devil and hind ignorance, and scattered into various factions to the great offense and stumbling block of many If we do this, we shall cause the bies sing and presence of God to he with us. Coi. 3:12: 1 Pet. 4:8; James 5:9.

in the meantime let us aiways adhere to God, constantly pray for an increase of wisdom and divine knowledge and run with patience the race that is set hefore us, looking unto Jesus, the author and finisher of our faith. For we have the same conflict which David had in his time, and Job and all the prophets and Christ and the anostles together with all the pious followers in the first church, as also hefore and in our time. They ail had to overcome the world; so have we; they all had to deny themselves; so do we; one crown is to he gained and the same kingdom is to be inherited. The times also are just the same. But the different life makes them different, However, all inequality must ultimately merge in the equality of God. In order to make His followers partak ers of this equality and unity, Christ prayed that they might be one with Him and the Father. This was also the sole aim of the apostles; to this, as the eternal, supreme treasure, they exhorted every one "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, hut a new creature" As many as walk according to this rule, peace be on them and upon the Israei of God. Amen." Gai, 6:15-16. Written out of love to edification and amendment. Lund. Kans

world, turn of a necessity to God as our entire life hefore us, good or bad as their nearest refuge; hut as soon as a the aggregate of the individual mo-Then it will be too late to ments. change it : "Behold now is the appointed

For the Herald of Truth

THE SECOND COMING OF OUR LORD.

A number of papers that come to the editor's desk make much of the second coming of our Lord, as an event that is now very near. Some even use figures in connection with prophecles and passages in the Book of Reveistlons to show that at such and such a time the Lord will come to set up a new kingdom, the millenninm on earth, and that the Lord will create a new heaven and new earth, etc.

The second coming of our Lord is an event that in effect occurs to thousands every day,-those who pass away from earth. Those who accept Jesus as their Savior and Redeemer and the Holy Ghost as their Comforter, have arisen in newness of life with Christ, to live with Him here and hereafter. Has not everlasting life, the millennlum, the new heaven, the new earth come to them? Oid things have been put away and behold, all things are new. The kingdom of heaven, which was prociaimed to be at hand when Jesus began to preach, is within them, and a new kingdom, an everiasting one, has heen set up in their hearts. If those things are not so, then let us quit singing and preaching and reading in the Bible what we do not believe.

But laying aside ail discussion as to

when or how the Lord's second coming will be,-for it is after all a matter of minor importance—the great question is: Are we ready? Am I ready? Am I getting others to make preparation for the great event? So that whether we "fail asleep," or whether "we shall he changed in a moment, in the twinkling of an eye, at the last trumpet," we may he ready. We should be ready, yea we must be ready if we would be happy in this life and in the life to come. This readlness is not so much a continual thought of dying, of the impending judgment, as it is of readiness for service for the Master. They are heat fitted for death whose lives are most active in the Master's service. Proper qualification for such service implies all the watchfulness, prayerfulness, the development of all the Christian virtues and graces, all the patience and resignation, all the consecration and sanctification, which a sincere, holy desire to be ready for the Master can make possibie ln us.

Preparation for death is the great work of life, but this preparation does not consist in sitting down and trying to find out from the Bible the exact hour or day or month or year or century in which the Great Jndge shail come again. Many have been deceived by such foliv and because they were made to believe that this is the most important point in the matter of Christian faith, they threw everything religious away when the appointed time for the Lord's coming passed by, and are to day scoffers and infidels.

Why then make a hobby of a point I'm le only the moments that we have that is of accordary importance and to account for now; but time lies along which, if given undue prominence,

ples and places the purpose of life in a wrong light. An able article by Bish. Warren of the M. E. church shows the time of the coming of our Lord a "paramount issue." He savs: "If the futurist doctrine of the pa-

rousia be correct, why has its acceptance been such a disaster to individuais and the Church at large? Many of us have lived through several definitely fixed times when the Lord would cer tainly come. We have heard it frantically stated that the door of mercy would be finally and eternally closed at a certain tick of the clock on a given meridian, and men were vehemently urged to flee into the city of refuge before it should be everlastingly too late Few came, and most of those who did, went back when the note of warning proved faise, and the shipwrecks of faith strewed the shores of time as far and wide as the wrecks of the Invincibie Armada strewed the shores of the British Isles and northern Europe.

"My ministry began when the upas tree of Milleriam was still shedding its deadly blight on the Church. Those who do not remember the great excitement of 1843, may easily remember that the great Altar of God, the pyramid of Cheops, set the time for the change of the dispensation, not with words subject to various interpretations, but with mathematical definiteness and exactness, for 1883. The author of the hook, "The Miracie in Stone," had a help and guldance of our Heaveniy church opposite mine ln Philadelphia. It has been dead and its beautifui building on sale for years. It seems as if the deadness of the idea imparted itself to the real estate.

"Some may suppose the fixing of a definite date instead of a general expectation and watchfulness, to he the cause of the disaster. But have not the greatest evangelists of England and America suddenly lost power when they hegan to preach the near second coming of the Lord and declared that they lay down every night expecting to hear the last trump before morning? What fervent pastor has found the efficiency, grace and graclousness of his individual members increased by emhracing this doctrine? What minister has not lost power when he has gone into a honeless jungle of dates, symbols he did not understand, and the vagaries that to others betokened an unbaianced mind? Foreign missionaries find their work torn down and no other worthy work built up by a sudden in flux of Adventista who are only zealous in grafting their one idea on Christians. and not engrafting heathens on Christ,

The church was nearly wrecked about the close of the first century by this expectation, and has suffered incalculably every time it has emerged since then. Can auch a recurrent prairie fire be a doctrine of God? If it be, why cannot the Holy Ghost use it for the good of men 9

"Shall it seem strange if we have failed to understand the true import of the words of Christ in regard to His distinctiv foretoid second coming? The Jews did not understand the Messiah. though the prophecies concerning Him were read every Sabbath in the synagogues. The disciples dld not under atand His idea of the Kingdom of God, though they companied with Him. All mankind have failed to understand the then the hoys and girls will feel that the

God. Many, when they cannot use the on rapid wing and soon we will have weakens the fabric of Christian princi- world for theusands of years-why not the Word? The discovery and utilization of her reaims of power does not seem to indicate so much a world used inevitable results of making the exact np, worn out and ready to be thrown away, as a new heaven and a new earth full of new power subject to man, the designed king.

December 15

"John Bradford said, in the cabin of "Mayflower:" 'There is yet more light to hreak out of this old World.' So it has, age by age. And so it will, age by age, to come. Every step in the march of the Kingdom of God is a new victory. The more there are behind. the greater is the present and future."

For the Herald of Truth

HOW TO INCREASE THE ATTEND ANCE AT OUR SUNDAY SCHOOLS.

BY M. G. WEAVER.

At this time of our Sunday school year, we are anxlous to know just how the interest in the school may be kept up, and what could be done at this time to increase attendance and cause those who were heretofore careless about the work to come in and not only lend a helping hand, but to sit and stand where they would be in a position to bring new life into our little flocks and at the end of the year draw into our schools and churches a good number of children and young people, and by the Father give them Instructions and iessons in the purity of the Gospei of Christ; and by all this lay a foundation for strong, God fearing, soul-loving, working, inquiring, humbie, praying organizations for the year 1901.

At this time we have many sugges tions in the form of fine theories and beautiful and instructing essays and addresses on this subject. And in addition to these the writer would her to add that if we, who have already good faith in the work, would allow our faith to increase twofold and our earnest works to keep pace with our falth and our prayers and diligent study of our Bibles, he a privilege for which we can give our thanks to God honestly, and if we, who claim with onr mouths that we are friends of the Sunday school, would show and prove it by our actions then the iong expected and hoped for conditions would be realized.

Proving our words and actions, work two ways and if properly proven, work for the good of our schools, and to the honor and giory of God. First of ali, if men and women who tell us that they are in favor of the Sunday school and that they hope for its success, would make it a point to be at the school every Sunday and assist in teaching. singing, praying, asking and anawering questions and reading God's word and thereby proving that what they say is a reality, a vast number of those who are now more earnest in visiting and entertaining on Sundays would then be num hered with those whose influence is for the Sunday school.

Then again, if all the teachers and Sunday school workers live out during the week, in their work on the farms, in their shops, stores and their business transactions in general, and in the kitchen, what they speak about and teach on Sundays lo the class room.

Sunday school lessons and their teach- lonla. It is therefore clear that if the will never be shaken in either; and they will grow up strong supporters of the cause of Christ, a crowning glory of God's work

Then again the teacher should try to understand that the school is what he heips to make it; and if every individual teacher properly attends to him or herseif and to the class assigned to him or her, then the school is safe even if the supervision is not so good. Yet good supervision, prayer and humility belong to the successful Sunday school. Spring Groce, Lancaster Co., Pa.,

DISCOVERY OF THE OLDEST KNOWN LETTERS IN THE WORLD.

In the course of several recent expeditions to the East, Dr. Ernest A. Wailis Budge, keeper of Egyptian and Assyrian antiquities in the British Museum was the discoverer of a most vaiuable collection of small tahiets of the envelope or duplicate class, found in the rulns at Teilsefr in South Babyionia, representing the ancient city of Larsa (the "Eilasar" of Genesis, chapter 14). These tablets consisted partly of contracts and other legal documents. partiy of public and private letters. The latter have just been carefully arranged and for the first time their full importance is evident. Biblia (August) pronounces them "the most important series of inscriptions which has ever been rescued from Oriental ruins."

The writer says of this collection: "It is a group of fifty letters, written hy Khammurabi, King of Babyion, who reigned about 2300 B. C., and who is generally indentified with the Amraphel of Genesis, chapter 14. We have already been made acquainted with the existence of a system of letterwriting in use among the kings of the East at an early period, as illustrated by the famous Tei-el Amarna tablets. These. we know, present the diplomatic and private correspondence hetween the kings of Syria, Mitanni, or northern Mesopotamia, and Babyion, and may be dated about 1450 B.C. The valuable series of tahiets which has recently been received for the British Museum belong to a period of 1,000 years earlier, and are certainly the oldest known letters in the world. The position of those Bahyionian ietters in Oriental literature is of extreme importance. They reveal the existence of a regular system of correspondence between rulers and their difficult task and lower the spirit their subordinates, and that writing was used not only to record events in royal annals, but for ordinary purposes. They are, beaides, manifestly the models for all after-time, as in the case of the diplomatic correspondence in the Tel-ei-Amarna tableta. We can now see protect them by promoting a convert's how overshadowing was the influence of Bahylonia over all western Asia. During the thousand years which elapsed between the time of Khammurabi and the date of these latter letters discovered some years ago Bahyionia became the educational center of the Oriental world

"The great library at Borsippa was the school university not only of Chaldea, but of Syria, North Mesopotamia and Asia Minor. Fragmenta of the deluge and creation tablets, dated from a period more than 1,000 years before Moses, have been discovered in Baby-

ers are a reality; and their confidence scribes of Canaan were taught to write and use the cuneiform script through these influences there must have been some among them who were acquainted with the traditions stored in the Chaldean libraries. The present find is indeed a good one; but one can only regard it as a prelude to still more important discoveries which probable will put a new aspect on the vexed question of Hehrew origin. To possess letters contemporary with the time of Abraham is certainly an astonishing result of Oriental exploration, and one which far exceeds the wildest dreams of those who first revealed to us the hurled cities of Assyria and Babyionia.

"Messrs. Luzac & Co., of London have recently published the 'Letters and Inscriptions of Hammurabi,' King of Babylon about 2300 B. C., to which are added a series of letters of other kings of the first dynasty of Bahylon. The original Babylonian text is given with an English translation."-Literary Digest.

POPERY IN CHINA.

A distinction should be drawn between Roman Catholicism, which is a system of doctrine and worship, and Popery, which is a method of political wire-pulling. It is this side-work of Roman Catholicism that has been so disturbing both in Europe, America and the Far East. A writer in the Daily News discusses the recent outhreak in China in three most interesting letters; he speaks with the authority of a long resident there; and he has firm conviction that if the land grabbing of the European Powers made China more than restive, it was Popery that set the magazine abiaze; this was the immediate cause, he says, of the Boxer outhreak, weil manipulated by the officials and Palace at Pekin He denies that missionaries are to be counted responsible for provoking the movement; that is, not the Protestant missionaries who have carefully held themselves aloof from all political jerry-mandering; while the Roman Catholics have as carefully pushed themselves in to meddle with is gai cases and local government. Their bishops have secured recognition as ranking with viceroys and their priests as taotais; the Chinese offered similar recognition to the Protestants in hopes of playing off the one against the other but even the four Anglican hishons de clined a position that would complicate ual piatform of their work. The priests however, had no such scruples and, having gained the power, used it without compunction to protect their followers the Chinese are keen litigists and when they saw that I'opery would defend and interest in the law-courts, the plaintiff or defendant would "find saivation with the Roman Catholics: if he were rich, he got influence for less than outside the pale of the church, if he were poor he was shielded by the church's shrewd use of its authority, The writer fixea the very point-place and time-when this doubtful practice brought things to a head among the now notorious Boxera. The whole story from that incident to the seizure of Pekin is a painful comment on the unwisdom of making religious teachers, because they are such, authorities in

the government of parlshes or nations.
"My kingdom is not of this world" em-bodies a high political doctrine as well as a religous.—Christian Leader, Glas-

MARRIAGE.

SLABAUGH—THUT.—On the 25th of November, 1900, at the residence of the bride's parents, near Bluffton, Allen Co., Ohlo, by Blsop J. M. Shenk, Bro., Ind. to Sister Mary A. Thut of Allen Co., Ohlo. May Heevar's hlessings be upon them evermore,

DEATHS.

King.—In Fulton Co., Ohio on the 12th of Nov., 1900, of blood poison, Samuel King, aged 31 years, 8 months and some days. He leaves his wife and four little children. Funeral services by Eli Frey and Daniel Rupp.

HERNLEY .- On the night of Nov. HERNLEY.—On the night of Nov. 28th, 1900. In Petoskey, Mich., suddenly, Slater Anna Hernley, widow of the late John Hernley, aged 80 years, 10 months, and the peton of the second of th failing tree some years ago. Hernley was a faithful and member of the church to the time of her death. May God comfort the sor-rowing ones, and heip us all to live so that we may meet again in the home

beyond. ZOOK .- In Aliensviile, Pa., Nov. 18. 200K.—In Aliensville, Pa., Nov. 18, 1900, of tonsilitis, Eisie E., daughter of I. M. and Snale Zook, horn Aug. 15th, 1894, died Nov. 18, 1900; aged 6 years, 3 1894, died Nov. 18, 1890; aged 6 years, 3 months and 3 days. Elsie was a bright little girl, very attentive in school and Sunday school, always seemed to be in good health until a short time previous to her death, which came very unexpectedly to us all. But th need not mourn as those who have no hope. Funeral services were conducted by Joseph Zook in English from 2 Cor. 5:8, 9 and Jos. H. Byler in German from Mark 10:14-16.

from Mark UC:14-10.

RIGHERT—At River Styx, Ohio, on November 22, 1990, Abraham Richert. He was born in Bucks Co, Fa, June 22, 1823, married Mary Ann Fretz, September II, 1847, and moved to Medina Con, Ohio in 1840. He leaves a wife, children and one green glighten grand-bildren and one green glighten grand-bildren and one green glighten properly and burial at the Lower Mennonite church of which he was long a menite church of which he was long a mem ber. Services hy Isaac Good and Jaco Newcomer

LEINBACH.—On the 22nd of October, 1900, in Brecknock Twp., Lancaster Co., Pa., Jacob Leinbach, aged 79 years and Buried in the Rowmansy graveyard. Fineral services by Henry Good, Benjamin Horning and Benja min Weaver

WITMER.-On the 7th of October WITMER.—On the 7th of October, 1900, near Masonville church, Lancas-ter Co., Pa., Elizabeth K., wife of Chris-tlan Witmer, aged 82 years and 22 days. She had been sick but one day. She tian Wittner, agod on your day. She had been sick but one day. She had a stroke of paralysis early in the morning about five o'clock, and in the evening about nine o'clock and passed over to that happy place where she devented to that happy place where she devented to the first state. sired so long to go. She leaves one sis-ter and one brother, also a husband, one son, and three daughters to mourn the son, and three daughters to mourn their loss, but they need not mourn for her like those who have no hope. She was a kind and loving mother. She lived a faithful life. She was a member of the Mennonite Church for many years. Services were conducted at Mar church November conducted at Masonville church November 10th, at nine o'clock at the house and ten o'clock at the M. H. Services were conducted by Benjamin Hertzler and Benjamin Leh-man. Text. Rev. 14:12.

L. H. WITMER.

GEHMAN.—Samuel Gehman of Blue Ball, Lancaster Co., Pa., died Nov. 15, 1900, aged 73 years and 8 days, and was buried on the 19th at the Weaverland burying ground, where a large host of relatives and friends had assembled to pay their respects to the departed one, and to the surviving ones. Services were conducted by John M. Zimmerman and Benj. Weaver. Bro. Gebman was a consistent member of the Weavwas a consistent member of the wear-erland congregation for a number of years. He leaves a sorrowing widow, one son and one daughter to mourn the loss of a loved one, but we trust their loss was his eternal gain. He had heen confined to his bed for sev-He had been confined to his bed for several years on account of softening of

NISSLEY .- On the 20th of November NissLey.—On the 20th of November, 1900, in Florin, Lancaster Co., Pa., of asthma, Christian S. Nissley, aged 65 years, 8 months and 1 day. At a quiet hour of the night the messenger of death came and made his claim. Little were the thoughts in the evening that the family circle should be broken bethe family circle should be broken be-fore morning. The widow and six children survive; two died before. May the good Lord guide and direct the be-reft widow and sister in the faith that she may look through her sorrowing tears and say with the Psaimist, "Thou shait guide me with thy counsel and afterwards receive me into giory." Ser-vicea hy M. N. Rntt and Abr. Hess. vices by M. N. Rntt and Abr. I Bnried at Krayhlii's meeting house

HORNING .- On the 7th of September. 1900, near Shamhaugh, Page Co., Iowa, Neilie B. Horning, danghter of lowa, Neifie B. Horning, uanguer v. Isaac and Leona Horning, aged 6 months and 23 days. Funeral services on the 8th at the Brick M. H. conducted by Rev. Andres of the M. E. Church from 2 Kings 4:26, "It is well with the 2 Kings 4:25, "It is well with the child." Little Nellie was a great sufferer for over two months. She leaves her parents, one sister and two brothers to mourn her departure, but we trust she is now free from all her suffering and has gone to join her brother and sister who preceded her to the spirit

MARTIN.—On Oct. 7, 1900, in Good-ville, Lancaster Co., Pa., Barbara, wife of Samnei H. Martin, aged 55 years, 11 months and 15 days. About two years months and 15 days. About two years ago she was partially paralyzed, affecting her speech very much and she at last became entirely helpless. She was a member of the Mennonite Church many years and leaves a sorrowing hus-band, aix children, one sister and two brothers and many friends to mourn brothers and many friends to mourn her departure. Buried in the Weaver-iand cemetery. Services were con-ducted by John Senger of Kinzer, John Zimmerman and Benj. Weaver both of Churchtown.

FASSNACHT. -- At Cedar Lane, Lancas ter Co., Pa., Samuel Fassnacht, aged 73 years, 4 months and 6 days. He was a member of the Mennonite Chirch, and as iong as his health permitted he and as long as his health permitted ne attended church services, but at last he was unable to do so. The funeral ser-vices were conducted by Bro. Benj. Weaver at the Weaverland M. H.

ZEICETT.—On Dec. 2nd, 1900, at Blue Ball, Lancaster Co., Pa., of consump-tion, Martha, wife of George Zelcett, aged 74 years. She was a superior of the late Pre. Abraham Martin, increase long a member of the Memorites Observed. the late Pre. Abraham Martin, and was long a member of the Mennonits Church. She leaves a sorrowing has, hand, one son, Martin, and two daugh-ters, Lizzle, wife of Peter Shirk, and Annie, at home. The funeral was held from her late home at Blue Ball on lec. 5, and burnis was made at Weay. Dec. 5, and burial was made at Weav eriand, where Jonas Martin and others preached to a large congregation.

GROFF.-On November 23, 1900, in GROFF.—On November 23, 1900, in Earl township, Lancaster county, Ita., Sister Susanna, wife of David Groff, aged 66 years, 2 months and 22 days. She was long a faithful member of the Mennonite Church. She leaves her husband, two sons—David and Jonas, and one daughter Mary. band, two sons—David and Jonas, and one daughter, Mary, wife of Martin Noit. Her funeral was held from her late home on Nov. 28, and many friends and relatives gathered to pay respects and to hear the

1900

Every Church Member Wants

that, but unfortunately wrong method

are often applied to accomplish this

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harmful to young people, and is an in-

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WEAVER.—On July 11th, 1900, at Paradise, Lancaster Co., Pa., of Bright's disease, Amos H. Weaver, (oldest son of Christian G. Weaver, deacon of the Mennonite Church at Weaverland) aged 27 years, 2 months, and 15 days He leaves a wife and three small chil dren, to mourn his early departure. He is also survived by his father and mother, one brother and three sisters.
The funeral was held from his home at Paradise, on July 14th, and interment was made and services were held at Weaverland, where a large number of relatives and friends gathered to pay their last respects. They mourn, but not without hope of a glorious resur-

SHICKLER.-On the i3th of Nov. SHICKLER.—On the 15th of AVV.
1900, Kent Co., Mich., Adolf Shickler,
aged 75 years, 11 months and 28 days.
Burled in the West Caledonia graveyard on the 15th. Services by Christian
Wenger in English and Pre. S. G. Shetin German. Deceased was a kind loving husband and a devoted Christian. C WENGER

FRETZ.-On the 12th of Nov. In New FRETZ.—On the 12th of Nov. In New Britain Twp, Bucks Co., Pa., Harry M. Fretz, (husband of Sailie, daughter of Charles Haldeman, of Warrington Twp., deceased) aged about 50 years. He went up before daylight into the new to get down hay for the cattle, and in some unknown way fell through the shoot or tunnel into the feed entry the shoot or tunnel into the feed entry the shoot or tunnel way in another than the shoot or tunnel way in another than the shoot or tunnel into the feed entry the shoot or tunnel into the feed entry the shoot or tunnel way in another than the shoot or tunnel way in another than the shoot of the sho helow. A boy who was in anoth part of the barn, heard the noise and part of the barn, near the molecular went to see what had happened, and found him already dead. He was buried on the following Tbursday at the New Britain Baptist cometery. He leaves a on the following Tollowing He leaves a sorrowing companion and a very large circle of friends and relatives to mourn his sad and sudden death. Thus God gives us another earnest warning to be ready, as the Savior teaches us. Therefore be ye also ready, for in such an hour as ye think not, the Son of man

GARGES.—On the 7th of Nov., ln New GARGES.—On the 7th of Nov., in New Britain Twp., Bucks Co., Pa., of a com-plication of diseases, William Garges, aged about 74 years. He was buried on the following Saturday at the Doyles-town Manuschie M. I. town Mennonite M. H. Services were conducted by H. B. Rosenberger, David Gehman and Ahm. O. Hiestand. He Gehman and Ahm. O. Hiestand. He leaves many friends and relatives to mourn his death. His funeral was

YODER.-Lorenzo D. Yoder was born NODER.—LOTERZO D. 1 OUR WAS DOWN IN SOMPRESC CO., Pa, died in Midole-bury, Elkbart Co., Ind., June 4, 1900; aged 44 years and 1 month. His re-mains were laid in the Forest Grove cemetery. He leaves a bereaved wife and one little daughter to mourn his and one fittle danger? to Month had death; also an aged mother, two sisters and three brothers. Funeral services were conducted by Y. C. Miller in English and P. Y. Lehman in Gernan from 2 Tim. 4:5-9 at the Brethren M. H. in Forest Grove. A large congregation assembled. We hope our loss is his eternal gain.

YODER.-Sarah J. Yoder, wife of Jacob Yoder, near Emma, Lagrange Co., 1nd., died Oct. 2, 1900; aged 40 years, 1 month and 25 days. She leaves a hereaved husband and seven ilttle chil drep to mourn their loss. Her remains were laid in the Miller cemetery. neral services were conducted by Y. C. Miller in German from 2 Tlm. 4:6-9 and Sister Dothio, \$1.00
8. S. Collection, Midway Chnrch, Mahoulug Co., O., Zion Congregation, Huffton, O., (per J. P. Bontrager)
Churches in lowa (per J. Z. Yodar) in English by D. D. Miller from Jer. house. Sister Yoder was a member in the Amish Mennonite Church. She was highly esteemed by all who knew

Weigicu -John J Weirich, near Pashan, Newbury Twp, Lagrange Co., Ind., dled April 17, 1900, aged 33 years, 5 months and 2 days. His remains were laid in the Hostetler cemetery. Funeral ervices were held at Joseph Weirich's Manages M. Miller from John 5:

GINANCIAL REPORT

WELSH MOUNTAIN INDUSTRIAL MISSION, NOV. 1900.

RECEIPTS.

HERALD OF TRUTH.

Jno. Musselman collected, \$6.00 Henry Isemery, collected, 50.00 Exra H. Mellinger 120 Jacob Mellinger 120 Landis Hershey 100 Landis Hershey 100 Amos Kutts 100		
	Henry Hershey, collected, Ezra Zimmerman contributed, Ezra H. Mellinger Jacob Mellinger H. F. Eshbach Landis Hershey	55 00 5 00 10 00 12 00 10 00 1 00

Total,	\$90
Income on Mission.	
Rec'd for cabbage. carpet weaving, earpet, labor, books, (rash sales in store,	\$20 12 5 10 4 20 20 00 2 41 21 61 \$78
Total,	817
Previous receipts,	871
	\$368

EXPENDITURES.		
Blils Pald.		
J. J. Shirk, meat, Noah H. Mack, carpet raga, provisions, chestinate, chestinate, sundries, red, feed, feed, food freed, worst & Shertz worst & Shertz	\$18 66 6 64 6 70 1 45 28 1 36 32 76 4 07 2 73 8 60 12 64 5 53 5 21 3 56 1 31 1 35 1 35 1 35 1 35 1 35 1 35 1 35	
Soutter Buchanan & Young,	38.05	

Freight,
B. S. Weller, prov. & hdw.,
B. S. Weller, prov. & hdw.,
J. W. Stauffe, flour & feed,
Jos. A. A-ffarlen, carpet warp,
Worst & Sueriz, store goods,
W. J. Lewis, harness,

Previons bilis,

Orders paid, Previous orders paid,

Total.

Graiefully acknowledged,

Bro. Mack and family are away on a two weeks' vacation for which reason the super-intendent's report is not sent. Respectfully, JACOB H. MELLINGER, VINOIS, Pa.

FREEWILL OFFERINGS

RECEIVED FOR MENNONITE ORPHANS

HOME FOR NOV. 1900.

Sister Bontrager, West Liberty,

Churches in Iowa (per J. Z. Yoder, Brolher Loueks, Scottdale, Pa., 1000 Fannis Bowers, West Liberty, O., 100

Total.

NOAH H. MACE, Treas. Per J. H. M.

	8 55	25 "
Worst & Shertz "	19 13	
WOIST & SHELLS	3 29	100 "
Worst & Shertz Soutter Buchanan & Young,		100 " by
store goons,	38 09	
Soutter Buchanan & Young,		250 "
store goods.	2 90	
Hager & Bro., store goods,	8 21	500 "
J. R. Foster	15 83	1000 4
Watt & shoand 11	5 05	1000
Atlantic Refining Co., coal oil,	8 75	
Diller & Bro., carpet rags, etc.,	2 44	7
Cuarles H. Frey, shoes,		
	3 00	is often t
Ios A Seffarien, Carpet warp,	16 40	
(leo, A. Wallace, lnmber,		amount
titlier & Bro., provisions,	88 2 50	people pe
A Gelai & Son, hdw.,	26 SIS	
G. W. Robinson, repairs,	3 05	value th
	3 00	There ar
T M MEUTO & MOLE, Culminey	4 00	I nere ar
		Church v
A. K. Dleuer, beams for foom,	3 32	
Fire ins. Co., tax,		in church
Boyds A. D. M. Agency, agenc	1.00	be to the
1184,	60	
Freight,	1 50	as Mart
B. S. Weiler, provisions,	0.68	

\$2840.70

\$ 8 50 448 91 \$455 41

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help our sisters along in their needle work,
and sometimes in other house work.
Graichily acknowledged,

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		12.89 12.17	5.07	Granger Elkhart Gosban	8.24 8.46 9.09	2.44	7.
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GENESIS, 28, 29. Vision of Jacob's ladder. as these which are of the daughters B. C. 1700. 13 And, behold, the LORD stood as these which are of the days with the land, what good shall my life CHAP, 02 down it, and said, 1 am the chap, 27, 33 down it, and said, 1 am the father, and the

ND I'saac called Jā'cob, and ch. 12, 2, 17 A ND I'saac called Ja'coo, and ch. 22, 17 blessed him, and charged him, 2 of thy soand said unto him, Thou shalt not take a wife of the daughters of Ca'-

2 Arise, go to Pā'dan-ā'ram, to the house of Bēth-u'el thy mother's fa-ther; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be 'a multitude of people;

4 And give thee the blessing of Abra-ham, to thee, and to thy seed with thee; that thou mayest inherit ?? the land wherein thou art a dstranger, which God gave unto A bra-ham. And I'saac sent away Ja'cob: and

he went to Pā'dan-ā'ram unto Lā'-ban, son of Běth-u'el the Syrī-an, the brother of Re-bek'ah, Ja'cob's and E'sau's mother.

6 TWhen E'sau saw that I'saac had blessed Ja'cob, and sent him away to Pā'dan-ā'ram, totake hima wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Ca'naan;

7 And that Ja'cob obeyed his father and his mother, and was gone to Pa'dan-ā'ram:

8 And E'sau seeing that the daughters of Ca'naan 'pleased not I'saac his father;

9 Then went E'sau unto Ish'ma-el, and took unto the wives which he had /Ma'ha-lath the daughter of Ish'ma-el A'bra-ham's son, the sister of

Nê-ba'joth, to be his wife. 10 ¶And Ja'cobwent outfrom Bē'ershēbà, and went toward 'Hā'ran, 11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put ch. 35, them for his pillows, and lay down in that place to sleep.
12 And he 'dreamed, and behold a

ladder set up on the earth, and the CHAP. 20 and a great stone was upon the well's top of it reached to heaven; and be-1 107 up his mouth and descending on it,

God of I'saac: "the land whereon em-thou liest, to thee will I give it, and to thy seed;

14 And "thy seed shall be as the dust of the earth, and thou shalt 'spread abroad to the ewest, and to the east, and to the north, and to the south: and in thee and rin thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee in all places 11, whither thou goest, and will thee again into this land; for 'I will not leave thee, "until I have done that which I have spoken to thee of. 16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this

is the gate of heaven.
18 And Ja'cob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the

19 And he called the name of that "place 'Beth'-el: but the name of that city was called Luz at the first. 20 And "Ja'cob vowed a vow, say

ing, If 'God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21 So that I come again to my fa-

ther's house in peace; then shall the LORD be my God: 22 And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me

I will surely give the tenth unto thee.

CHAPTER 29.

Jacob, coming to the well of Haran, 9 meeteth Ra-chel, and is entertained by Labon.: 15 he occurant-ish for her, 91 but is deceived with Leah. 25 km-chel also given him to wife on a new agreement, 31 Leah beareth Review, Simon, Leel, and which, THEN Jā'cob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks:

top of it reached to heaven; and behold the angels of God ascending a numera; And thither were all the flocks
hold descending on it.

children gathered; and they rolled the stone